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The Berean CHRISTADELPHIAN

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

"The entrance of Thy Word giveth light; it giveth
understanding to the simple"

Edited by W. J. WHITE, B. J. DOWLING
and C. F. FORD

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The Son of Man By Dr. John Thomas

Son of Man is a title bestowed upon "the Perfect Man" to indicate his origin. Son expresses the idea of emanation; hence, that seen in the midst of the lightstands, as their stem or shaft, as it were, was an emanation from the race of Adam—Son of Man. "Israel is my Son, my First-born." In this declaration to Pharaoh, a nation of some three millions of people, is styled the First-born Son of Yahweh; hence, the reader will find no difficulty in comprehending that the Son of Man in the midst of the lightstands was the form of a man representing a multitude of individuals taken by some certain process from the human race. This is indicated by the symbol itself; for John speaking of its voice loud as a trumpet, says, "his voice was as a sound of many waters"; and the apocalyptic waters are defined as importing "peoples, multitudes, nations, and tongues." His voice was the voice of an election from these, saying, "thou hast purchased us for the Deity with thy blood out of every kindred and tongue and people and nation; and made us for our Deity kings and priests, and we shall reign over the earth"—ch. v. 9, 10; xvii. 15.

This idea of a multitudinous Son of Man is clearly exhibited in Dan. vii. 13, in the words, "I was seeing in the vision of the night, and behold there was coming with clouds of heavens like a Son of Man, and he came to the Ancient of Days, and they brought him near before him; and to him was given dominion, and glory, and a kingdom, that all peoples, nations, and tongues, should serve him: his dominion is a dominion of Olahm which shall not pass away; and his kingdom one that shall not be destroyed." Here the clouds of heavens constitute the Son of Man, who is brought before the Ancient of Days, when "they" who compose him, themselves come into His presence. The Ancient of Days is "the Lord of the Spirit," the "Quickening Spirit," the Logos in David's Flesh, who is the Head of this Son of Man. In the fourteenth verse, the kingdom is said to be given to the Son of Man; and in verses 18, 22, and 27, it is said to be given to the Saints of the Elyonin, Most High Ones; as, "the Saints of the Most High Ones shall receive the kingdom, and shall possess the kingdom for the Olahm, even during an Olahm of Olahms," or during the Millennium. And as in verse 22, the Horn prevailed against the Saints "until that the Ancient of Days came; and judgment was given to the saints of the Most High Ones, and the time came and the saints possessed the kingdom": and in

the twenty-seventh verse, " and the kingdom and the dominion, and the greatness of the kingdom under all the heavens shall be given to the people of the saints of the Most High Ones, whose kingdom is the kingdom of Olahm (the Millennium) and all the dominions shall serve and obey him." If a kingdom be given to A, and the same kingdom at the same time be given to Z: then A and Z are one and the same, though called by different letters of the alphabet. This is the argument of the texts before us—the Millennial kingdom is given to the Son of Man; it is also given at the same time to the Saints; therefore "the Son of Man" and "the Saints" are but different phrases for one and the same thing.

Daniel and John both introduce a Son of Man as a similitude; they tell us that what they saw was a thing like to a Son of Man. It had the exterior form of a man; but from the description of parts anything than the exact counterpart of a man. The only place where the same similitude is again introduced is in Rev. xiv. 14, where John says, he saw "a white cloud"; and then, in order to show what the cloud represented, he tells us he beheld "upon the cloud sitting like to a Son of Man, having upon his head a golden crown, and in his hand a sharp sickle." This is the similitude of the cloud of saints ready to reap the harvest of the earth, and to tread the winepress without the city; they are styled "a white cloud," because white is the raiment with which they are everywhere invested as the apocalyptic emblem of conquest and righteousness. The head of the similitude is crowned to indicate that the Son of Man similitude is a Body Politic of Kings.

The similitude exhibited to Daniel in ch. vii. 9, 10, has reference to the same subject as John's. Daniel was attracted principally to the Head, the rest of the body being concealed by "a garment white as snow." The head of the similitude represents "the Ancient of Days"; "the hair of the head being like the pure wool." Daniel and John's symbols agree in this. White as snow, and pure wool, are emblems of purity: scarlet and crimson redness are representative of sin. Thus, it is written, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"—Isai. i. 18. The wool of the symbol connects it with the Lamb of Rev. v. 6, " as it had been slain " in which are the Seven Eyes of Deity. The other particulars of John's Son of Man are merged in the following scenery of Daniel's vision: "His throne the fiery flame, his wheels burning fire. A stream of fire flowing and issuing from before him; a thousand thousands served him, and a myriad myriads stood before him: the judgment was set, and books were opened." The white garment indicates the priestly and righteous character of the body clothed thereby; all of which are justified, and priests as well as conquering kings for God.

When it was revealed to Daniel in ch. viii. 14, that the holy should be avenged "after 2300 years had passed away; he fell into the death state and revived, to signify that the vengeance would be after the resurrection. At that time also he says, " Behold, there stood before me as the Appearance of a Man ; and I heard a man's voice between the banks of Ulai, which called, and said, Understand, O Son of Man ; for at the time of the end the vision is." Here Daniel is made to personate the Son of Man. He was lying on his face in a deep sleep at the time, but when touched, he stood up as the Son of Man raised from the dead, ready to hear about the breaking of the Little Horn at the epoch of vengeance by the Prince of princes.

Again, the apocalyptic Son of Man appears to Daniel by the side of the great river, which is Hiddekel, as narrated in ch. x. 5. In the English Version, he is said to have beheld "a certain man." This phrase in the original is ish-ekhad, man of one. It was not a real man he beheld; but, as he styles it in ver. 18, " the Appearance of a Man"; and in ver. 16, " like the Similitude of the Sons of Adam." It was a symbolical, or shadowy representation of the Man of the One Eternal Spirit. It was, therefore, truly a "certain man," not an uncertain, or indefinite, one. John, the Baptizer, "saw the Spirit descending from heaven like a Dove"; and Daniel, and John, the apostle, beheld the same Spirit, "like the similitude of the Sons of Adam," or, "like to a Son of Man."

Now, the description Daniel gives of this symbol,* or spirit-form is, that "He was clothed in linen, and his loins girded with fine gold of Uphaz. His body

also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." He saw this in Eden, by "the third" of its rivers, "the Hiddekel," where "the Cherubim and devouring fire" were originally located—Gen. ii. 14; iii. 24. The reason why the locality of the vision is specified, is to acquaint the reader with the region of the earth where the glory of the Spirit Man is to be revealed.—Eureka.

* A symbol is a form comprehending divers parts. As a whole, it is a compendious abstract of something else than itself—much in a condensed form. A symbolical representation is the act of showing, by forms or types, the real thing intended—it is the shadowy form of a true substance ; and in the chapter before us, that substance so potentially foreshadowed is Christ's Body corporate, the germ or nucleus, of which is " the Logos become Flesh," and named by Deity, Yahoshaia, or Jesus.

The New Covenant

An Exhortation by Bro. Roberts

When Jesus instituted the memorial supper which we have met this morning to observe, he was surrounded by his disciples in an upper room in Jerusalem, where he had met them by appointment to keep the feast of the passover. That feast was part of the Mosaic appointments. The meeting was on the basis of the law of Moses; for Jesus and the disciples were all Jews, born and bred under that law, which had been in force for 1,400 years. It was the last time they met together on that foundation, but not the last time they will eat the passover together, for he said:

"With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God."

The feast had been observed on countless previous occasions, and with an ostentation not to be found in that upper room among those quiet thirteen men; but never had there been such a momentous celebration of it. The whole law, of which the passover was a part, was converging for its finish in the one sorrowful man who was the centre of that group—" Christ our passover, sacrificed for us "— was about to absorb in himself the significance of that Israel had observed for ages in obedience to the law of Moses, and therefore of the passover which he was now about to eat for the last time as a mortal son of Adam.

The passover was instituted on the eve of Israel's deliverance from Egypt. It was not merely a celebration of deliverance, but a means of it, which it is well to bear in mind in judging of its fulfillment in Christ. The angel of Jehovah was about to pass through the land for the purpose of destroying the first-born in every Egyptian house, that the Egyptians might be made to consent to Israel's departure. But there was a possibility that this destroying visitation might extend to the houses of the Hebrews as well. To avert this possibility (we need not stay to inquire in what way), every family in Israel were required to slay a lamb, sprinkle its blood on the door post, and eat its flesh before the morning. The destroying angel seeing the sprinkled blood would pass over the household so protected, for which reason it was called passover, as we know. Afterwards Israel were to keep the same passover in their generations, in celebration of their deliverance, first from the destroying angel and next from the Egyptians.

Before the sacrifice of " Christ, our passover," we have here himself eating the passover with his disciples, in token of the fact that he was involved with them in all their woes, from which his own blood, the blood of the anti-typical passover

would deliver them all, for though it harmonises not with orthodox conceptions of the sacrifice of Christ, it is the truth that the

"God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant " (Heb. xiii. 20).

The passover was a memorial of the deliverance effected in Egypt, and a typical foreshadowing of the deliverance to be effected in Christ. It looked back and it looked forward. In both, Jesus was concerned. As the " son of David, the son of Abraham " (Matt. i. 1), he was as much interested retrospectively in the Egyptian deliverance as his disciples, who were to be considered as having come out of Egypt as their fathers ; as the son of Mary, partaking of their common sin-cursed mortality (for death entered into the world by sin—Rom. v. 12), he stood in as much need as they of that redemption from death, which he finally attained through the shedding of his own blood, as the anti-typical lamb of Jehovah's passover (Heb. ix. 12—(omit italics " for us," also chap., v. 7). Where he differed was in the mental state resulting from the fact that God was his father in the generative sense. He was God's well-beloved son, in whom God was well pleased, because he abode in His commandments, and did always those things that were pleasing unto Him (Jno. xv. 10; vii. 29). He also differed in the Father's abiding presence, in the fulness of the spirit in the vessel so prepared. He was the Father's human manifestation in the midst of Israel for the purpose of laying the foundation of human salvation in harmony with the principle of the Father's supremacy which required in the blood-shedding of such as partake of human mortality, the declaration of the Father's righteousness as the basis of the remission of sin unto life eternal to those recognising and submitting to it. The work was accomplished in his death and resurrection, by which he became

"the first begotten of the dead " (Rev. i. 5),

and a name by investiture with which men may be saved—the only name given under heaven for this purpose (Acts iv. 12).

When Jesus observed the passover, the time was at hand for his own offering up by which the significance of the typical feast would be superseded. He, therefore, takes occasion to appoint another institution by which the anti-typical accomplishment itself would be kept before the minds of believers "until he come."

Beautifully enough, he finds the elements of the new type in those of the old, for both had their ultimate significance in the same thing. He took bread from the remains of the passover feast and broke it and said,

"This is my body which is given for you: this do in remembrance of me."

This saying which must have been enigmatical to the disciples at the time of its utterance, was illustrated on the following day, when Jesus surrendered himself to the cross on which his body was cruelly and publicly impaled, underneath an accusation which was no disgrace, but the utterance of the simple truth: "This is Jesus the King of the Jews."

This agonising tragedy, so far as the human aspect of it was concerned, was the divinely arranged public condemnation of sin in the flesh—the declaration of the righteousness of God in the offering of the body of Jesus once for all—a body which was at once the condemned nature of Adam and the sinless Son of God, in whose death, the righteous law of God had its execution, and in whose resurrection, the perfect righteousness of Jesus had its vindication, and by which double event, a man was provided through whom came the resurrection of the dead without any nullification of any of the ways of God. All this was involved in the words of Jesus, "this is my body given for you."

The whole arrangement was " for (or on account of) those who shall be saved," but of course included in its operation Jesus himself, who is the "first-born among many brethren" (Rom. viii. 29).

By His accepted offering, all are sanctified who come unto God through him, confessing their sins, humbling themselves in the obedience of baptism which

ceremonially introduces them to the death of Christ.

The same glorious lesson comes out with equal clearness in connection with the cup, which he took after the bread, saying,

"take this cup and divide it among yourselves . . . this cup is the new Testament in my blood shed for the remission of the sins of many."

If this must have been a strange saying to the disciples at the time of its utterance it did not remain so, for it was the topic of conversation after his resurrection. And it is not strange to those in our day who scripturally understand the truth, for it has been the subject of exposition in the apostolic writings. But put it to the common run of Christians: "the new testament (or covenant) in my blood."

What understanding have they of its meaning? Ask them a plainer question: "What is the new covenant? What are the covenants of promise to which believers are no longer strangers? (Eph. ii. 12). What are the promises made unto the fathers which Christ came to confirm?" (Rom. xv. 8).

To these questions there is no response on the part of the common run of Christians, or on the part of their teachers, the so-called "Rev." gentlemen of all denominations. If the new covenant itself is not known, how can its relations in the blood of Christ be discerned?

We have learnt from the Scriptures what the new covenant is. Its name, as the new covenant, involves an allusion to the old one that was established at Sinai when God, by the hands of Moses, promised to bless Israel in the land to which they were going, on condition of obedience; and Israel, on their part, undertook to submit to whatever was required of them. This old contract or agreement or covenant (ratified by the sprinkling of the blood of sacrificial animals) pronounced a curse on every one who should not observe its obligations in every particular: and these were very numerous and entered into every relation of life. Such a rigid and absolute observance being impossible in the infirmity of human nature, Peter styles it "a yoke to bear" (Acts xv. 10).

No one rendered the exact obedience it required but Christ. It served its purpose, however. God did not make a mistake in appointing it. It was a "schoolmaster"; it established the first principles of godliness in the midst of Israel, viz., that obedience to God was the first law of human well-being, and that man was unable to bless himself. Still, so far as practical results were concerned, it cursed all who had to do with it, since none but Christ was able to comply with its requirements in the perfect manner required. This old curse-bringing covenant was about to be done away when Christ ate the passover for the last time with his disciples. It was about to be done away in him by his dying under it after having perfectly obeyed it, and rising again from the dead because of his righteousness under it; and in him, thus triumphant over the old covenant, the new covenant was to be established and offered—a covenant, says Paul, "established upon better promises" (Heb. viii. 6).

These promises, he styles, "promises made to the fathers" (Rom. xv. 8). What these are we have learnt; they are contained in the writings of Moses and the Prophets. They are promises of future blessedness on earth to Abraham and his seed (Gal. iii. 16) — a blessedness connected with the inheritance of the land of promise and involving the bestowal of everlasting life. The new covenant is based upon these. It is a more beneficial covenant than the old. It is an agreement that if we have faith in what God has accomplished in Christ, and bring ourselves into connection with it in a humble, loving, obedient disposition, our sins will be forgiven, and we ourselves made heirs of the blessedness promised to Abraham and his seed.

But why should this covenant be offered in blood? Why should Jesus, taking the symbolic cup of wine, say: "This is the new covenant in my blood?"

There is a simple meaning to this, which we shall get at by a few questions. In what character is blood brought forward in the Mosaic shadow from which much of the phraseology of the new covenant is derived? Lev. xvii. 12-14 answers

this question:

"The life of the flesh is in the blood thereof: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul."

Blood, then, is sacrificially employed to represent life, which it is; for withdraw the blood and you withdraw the life of any creature. If blood represents life, then the shedding of it represents death. To pour out the blood of any thing sacrificed, was to cause its death: when a worshipper approached God with the blood of a slain animal (having placed his hand on the head of the animal before it was slain), it was a confession that before God, as a sinner, he had no right to live, seeing that "Death is the wages of sin," and that death hath passed upon all men through Adam. It was in fact a typical declaration of the righteousness of God, with which God was pleased to be approached; but only typical because there was no natural connection between the slain animal and the consequences of sin; consequently, "the blood of bulls and of goats could not take away sin" (Heb. x. 4).

The type pointed to the purpose of Jehovah to provide a perfect declaration of His righteousness in the shed blood of an actual wearer of the nature condemned in Adam, who should be acceptable to Him in all things, and whose resurrection could therefore follow His blood-shedding. This anti-typical lamb, as we know, was the Lord Jesus, who though made in all things like unto his brethren as regards mortality of nature on account of sin, was himself absolutely free from sin in his own character. Here was the lamb of God without spot or blemish, and yet a suitable sacrifice in the possession of the very nature which had come under condemnation, because of sin in the beginning. In the shedding of his blood, there was a "declaration of the righteousness of God" (Rom. iii. 25-26).

He was not destined to return to dust: it was therefore necessary that his blood should be spilt and that death should follow, as the ceremonial declaration of Jehovah's righteousness in the public condemnation of sin in the flesh (Rom. viii. 3) as a basis for the offer of free pardon to all who should recognize the declaration and identify themselves with it and come unto God with confession and faith in the name of the crucified Jesus, as the one great sacrifice through which alone man can acceptably approach God.

In view of all these things, it is evident what force there is in the words with which Jesus introduced the memorial cup to the notice of his disciples: "This is the new covenant in my blood shed for the remission of the sins of many." The new covenant or agreement, which ensures coming blessedness to the fallen sons of Adam, is in the blood of Christ and nowhere else. There can be no blessedness without covenant, because, apart from the addition of special covenant on the part of God, who only has the power to bestow blessedness, we are shut up to what we have by nature, and that is, a poor mortal body that will wear out in due course and disappear in death. And there can be no covenant without sacrifice, for so has God willed, and we can no more get past His will in this matter than we can in the constitution of heaven and earth. And there is no sacrifice but one with which we can approach God for covenant, and that is the one great sacrifice accomplished in Christ. And there is no way of becoming associated with that sacrifice but by enlightenment in the promises on which the covenant is established, and faith in the blood in which it is offered, and legal contact with that blood in baptism, which is the divinely-appointed mode of association with the death of Christ. The root of the whole matter lies first, in the greatness, and then in the goodness of God. God is a great and dreadful Majesty, to whom the earth and all flesh belong, for He has made them out of his own energy. He is not only great, but He is holy, and jealous of His supremacy. He has been disobeyed on earth, and has in consequence given us over to death; and will not be approached by us except in the manner he has appointed. But He is good, and He will forgive and bestow everlasting life if we humble ourselves and come to Him in the way appointed. The way appointed is through the shed-blood of a perfectly righteous wearer of our nature, in whom sin

was condemned on our account. He will forgive us if we come in this way: not because that bloodshedding pacifies Him or gives Him any thing or pays any debt: for then it would be no forgiveness. But because His righteousness is declared, and His prerogative recognized, and our position acknowledged in the acceptance of the slain lamb of His appointing.

We endorse and proclaim all these glorious things every time we take this cup into our hand and drink it, and say "Amen!" at the giving of thanks for "the new covenant in the blood of Christ shed for the remission of sins."

This breaking of bread signifies our acceptance of God's way, and is a testimony to the world that they have no hope outside of this way. We find great comfort in that way ourselves, and we would extend that comfort on the right hand and on the left. But we find many obstacles in the imaginations and high thoughts that exalt themselves against the knowledge of God (II Cor. x. 5). We have even earned the bitterest odium it is possible for men to bear—the reputation of being illiberal and uncharitable and narrow-minded and bigoted—because we maintain the teaching of Christ and his apostles on this most vital matter. What can we do but accept the result with resignation? It is a result that has always more or less attended the testimony of the truth. It is no new thing for "the preaching of the cross" to be productive of offence. Paul speaks of it in his letters. He says the preaching of the cross was to the Jews a stumbling block and to the Greeks foolishness. He accepted the reproach incident to such a situation; he refused to glory in anything save the cross of our Lord Jesus. We are in the best of company when we are in the company of Paul, and we are undoubtedly in his company when we are accused by the modern Greeks (the scientists of every grade) of being behind the age and badly informed, and old fogey and sectarian; and by the Jews, of being worse than the Christians in the rigidity of our insistence on the original teachings of Christ; and by Christians, of being gloomy retrogressionists, the slaves of a dead letter, and strangers to the broad life and charity and the true spirit of the gospel. To each and all we can but say:

We accept Christ because he rose from the dead: and we accept the apostles, because we accept Christ; and we accept the New Testament writings as the standard of truth because we accept the apostles; and we challenge you all to deny that the conclusions which we maintain are the teachings of these writings. It would be pleasant to come on to your broad platform and to join in your charitable spirit and to share your freedom from the narrowness and restraints that undoubtedly hamper the profession of the gospel, as originally delivered, as regards the present evil world. We should have your pleasant society, and your encouraging recognition, and your advantageous patronage, and your general enjoyment of the broad fields of human culture, and pleasure, and good fellowship. But wherein should we be the gainers in the day when Christ arrives to sweep away the present order of things, and to re-organise affairs in harmony with divine principles only, and to give glorious place in his house to those only who do the will of his Father, as written in His revealed word of truth?

We should have a poor staff to lean on, in a respectable world which will then dissolve in terror before His face. No; we have made Christ our portion, and for better or worse, we will accept the isolation and the odium that result from the consequential exclusiveness, confident that experience, shortly to be apparent, will justify an uncompromising adherence to the written word as the only enlightened policy that can be pursued.

Children in Relation to Prayer

It is our duty to "bring up our children in the nurture and admonition of the Lord"; for so Paul commands, and so common reason dictates. Over whom can we have such influence in bringing to the way of truth? Now, it is the most elementary principle in Scriptural instruction that we are to love and fear God, and pray to Him; and we cannot teach the children godliness without teaching them this. But you ask: how can we teach them to say "Our Father," when God is father only to His sons, viz., those who become such by adoption through Christ? It is obvious that in the perfect sense, they cannot use these words; but there is an imperfect sense illustrated in the Scripture statement that God is the Father of all, and the Saviour of all (Eph. iv. 6 ; 1 Tim. iv. 10). In this imperfect sense they are creatures having their existence in God, and dependent upon Him for the continuance of their being: for God giveth to all life, breath, and all things. This creature dependence is a fact which God is pleased to see recognised, as evidenced in the case of the Ninevites. This recognition will not be displeasing to the Father of all when accorded by the children of His own servants; and it will be a wholesome exercise for them. It is only when this recognition is linked with the assumption of an eternal relationship and heirship of salvation which do not exist, that the recognition in question is out of place and unacceptable. When the true position is discerned, it is far otherwise ; especially in view of the standing invitation there is to our children and to all men to ascend a stage higher, and become "the children of God by faith in Christ Jesus" (Gal. iii. 26).

Our children stand specially related to this invitation in so far as they are under our direct influence, and their wills are in subordination to ours. That they should consort with us in all spiritual exercises is reasonable and good, as in the case recorded in Acts: "They all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed" (xxi. 5).

There is more likely to be harm in barring off the children than in admitting them to association in spiritual things so far as their case allows.

It is only in the case of strangers coming into our assemblies that there is danger of compromising the Truth; and even then the danger is due to the ascendancy of the falsehood that all men are children of God and acceptable worshippers in Christ. If there were no such view, the case would be easier. If the public recognised that they are unwashed sinners of the Gentiles, " having no hope and without God in the world " (Eph. ii. 12) there would be little fear of creating misunderstanding by our advances to them. But we countenance a falsehood in asking the indiscriminate public to approach God as children. Our own children, whom it is our duty to teach the knowledge of God in all its bearings, and for whom, on account of our complete control over them, we are responsible, are in a different position. We may teach them to acknowledge God as the author of their being, while leading them to discern that as regards eternal life and fellowship with God they have no relation or hope out of Christ.

R. ROBERTS.

A steadying action upon the mind and conduct of believers is the cultivation of the habit of meditating upon the nearness of God to them. "He is not far from every one of us," "For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him."

Editorial

THE DEATH OF BROTHER J. M. EVANS.

With great regret we record in our Ecclesial News the death, on the 2nd March, of our bro. J. M. Evans, of the Clapham (South London) Ecclesia. Our late brother had been in the Truth just over fifty years, having been immersed at Swansea on 12th January, 1881. After a brief sojourn in London from 1887 to 1890 he returned to Swansea until the early part of 1893, when he again became a member of the South London ecclesia, and from which time he has continued to be actively associated with the Truth in that ecclesia, which has now lost one of its most earnest and zealous workers, amongst whom he will be sadly missed. In regard to the Scriptures he was unusually intelligent, and an ardent admirer of the writings of Dr. Thomas and bro. Roberts, for whom he had the greatest respect. The Truth in South London owes many of its ecclesial advantages to our late brother's perception of the benefits accruing from organized effort in the work of the Truth. The Mutual Improvement Class, the Light-Bearers' League, and the Peckham Lecturing effort are some of the results of our brother's zeal in the service of Christ. He will, however, be especially remembered with sincere gratitude by the brethren throughout the world for the part he took in 1914 in initiating the project to send the petition to Parliament for Exemption from Military Service, as well as for his unselfish and untiring labours on the London Standing Committee.

He was a valued contributor to the pages of the Berean; the most recent articles from his pen being "The Truth in the Days of Bro. Roberts," which appeared in January 1930, and "The Theme and Structure of the Apocalypse" in May of the same year.

After fifty years of faithful service to Christ our brother now rests from his work, awaiting the call to "come forth," we earnestly hope to receive a full reward for his long years of devotion to the Truth. He was truly a brother beloved by all with whom he came into contact, and one whom we can ill afford to lose; nevertheless, we submit to the wisdom of God whose ways are inscrutable ; " not our will, but Thine be done." Whilst gratefully remembering our brother's work and his care for the brethren and sisters, we earnestly pray for ourselves that we may be enabled to continue in the same spirit of unselfish devotion and untiring zeal. Our brother leaves five sons and a daughter, all happily in the Truth, and actively engaged in its work, to whom with our sister J. M. Evans we extend our sincere sympathy.

EDS.

CHARITY THE CROWNING ATTRIBUTE

In the divine culture and development of the Christlike character among believers, charity, as apostolically denned is the apex, the highest point, the top-round in the ladder to the Kingdom.

Inspiration has very clearly set forth its great importance and its excellence, describing it by the pen of the chosen apostle to the Gentiles, as the chief characteristic of a true believer—the cardinal virtue of the brethren of Christ, as when he wrote saying:

"But now abideth faith, hope, charity, these three; but the greatest of these is charity."

"Though I understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (I Cor. xiii. 2, 13.)

It is therefore highly incumbent upon every professed believer to give this inestimable quality of the Christlike virtues, all possible attention.

Indeed these solemn warning words of the apostle clearly indicate that it is a virtue indispensable to salvation, for if we are uncharitable in the sense of lacking that element of character, about which the apostle has so impressively written, we may be justly excluded from the company of those esteemed as the blessed of the

Father—the inheritors of the Kingdom, because he also wrote:

"Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal" (vs. 1).

It is obviously a matter that we would be doing ourselves a gross and fatal injustice to lightly consider.

Possibly we may be the better able to comprehend the Scriptural definitions of charity, by considering some of the definitions which are obviously incorrect.

The word as used to-day in the public press and ordinary conversation, signifies nothing more than generosity and liberality as in the giving of alms. But the words of the apostle himself make it certain that this is not the sense in which he used the word, because he wrote, saying:

"Though I bestow all my goods to feed the poor and have not charity it profiteth me nothing" (I Cor. xiii. 3).

The apostle referred to a quality of character of much greater importance than this good feature of a Christian life.

APOSTATE DEFINITION OF CHARITY.

In the Popular Encyclopedia, charity is defined as meaning "be ye kindly affectioned one to another," which means the same as "brotherly love" or "brotherly kindness."

This popular definition of charity is accepted by and taught in the churches, and also by some Christadelphians, especially by those who tolerate teachers of heresies in their fellowship.

That this apostate definition of "charity" is wholly unscriptural is fully demonstrated by the inspired words of the Apostle Peter in his exhortation, saying:

"Giving all diligence add to brotherly kindness, charity" (II Peter i. 3-7).

In the apostolic teaching, "charity" was a quality to be added to "brotherly kindness" or "brotherly love," and therefore they cannot be one and the same. Moreover, the word in the original Greek translated "brotherly kindness," and sometimes "brotherly love," is Philadelphia, while that for "charity" is agape. It is very essential that we observe the apostolic distinction.

While "charity," which is as it were the capstone, includes "brotherly love" as it does also "faith" and "hope," neither of the latter include the former. Charity is the greatest of all—the most noble attainment.

But what is Bible charity (agape), sometimes translated love? What is this "greatest" of all the distinctive qualifications of the true Christian character? What is this most vital and essential attainment, without which we are "nothing"? Yea, without which, though we may speak with the tongues of men and of angels, we are "become as sounding brass or a tinkling cymbal"?

We are not left without a Bible answer to these important questions, for both Paul and John define it clearly.

APOSTOLIC DEFINITIONS OF CHARITY.

Paul, in explaining its nature and properties, wrote:

"Charity . . . believeth all things, hopeth all things, endureth all things" (I Cor. xiii. 7).

From these words of inspiration, it is manifest that all those who do not believe "all things," that are matters of divine revelation, concerning either "the kingdom" or "the Name," are demonstrably uncharitable; and all those who do not entertain the "hope" for "all things" that are matters of divine promise, are equally

uncharitable. Therefore, according to the apostolic standard, all "who will not endure sound doctrine," prove themselves beyond question, to be of the uncharitable class.

Moreover, all those who have "the love (agape, charity) of the Truth," will endure "all things" that they may be required to suffer, for the Truth's sake or because they "earnestly contend for the faith"; as Paul wrote, "charity suffereth long."

We knew a case some ten years ago in which a young man, who knew the Truth and understood what it required in the way of avoiding the fellowship of those who teach "contrary to the doctrine" of the Scriptures, but when the test came he refused to stand on the Lord's side. His father became an ardent advocate of the false doctrine of the apostasy, that Christ made no offering "for himself," which is contrary to the doctrine which we have learned from Heb. vii. 27, viii. 3, and II John vs. 7-10.

When standing aside became necessary, this young man refused, saying: "do you think I would withdraw from my father"? He could not endure the thought of separating himself from his father's fellowship for Christ's sake.

How does Christ regard such a situation? He hath spoken! Let us hear him:

"I am come to set a man at variance against his father . . . and a man's foes shall be they of his own household. He that loveth father or mother, son, or daughter, more than me, is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me" (Matt. x. 35-38).

"The first and great commandment" required unadulterated love for God, above all other things, even thine own self. "Love thy neighbour as thyself" took second place. Matt. xxii. 37, 38, Luke xiv. 26.

The demands of God upon His people Israel were for undivided love and allegiance to Him, and unqualified obedience to His commandments, and He is not a whit less exacting on this point to-day than of old. He allows no claims of natural affection for our relatives or fellow-man to interfere with our higher duty to Him. "Charity" or love for God and His Word is still the "greatest" of all commandments.

Reverting to the case of the young brother, let us further remark, Paul wrote saying:

"Evil communications corrupt good manners."

This is as true to-day as ever and the result is that to-day the son is as deeply involved in error as ever his father was. This reminds us forcibly of another statement, made by the inspired Paul:—

"Because they received not the love (agape, charity) of the Truth, that they might be saved; for this cause God shall send them strong delusions" (II Thess. ii. 10).

The principle works the same in all cases, whether it be exhibited in a greater or lesser degree.

The Apostle John defines agape, charity or love, as follows:—

"This is love (agape, charity) that we walk after His commandments, and this is the commandment, that as ye have heard from the beginning ye should walk in it, for many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. . . . If any bring not this doctrine, receive him not." (II John 6-10).

This apostolic definition of "charity" or love of God is as plain as words can possibly make it. None of the Apostles made any pretensions whatever to a "love" or "charity" that does not recognise as an all-pervading first-principle, unqualified obedience to the Commandments of Christ and his Apostles, to whom he said: "he that heareth you, heareth me" (Luke x. 16).

John's definition of "charity" leaves room for but one conclusion, and that is: those who do not "walk after his commandments," but on the contrary receive

"deceivers" or heretics into their fellowship, are distinctly classed and numbered by the pen of inspiration, as among those who are positively uncharitable, and who, according to Paul's definition, have "become as sounding brass or a tinkling cymbal," despite all their "good words and fair speeches."

One of the commandments concerning heresy reads:—

"A man that is an heretic, after the first and second admonition reject, knowing that he that is such is subverted and sinneth " (Titus iii. 10, 11).

This command is not only obligatory and unalterable, but judicious and absolutely essential for the preservation of the Truth, because heretics if befriended in the ecclesias, do, by their "good words and fair speeches deceive the hearts of the simple," and so multiply themselves among the members—a little leaven in the course of time leavens the whole lump.

Nevertheless, despite this wise and expedient command to reject heretics, there are many among the Christadelphians to-day who have positively refused to be "coerced" * into such a scriptural attitude even by the "wholesome words of our Lord Jesus Christ" himself — "the commandments of the Lord " (I Tim. vi. 3, I Cor. xiv. 37).

Those who refuse to obey the commandments of the Lord as given by the holy apostles of the Lamb, are unquestionably sinners, and according to the scriptures they are uncharitable sinners, and not having "charity," they are in the Spirit's estimation as "nothing" (1 Cor. xiii. 1).

It hath been said that a woman without love or affection is like fruit without flavour, insipid. So it is with any portion of those called to be saints—the bride of Christ, the Lamb's wife, who may tolerate and palliate heresy, varnishing the action with brotherly love (Philadelphia). Such have lost their first love (agape, charity). Although they still retain a certain proportion of "faith" and "hope," they are lacking in that which is the most essential—the greatest of all, charity, love or affection for God and His revealed Truth.

Such are neither cold nor hot, merely lukewarm, and God hath warned His people of this possible danger, in the words: "I will spue thee out of my mouth, unless thou be zealous and repent." (Rev. iii. 15-19.)

Jesus long ago predicted this lukewarm condition, saying:

"Many false prophets shall rise and shall deceive many, and because iniquity shall abound, the love (agape, charity) of many will cool" (Matt. xxiv. 12).

The sum of the evidence thus far adduced is this: Believers to prove themselves apostolically charitable must ever show themselves "zealous" for the Truth, earnestly contending for the faith, believing "all things" that are matters of divine revelation, avoiding the company of those who teach "contrary to the doctrine we have learned," charging those who deviate from the way of Truth, "that they teach no other doctrine " than that which Paul taught, rejecting the fellowship of heretics, and moreover, under all circumstances, giving to the Deity and His word, first place in their affections, whereas their love for brethren and neighbours, while ever on a par with themselves, must still occupy the second station as appointed by the Deity Himself.

CHARITY the GREATEST, and WHY!

But some will say, upon what principle does the Apostle reason when he declares that "charity" is greater than "faith" or hope? Both faith and hope have an historical basis. They are built upon well-established facts, fully authenticated in history.

By our faith we are justified (Gal. iii. 8), and its "end" is salvation (I Pet. i. 9), and moreover without faith it is impossible to please God (Heb. xi. 6), how then can "charity" be greater than faith?

To some this question may seem answerless. Nevertheless it must be borne

in mind that the greatest truths are frequently the most simple, and so it is in this case. The principle upon which the Apostle reasons is very clearly expressed in his Epistle to the Romans:—

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false-witness, Thou shalt not covet ; and if there be any other, commandment, IT is briefly comprehended in this saying—namely, Thou shalt love thy neighbour as thyself" (chap. xiii. 9).

If we love our neighbour or our brother as ourself, we shall not be guilty of the violation of any of the commandments here enumerated by Paul, because they are briefly comprehended in the Second Commandment, for "love worketh no ill to his neighbour."

Now as the Second Commandment briefly comprehends all the others named, so the First Commandment which our Saviour declared to be the "Great Commandment" (Matt. xxii. 38) briefly comprehends all the commandments, even the second, for

"He that loveth God, loveth his brother also" (I John iv. 21),

and Jesus in his reply to the lawyer, said:

"On these two commandments, hang all the law and the prophets" (Matt. xxii. 35-40).

Even so, in like manner, as the Spirit in Paul affirms that "Charity" is the greatest, it includes not only all the other Christlike qualities of character enumerated by Peter (II Ep. i. 5-7), but faith and hope as well.

Indeed upon "Charity" or love for God and His word, it must be admitted, "hang" all the law, the prophets (including Christ) and the Apostles.

In that charming list or catalogue found in Peter, to which we have just referred, "faith" is the root, and "charity" the golden grain or the "full corn in the ear," as it were. Faith is the soil in which alone these virtues can develop.

Faith is the basis upon which we build, and without this basic principle—faith, it is impossible to please God.

But charity, that profound love or affection for God, and His Revealed Word, which He has magnified above His name (Ps. cxxxviii), it unquestionably is the greatest of all.

It is the very pinnacle of faith, which, Paul having attained, caused him (as it will all who follow him) to exclaim, "Let God be true," though it should make "every man a liar" (Rom. iii. 4).

Let us then, as dear children,

"Above all things put on charity, which is the bond of PERFECTNESS" (Col. iii. 14),

or the crowning grace of all the true Christian ornaments.

It is the great golden clasp which holds within its embrace, and binds together into one glorious whole, all those fairest adornments of character, which we, "giving all diligence," are striving to add to our faith.

Let us therefore be "rooted and grounded in love (agape, charity) that we may be able to comprehend with all the saints, what is the length and breadth, the height and depth of the love (agape, charity) of Christ, and be filled with all the fulness of God" (Eph. iii. 17-19).

B. J. D.

*See Christadelphian, 1925, Dec. cover, p. 3. Also Berean Christadelphian, 1926, p. 125.

Seek for opportunities to develop your character in keeping with your profession of faith and practice as a brother of Christ, and you will find them. They will come in any case, but unless you are watching they will pass you by

unnoticed, and you will be the poorer. A lost opportunity can never be recovered.

The Fifth Trumpet

The trumpet note is a call to action. Yet how many of the millions who have heard in recent war the long-drawn-out, almost piercing, wailing note, its quick tempo of alarm or assembly, could identify God's message in the ninth chapter of the Apocalypse? It is the same call whether sounded by Israel's priests under the walls of Jericho, by Gideon's army in the shadow of Moreh's hill, or by Jehu's captains sitting at the top of the stairs—speaking of God's purpose with man, warning blasts sounding forth the divine intention to afflict with war and all its attendant horrors because His way has been corrupted in the earth. These Scripture precedents clearly emphasise the significance of the Trumpets, the woe trumpets John hears, and so, as the Fifth Angel sounds, out of the smoking furnace of God's anger pours forth the destroying hosts of Saracenic horsemen to effect greater territorial conquests in the brief space of eighty years than proud imperial Rome was able to effect in eight hundred years.

And what of the political arena into which these destroying hosts were precipitated? Its identity is set forth in the words "unto the earth!" Under the preceding trumpet Italy, the seat of the Roman authority, had suffered barbarian inroads, the imperial power was suppressed and the Gothic kingdom established in the West, after almost unparalleled sufferings. All these divine judgments, however, were lost upon the rulers and the inhabitants of the habitable in the Eastern Third with its seat of authority at Constantinople, and over which the Emperor Heraclius held sway. Hence the necessity, divine retribution having fallen in the West, for similar punishments to overtake the East. Both were guilty. Both worshipped the Roman Harlot and ruler and ruled alike were an unholy generation. They were all kindreds, tongues and nations subject to the Dragon and Beast forms of government. This destroying power, summoned by the clarion note of the Fifth Trumpet out of the bottomless pit, was commissioned to hurt only those men who had not the seal of God in their foreheads.

Abaddon, the Destroyer, is the descriptive name given by the Spirit to the Star or ruling authority of the Locust power. This Star is, of course, historically personified in Mahomet, who fell from heaven, or the seat of local suzerainty, in his well-known flight from Mecca to escape the wrath of those who repudiated his claims as prophet. He thus, and quite as literally went down into the pit of the abyss to organize the Arabian tribes for the great onslaught on the Greco-Dragon dominion. He was energised to consolidate his power over the Arabs, symbolized in the key of the bottomless pit given to him.

Scripturally a star indicates rulership. Thus prophetically Job speaks of the Sons or Stars of the Morning (most now in the dust of the earth, - with but a few still "in the way"), whose hope is visualised in the great Captain of their salvation, the Star of Jacob, who has declared that He will give His friends the "morning star," . . . that is, a share in His rulership of the Kingdom of God. The symbol is easy to grasp since even the sons of Belial have the star heraldry of their orders of carnal nobility, and which Isaiah recognised in styling the king of Babylon as Lucifer, Son or Star of the Babylonian morning.

Mahomet thus acquired the key as the symbol of power, signifying in this case the government of the kingdom of Arabia. A comparison shows that Isaiah's vision confirms his view of the details mentioned in those of John's wonderful revelation. In the former's twenty-second chapter Eliakim is taken as a man of sign. God through him depicts the coming of the Messiah whom He will set up (as the name implies) and "will commit government into his hand" and "lay upon his shoulder" the "key of the house of David," and we are told "he shall be for a glorious throne for his father's house." Here key and rulership are synonymous as

the context shows, the former representative of the latter. The Saracens themselves provide interesting and supporting evidence on this point. Tarik, the Moslem commander who conquered Spain, bore a key emblazoned on his standard. Mahomet, too, in the Koran declares, "Did not God give to His legate the power of heaven which is above and fire which is beneath? With the key did He not give him the title and power . . . that he might open to those whom He had chosen? "

Here the entire symbols of the Fifth woe trumpet are easily seen—the star angel, the king of the locust-power of the bottomless pit, issuing forth from the furnace of God's anger to execute that divine vengeance on the Eastern Roman Empire, which was not to kill, but to torment for five months, so that in those days men were to seek death as a welcome release from the scourge of Yahweh's anger. Thus the False Prophet went forth not merely invested with the key of the pit, but he also had the power to use it, for the vision shows that he opened the pit of the abyss.

The exactness even to minute details with which this prophecy of the first century passed into history in the seventh century, is incontrovertible proof that the same glorious one who gave John this wondrous vision also gave that decisive turn to the affairs of the kingdoms of men which sent the wild descendants of Ishmael in one headlong onslaught against those who had not the seal of God in their foreheads.

Up to the seventh century when the pit was open by the Saracenic invasion of Persia and Syria, the numerous Arab tribes had maintained independence and obscurity in that vast sandy depression, unique on the earth's surface, which lies between the Dead Sea and the Indian Ocean. Thus actually unknown to the Greeks and Romans a terrible political power was slowly but surely being forged in the hands of the divine Controller and Sustainer of all things, who doeth according to His will in the army of heaven and among the inhabitants of the earth. Under the stimulus of Mahomet's imposture, these Arabs literally came out of the geographical and political pit in which they had been for centuries concealed, and became a terrible scourge in the hands of successive Khalifs, who waged relentless warfare in the Eastern Third against the blaspheming and idolatrous worshippers of the Roman harlot.

The opening of the pit coincides with the outpouring of God's judgments in war against the unsealed, and shown in symbol by "the smoke of a great furnace." Smoke is naturally associated with fire, and Abraham's vision concerning the future of Israel shows that a furnace is a sign of coming affliction (Gen. xv.) and God in Ezekiel's vision speaks of the "fire of my jealousy against the heathen" (xxxvi. 5). And "out of the smoke came locusts upon the earth." Hence a comparison of various Scriptures shows clearly that the destroying power typified by the locusts came out as a direct result of God's anger burning against the heathen of the Eastern habitable.

The symbols by which this information was imparted to John harmonise, however, not merely with the historical facts, but also etymologically. This additional point of identity strengthens the evidences already drawn—hence a study of root words affords further proofs of the veracity of this wonderful revelation. In Hebrew Arab and locust are called alike Arbeh, Arbi, Arabah. The destroying agency of the locust and its early identity with the Arabs erstwhile styled Midian is shown in Judges vi. 5, and even earlier than that Moses reminds Israel of their experiences in the " great and terrible wilderness wherein were fiery serpents and scorpions." Both these pestiferous insects are found in the native heraldry of the Arabs and are native to the Arabian Peninsula. The locust has a head like a horse (hence the significance of verse 7), and it is also very interesting to note that a horse-tail was the badge of office of those great state governors, the pashas.

The other details of the symbol employed in this seventh verse can be at once linked up when it is remembered that the heavily armed Arab cavalry with cuirass and leg armour presented literal breasts of iron against the Roman soldiery whom they so signally routed in engagement after engagement. Chaplets like to

gold are at once apparent from their yellow turbans. Then too a further curious and perspicuous description gives them faces like men. This, if very definite would appear to be superfluous, but such description is fully warranted by the contrast between them, for the Arabs were full-bearded, whereas the Romans were clean-shaven. Further, the Spirit states them to have hair like women; a contrast to their opponents who were close-cropped. That their teeth were like lion's teeth indicates the terrors of their offensive operations, which put the whole of the Near East into direct trepidation for five apocalyptic months (verse 5), that is for 150 years from A.D.632, and after that continued to injure for a further like period (verse 10). The "tails like unto scorpions" are explained in the use by the warriors of the Prophet-King of a kind of ground-rocket which ran into the ranks of the enemy, hissing and spluttering and finally bursting with a deadly crash, burning and horribly lacerating all near. This Saracen fire, or Greek fire as it afterwards came to be called, was also thrown from a sort of engine, and spread dismay and death amongst the Roman soldiery. This undoubtedly was in principle the shell known to modern gunners. With the Saracens it was projected furiously along the ground rather than through the air, and its spheroid shape precipitated its flight.

Mahomet himself never came into personal conflict with the Romans, but his successor, the Khalif Abu Bekr, put into operation the great impostor's declaration promulgated June 8th, A.D. 632, that the sword was to be unsheathed in the service of Islam and was to sweep idolaters and unbelievers from the face of the earth. It is very interesting in passing to note that the Arabian armies were commanded by Kalid, which signifies "sword of God." The Arabs crossed their native deserts, encountering first the Persians in several terrible battles, and then turned against the outposts of the Roman Empire. The Emperor Heraclius commanded in person, but despite leadership and well-equipped armies, Kalid captured first Bozra and then Palmyra, finally forcing the Roman forces into the difficult country presented by the deep valley of the Yarmuk, where a signal victory attended the Arabian arms. The Emperor withdrew his shattered army to the confines of Cilicia, and from that moment all Syria, Palestine, Egypt and North Africa lay open to attack. The proud and all-conquering arm of imperial Rome was at last broken!

Thus was Rome in the Eastern habitable eclipsed—or as it is Apocalyptically stated, "the sun and air were darkened." Within forty years of the death of Mahomet, A.D. 632, vast areas in Asia Minor, all North Africa from the Nile to the Atlantic, and Spain were overrun. Such was the rapid development of the locust attack that by 637 the great cities of Jerusalem, Antioch and Alexandria had all fallen, and with them every vestige of authority possessed by the wealthy and powerful eastern patriarchates which had rivaled Rome in the bid for ecclesiastical pre-eminence. Thus from the actual opening of the pit of the abyss in 634-5, to the year 785, a period of 150 years saw the terrors of the Fifth Trumpet fully manifested ; and from thence onward, a further cycle of 150 years, ushered in the decay of the Saracenic power. In all the duration of the two five-month epochs of this prophecy (each a thirty day-year period), "the horses prepared unto battle" fell only upon those "men which have not the seal of God in their foreheads." It is noteworthy that the Arabian generals strictly forbade their soldiery to destroy standing timber, orchards, etc., and so they did not "hurt the grass of the earth, neither any green thing, neither any tree."

The message of Mahomet reached the Emperor at Constantinople, claiming the imperial throne for God. The commission to take that prize of the east was not, however, given to the locust king. That was reserved as the mission of the Euphratean angels, who were to kill "the third part of men," which was literally accomplished by the destruction of the imperial throne (referred to by Mahomet) by the Turks A.D.1453. Thus did God control the nations "and hath determined the times before appointed, and the bounds of their habitation ..."

It is comforting to reflect that, even in the outpouring of these divine punishments, the people of the living God, His witnesses in the earth, although unfaithful in their walk before their mighty Creator, were spared the horrors of

rapine and slaughter which fell like a scorching fire upon the apostates of Christendom. The campaign in Syria saw the Roman forces thrown back northward to Antioch, and the Greek general left in garrison at Jerusalem retired on Egypt. Just at this juncture when the capture of Zion seemed imminent, the fanatical and bloodthirsty leader of the Locusts, Kalid, was suddenly superseded by a change in the Khalifate. Abu Bekr having died, was succeeded by the milder Omar, who received in person the surrender of the ancient city which had witnessed the glories of David and Solomon. The inhabitants were thus undoubtedly saved from the horrors of the city being sacked. It was time for the downtreading of the Gentile, not the punishment of the Jew, and thus we have one more illustration of the all-powerful control of the affairs of the kingdoms of men by that wonderful and fearful God whom we serve and in " whose hand is the breath of all mankind," and who has told us of the end from the beginning in order that we, His Israel indeed, might be strengthened and encouraged in our most holy faith.

H. M. DOUST.

Dr. Thomas once paid an unexpected visit to a meeting on Sunday morning. He wrote to bro. Roberts as follows: "I found some of the brethren absent. This ought to be a rare thing, because the only proper place for the faithful is around the Lord's table on the first day of the week. But all who pass for saints pro tempore are not faithful, and, therefore, do not act faithfully. Some day the Lord's angel will come upon them unexpectedly, as I did, and find them missing, when it will be no excuse that they were at home and engaged in entertaining some acquaintances of the world."

Esther

The apostle Paul, writing to the Philippians (iv. 11), said he had learned in whatsoever state he found himself to be content. The term "content" was not used in the sense in which the world understands it, but rather as indicating that no matter where he was or how difficult his circumstances, he was always ready to patiently carry on with the work of the Truth which came nearest to hand, in a spirit of cheerfulness and patience. To the world, contentment is synonymous with a state of placidity closely akin to laziness. The Bible contains many examples of men and women in positions of great difficulty, and hedged about with all sorts of unpleasant circumstances who have done noble work in the service of God. The names of Joseph, Daniel, Hannah and Esther spring to mind as representative of those who are always ready to faithfully do their duty in the sight of God irrespective of whether the circumstances are congenial or otherwise.

No one could have been in a more difficult position than Esther, viewed from a natural point of view, and having regard to the fact that she was a faithful daughter of Abraham. She is one of the most striking characters brought before us in the Bible, because she manifested all those lovely traits of character which go to make up the womanhood in the sight of the Deity. A young woman of beautiful appearance, and to all intents and purposes a slave, she suddenly found herself lifted to the highest position possible to a woman in the state. Vashti, the king's consort, had refused to obey the instructions of her drunken husband and therefore was deposed, and on the king regaining his sobriety a successor to Vashti was sought from among the women of the realm.

A Benjamite Jew, Mordecai by name, apparently an officer at the court, had cared for his uncle's daughter, and she was included in those from whom the future consort of the king was to be chosen. Thus Esther found herself presented to the king, without any question having been raised as to her nationality. It is significant that when Esther was called to enter the king's presence she made no request for any of the adventitious aids to beauty, so much sought after by the

women of every age and generation. One of the most terribly condemnatory messages ever sent by God to the Jews was directed especially against the empty-headed and pleasure-seeking women of the time.

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion ..." (Isaiah iii. 16-26).

The true daughters of God and sisters of the Lord Jesus know that the inward cultivation of the Spirit's teaching and daily performance of good works result in an expression of countenance which cannot be copied by the most skilful of beauty specialists.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works " (I Tim. ii. 9, 10). See also I Peter iii. 1-6.

Coincident with the taking of Esther into the royal household, Mordecai was instrumental in thwarting a plot on the king's life, an act for which he received no recompense at the time. The failure of Saul to carry out the command of God to slay utterly the Amalekites was now made apparent in a dreadful manner, for Haman, an Amalekite, and a favourite of the king, conceived the idea of destroying all the Jews in the realm. By fair speeches he obtained the king's authority for the destruction of Mordecai's countrymen. Having obtained the king's favour, Haman was further aggravated by Mordecai's neglect to render the homage which Haman considered was due to him. There can be no doubt that if it had been merely a matter of rendering the courtesy which is due to those in authority Mordecai would have been very punctilious in giving the honour where it was due, but it is well known that the Persians demanded a form of adoration from subordinates which even the Greeks counted it degrading to perform. The divine principle is enunciated by Paul:

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour " (Rom. xiii. 7).

This principle is well exemplified in the Scriptures—e.g., Joseph at the court of Pharaoh, Daniel at the court of Babylon, and Paul before the Roman authorities. It is no evidence of spiritual weakness or lack of faith to show deference towards those in authority, and courtesy toward others in every walk of life; in fact daily contact with the word of God in the right spirit cannot fail to make such the case, as witness the words of the Psalmist, "Thy gentleness hath made me great." (Psalm xviii. 35).

When Hainan's wicked intentions materialised in the form of a decree to slay the Jews, Mordecai's attitude underwent no change, and therein lies a significant lesson for ourselves. The natural mind unconsciously tends to adjust itself to circumstances, often to the point of making a compromise on vital principles. This is the result of the working of "the carnal mind which is enmity against God." On the other hand, there is sometimes such a keen sense of the danger of infringing the law of Christ that an attitude of harsh condemnation toward others is adopted which is unjustifiable. Mordecai might have endeavoured to placate Haman on the plea that so much was at stake that it would be better to compromise on a matter of principle than to be the cause of dire trouble to others. However, he acted on correct lines, for having once settled what was the right course of action he refused to depart from it, being content to leave the matter in the hands of God. It requires a certain amount of courage to divest matters from the

atmosphere which surrounds them and to make a straightforward appeal to the Word of God; nevertheless, difficult though it may be, such a course of action ought always to be followed. The reward in Mordecai's case came very quickly, for the king being unable to sleep one night, called for the court records to be read to him, with the result that Mordecai's service to him was recognised in a remarkable manner. Thus

"The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will" (Prov. xxi. 1).

The dreadful calamity which lay ahead of the Jews was now clearly made known to Esther by Mordecai, whose stirring message to her seemed to betoken a premonition on his part that Esther was to be the instrument through whom the Jews were to be delivered. It is significant that Esther did not act precipitately in face of Mordecai's exhortation, but asked that her countrymen should join with her in devotional exercise, undoubtedly for the mutual strengthening of faith in God. Esther's action at this point is worthy of emulation, for there is sometimes a tendency to act without due consideration of all the facts of a case, as a result of loud-voiced anxiety on someone's part to see the conclusion of a matter. Encouragement is a very necessary part of our ministrations to each other in the Truth's service, and particularly in times of adversity a kindly word often provides just the necessary spiritual stimulus to enable us to overcome the natural weakness of the flesh.

Esther's attitude and actions were characterised by patience and tact, but there was none of that fatalistic spirit manifested by the martyrs of apostasy. Prepared by a period of fasting and contemplation of the work ahead, her actions were regulated by intelligence. It is peculiar to the sphere in which women work that their labours demand the exercise of much patience and tact, and although in the main that work is of necessity carried on out of sight of the multitude it is none the less important for that reason. The example of Esther shows the wisdom of waiting for the correct opportunity to speak, and also of falling into line with established procedure with regard to behaviour in the presence of superiors. On the first occasion of entering the king's presence, in connection with her work of delivering the Jews, she merely invited the king and Haman to a banquet. This gave great satisfaction to the wicked Haman, but this was soon spoilt by the king's instructions to him with regard to the elevation of Mordecai.

Esther's carefully prepared plan now matured and the banquet being in progress, the king called on her to present her petition. What an appeal! Yet no mention of the cause of the trouble until the king asked for the name of the adversary. Hainan's downfall was complete and Esther more firmly fixed in the king's affections.

When the time came for the carrying out of the decree for the slaughter of the Jews, they were permitted to defend themselves, and it is worthy of note that there is no evidence to prove that any of the king's subjects were slain apart from those who actually attacked the Jews.

The life of Esther shows the importance of carefully planning in all the main affairs of life, having regard to our position as children of God. The welfare of the Household of Faith is to a great extent in the hands of the sisters of Christ. To all, the examples of Esther and Mordecai are of the utmost value, particularly as showing how in most uncongenial circumstances the purpose of God is steadily worked out through faithful men and women in different walks in life.

"BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY" (Rev. xxii. 14).

C. W.

The Bible Banned by the Soviet

According to news which has just reached Geneva from Russia, the Soviet Commissariats of Education and Trade for the Moscow Government have banned the Bible from Russian territory.

"We oppose the Bible" says the ukase, "because the Bible opposes us."

"The Act has already been promulgated and becomes immediately effective. By its terms the importation and printing in Russia of Bibles is a penal offence involving heavy penalties." (Daily Telegraph 12th March 1931.)

Thus the Soviet deliberately chooses to be "without God." In so doing it supplies us with the reason for its action, — "The Bible opposes us." It is a fact however, that the greatest enemies of the Bible have to admit the loftiness and the excellence of its moral teaching. "Thou shalt not kill"; "thou shalt not commit adultery"; "love thy neighbour as thyself"; give to him that asketh thee"; "love your enemies"; "bless them which persecute you; bless and curse not; provide things honest in the sight of all men"; if the Bible opposes the Soviet, the fault is not with the Bible, but with the Soviet; it is anti-God and Godless.

"It is time for thee, Lord, to work; for they have made void thy law" (Psa. cxix. 126)- A terrible work indeed will shortly be wrought by God against Russia; to her efforts to destroy God's chosen people she now adds the effort to destroy His word, which He has magnified above all His name." To Russia may appropriately be applied the words of Psalm 1. 17-22: "Seeing thou hatest instruction and easiest my words behind thee . . . These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver"

W.J.W.

Lessons from the Journeyings of the

Children of Israel

VIII.

It has been noticed that the mountain of God in Sinai foreshadowed the people of God. Those who are brought into covenant relationship with the sacrifice of the Lord Jesus completed on that notable third day nineteen hundred years ago, and who will be manifested as the chosen of God when the seventh day of a thousand years' sabbath arrives. In that day the Spirit declares through Moses:

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever" (Exodus xv. 17-18).

That mountain of the Lord's people is again in view when the longing heart cries out:

"In thee Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? (Psa. xi. 1).

and is not the voice of the Lord of the House heard in Psalm xxx. 7:

"Lord, by thy favour thou hast made my mountain to stand strong."

When those favoured people shall have been revealed, then the nations which are left of them which came against Jerusalem will be brought to hear the covenant of God, and the Saints will be in the midst of them as the dwelling of the Most High.

Appropriately, then, at Sinai, there followed instructions for the erection of the Tabernacle of Witness. The Book of Exodus from chapter xxv. to the end contains these instructions. It is to be observed that the people who are to be associated with the erecting of the Tabernacle are required to bring their offerings—willingly with their heart. To offer because their neighbours offered and they would appear mean were they to refrain, or to offer because their more faithful brethren continually urged them to do so, would give no pleasure to God. Here is a lesson for those who have been called to participate in the work of the true Tabernacle. Duties performed because to refrain would make one appear ungrateful is altogether insufficient. Attendance at the meetings of the people of God, to the reading of His Word, and the refusal of friendship with the world, merely because brethren are constantly urging these duties, will not fit us into the Dwelling of God. These exhortations may awaken and stimulate the love for God's work, but the ungrateful who cannot serve with joyfulness will sooner or later manifest themselves as useless for the House. All the service of the Lord must be done with a willing heart. Willing because the heart understands and is in love with the work.

The next point of particular interest is that the Holy and Most Holy places rested upon the price of the peoples' redemption. God commanded that the congregation should be numbered and that every man should give a ransom for his soul unto the Lord, half a shekel after the shekel of the sanctuary (Ex. xxx. 12-13). The amount thus collected was 100 talents and 1,775 shekels of silver. From the 100 talents a hundred blocks of silver were cast, and from the rest of the silver they covered the heads of the pillars and made the hooks and fillets for them (Ex. xxxviii. 27-28). The silver blocks hollowed as sockets to receive the tenons which were underneath the boards, were to be placed on the ground to form a foundation for the building : Forty on each side and twelve at the back, also two at each corner at the back, making ninety-six in all, leaving four over to support the four pillars of the vail. Each socket weighing approximately 1 cwt., would give a weight of about five tons for the foundation. To carry this weight, together with the Boards and Pillars, four wagons and eight oxen were supplied to the family of Merari. Each board having two tenons underneath would be held by two sockets, there being half the number of boards to the number of sockets.

When erecting the Tabernacle the sockets were first placed in position, then the boards were placed upright, the two projections being fixed into the sockets to hold them firmly. The curtains were then stretched over the boards, forming an enclosed sanctuary. The vail hooked upon the four pillars, divided the Holy from the Most Holy Place; and a curtain hanging upon five pillars, fixed in five sockets of brass in the front, completed the enclosure. This covered Sanctuary stood within a court one hundred cubits long by fifty cubits wide, formed on three sides by linen curtains hooked to pillars resting in sockets of brass. In the front of the court was an entrance twenty cubits wide at each side of which the linen curtains ended. Over the entrance space hung a hanging like the one at the entrance to the Holy Place.

There were twenty pillars on each side of the court, ten at the back, and in the front three pillars on each side of the door and four to support the hangings which covered the entrance, making sixty pillars in all.

Now the purpose of this structure was to teach Israel that God would be sanctified in those who approach Him. Man has to be taught that he has no right to approach God. God can only be approached by one who is holy, and He has raised up a holy one who has declared the righteousness of the Almighty, by the crucifixion of the flesh, and this man is now at God's right hand, a Prince and a Saviour. "An High Priest over his own House." Only through this Saviour may man approach God. Before the coming of the Just One, faithful men who would approach God offered a sacrifice in recognition of this need. The Law was a Schoolmaster leading the mind of the attentive Israelite on to an understanding of the Christ. They learned of their separation from God through sin, and separated, they needed a means of approach, and thus they were brought to consider "the door" the only means of approach. It was to the descendants of these same people

that Jesus said "I am the door."

Within the door there was seen the Altar of Sacrifice, and beyond that the Holy Place where the High Priest ministered daily for his people, and finally beyond the veil, the Glory of God among the Cherubim. All these were for instruction concerning the work of Christ. The whole structure was bordered by the White Linen Curtains, the emblem of his righteousness, so also the Altar and the Laver. Even the ark in the innermost recess of the Holiest containing the Word of the Covenant, teaches of him whose name is called the Word of God.

Now seeing that both the curtain at the entrance of the court, and the veil dividing the Most Holy from the Holy Place were of the same material, and that the veil signifies the flesh (Heb. x. 20), it will be discerned that a fundamental truth, taught by the Tabernacle concerning Christ is that he was of the flesh. The Altar of Sacrifice exhibits this same truth in a most impressive way. The Altar was of wood overlaid with brass for half its height, and from the middle to the top it was a grating of network brass, or as we read, "under the compass of the altar beneath to the midst was a network of brass." It was hollow, that is, it was a square framework, the lower half boarded with brazen plated boards, and the upper half network grating. Now if the inside of this frame were filled with earth up to the grating, then the plated woodwork would be protected, because it would not come in contact with the fire, also the wind blowing through the grating would keep the fire aglow.

A correct understanding of the construction of the Altar leads to an appreciation of a most important instruction, which is easily overlooked. God had previously declared (Exodus xx, 24), that the Altar upon which the people sacrificed their burnt offerings and their peace offerings in the place where He would record His name, must be an "altar of earth." So then the completed altar would be of earth held in by the framework of boards. It will be seen, therefore, that the elements of the Gospel of Salvation were exhibited in the very construction of the Altar of Sacrifice. That which was of the earth was sanctified and fenced off by the righteous judgments of God, and brought near to Him by sacrifice.

Nottingham.

W. J. ELSTON.

"Be slow to speak, slow to wrath." Hasty speech causes wrath. It is always safe to be slow to speak; silence is even powerful, and it seldom does harm. But there is of course "a time to speak." Wisdom consists in knowing when to speak and when to keep silent.

Signs of the Times

LAND PURCHASE IN PALESTINE. —The question of the purchase of land in Palestine by Jews was recently raised in the House of Lords, and the facts which were then related explain one of the main causes of the Arab discontent which led to the issue of the White Paper, the terms of which were so bitterly resented by the Zionists. The land purchased by the Jewish National Fund is "acquired on inalienable trusts" (i.e., it must remain in Jewish hands for ever), and is only leased to Jewish tenants on condition that only Jewish labourers are employed thereon. Thus, in the words of Lord Islington (an anti-Zionist), "Palestine is already going through the process of becoming a series of Jewish Sanctuaries where the land for all time is to remain in the hands of the Jews, and where those who occupy those Sanctuaries can alone be Jews, employed as Jews. All Arabs, therefore, are excluded from this mainly Arab country. The land is, by a process, becoming permanently annexed to the Zionists."

By this procedure the desire of the British Government to hold an even balance between Jews and Arabs is largely frustrated, large numbers of Arabs

having become dispossessed and unable to find employment on the land where once they dwelt. It is stated in the Simpson Report that "the principle of the persistent and deliberate boycott of Arab labour in the Zionist colonies is not only contrary to the provisions of that article of the mandate, but it is, in addition, a constant and increasing source of danger to the country."

Now it is quite a common thing for religious bodies and philanthropic societies to hold "inalienable land," and if they care to decree that only their own members may live and work thereon, there is nothing to prevent them. Doubtless there are many such instances in every country. But, of course, the lands so held are so small, compared with the total area of the countries in which they are situated, that no trouble is caused, nor is hardship imposed on any section of the community.

In Palestine the Jewish procedure has been in operation for twenty-eight years (according to Lord Reading), but nothing has been said against it until recently. But now so much land has been bought in this way that the situation is "entirely without precedent in any part either of this Empire or of our mandated territories."

These facts are referred to in detail because they provide an irrefutable affirmative answer to the question, "Are the Jews really going back to Palestine?" In the few years which have elapsed since the War the activities of the Jews there have created a state of affairs "without precedent."

We can see, therefore, how the Arab hostility is being continually fomented. Three times they have rioted, and they will rise up against the Jews with ungovernable fury at Armageddon. (The Scriptures on this subject were demonstrated in the "Signs of the Times," Berean, October, 1929.)

The circumstances required for the fulfillment of Ezekiel xxxviii. surely exist. Current events show that Palestine is becoming in quite a special sense "the land . . . brought forth out of the nations" (v. 8). Thus we rejoice in seeing such a signal fulfillment of the sign which, above all others, heralds our Lord's return.

It is fitting, however, to be reminded that God does not expect Abraham's race to purchase what He has promised to give them. The present generation of Palestine Jews knows nothing of the God of Israel, and the King of the North whom God has appointed to come down in the latter days will pay scant regard to "inalienable trusts." In those days, however, God intends to intervene, wrench the land from Gog and present it to Abraham's seed—His only begotten Son, Jesus the Christ. He, in His turn, will be God's instrument in "bringing again the captivity of my people of Israel . . . and they shall no more be pulled up out of their land which I have given them" (Amos ix. 14-15).

Thus the land will truly be an inalienable possession, guaranteed by the mighty power of God whose promises are without repentance.

DISARMAMENT. — Quite an outstanding feature of the newspaper reports during the month has been the discussion of disarmament problems. Mr. Henderson has said, "It has become the first question in international politics at the present day." A World Conference is to be held next February, concerning which he says it is a "great opportunity which, if not taken, might never come again. This was the last chance, perhaps, of completing the task of ending war."

We may well believe that British politicians are sincere in their desire to stop war. They recognize that a future war will have incomparable horrors, and will bring destruction on a scale never before imagined. But, even so, armaments continue to be made. Every nation still vies with its neighbor in the production of weapons of offence and defense.

It is quite probable that if the Conference is held it will be announced as a great success. But armaments will continue to be produced! It is not when there is peace and safety that destruction comes, but when they say it. Thus the more there is said about disarmament, the more it is a sign of the times; nevertheless, the more they say about it, the less likely are they to perform it. "As a snare shall it come on all them that dwell on the face of the whole earth" (Luke xxi. 35).

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 bro. A. D. Strickler.

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 6, 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).

BIRMINGHAM. — Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread and Sunday School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m. Our usual tea and fraternal gathering will be held, if the Lord will, on Good Friday, April 3rd, in the Shakespeare Room, Edmund Street. Tea at 4.30 and after-meeting at 6.0. The subject under discussion for the evening is "The Influence of doctrine upon Character." We are looking forward to a profitable and spiritually upbuilding time, which so especially characterizes these happy events. We extend a hearty and affectionate invitation to all the brethren and sisters who can possibly make it convenient to come, and if any are in doubt as to the whereabouts of the meeting place, or arrive early in the town, we will gladly meet them on receipt of a postcard. Bro. and sis. Allen, formerly of Dudley, but now residing in Birmingham, are now members of this meeting—a welcome addition to our numbers. We take this opportunity of expressing appreciation for the faithful ministrations of the visiting brethren from Nottingham, Lichfield, Dudley and Great Bridge.—W. Southall, Rec. Bro.

BLACKHEATH (Staffs.).— Christadelphian Meeting Room, Ross. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 7.30 p.m. It is with great pleasure and gratitude to our Heavenly Father we report that He has in His love and mercy called two more to a knowledge and belief of the Truth. Bro. **John Powell**, son of bro. and sis. Powell, of this ecclesia, and sis. **Amy Rowley**, having witnessed a good confession of the things concerning the Kingdom of God and the name of Jesus Christ, were immersed on January 21st by the brethren of the Scotts Green, Dudley, ecclesia, to whom we tender our thanks for their assistance. We pray that our new brother and sister may so run that in the day of the coming of our Lord and Master they may obtain the prize. On Sundays, January 4th and 11th, we held two special lectures in the High Street, Blackheath,

picture house, the speakers being bro. F. Jakeman, who spoke upon the Spirit Power of God opposed to the claims of Faith Healers; and bro. B. A. Warrender, on the miracles of the Bible opposed to the claims of Faith Healing. These lectures were advertised by large posters. We had an encouraging attendance at the second lecture, but we can only sow the seed—the Lord will, if it please Him, grant the increase. We have appreciated the labours of brethren from Birmingham and Dudley.—C. Bennett, Rec. Bro.

BOTHENHAMPTON (nr. Bridport, Dorset). — Sincere greetings in Jesu's name. Since last reporting we have had two visits from our sisters, viz., sis. Finch, of the Southend meeting, and sis. Carter, of Seven Kings. We are always pleased to welcome any of our brethren and sisters passing through this district who are of like precious faith and fellowship. We would like to take this opportunity of thanking our unknown brother and sister who are very kindly regularly sending us the Berean; we would like them to know how very much we appreciate it. We should like also to express our thanks to all who send us words of comfort by letter and exhortation, which are a source of great help and comfort to us on our pilgrimage journey. We hope that will not be much longer, but that our Master will soon be back in this earth again, when there will be peace on earth and goodwill towards men. Ever your loving sisters in our great hope of Life Eternal.—Emily Miller and Dorothy Hallett.

BRIDGEND. — Dunraven Place. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: Bible Class, 7.30 p.m. We are pleased to record the visit of bro. A. A. Jeacock, of Croydon, who has kindly assisted us in our special effort, and take this opportunity of thanking him for the valuable help that he has given us in the Truth's service. The encouragement and stimulus that is gained by such visits as these can only be fully appreciated by those who live in isolated parts of the vineyard. We are also thankful that our bro. R. Williams has been restored to health again after a serious illness. — Gomer Jones, Rec. Bro.

BRIGHTON. — Athenæum Hall, 148, North Street (Room A). Sundays: Breaking of Bread, 5 p.m., Lecture, 6.15 p.m. Wednesdays: Bible Class (same Hall as Sundays, Room B), 7.45 p.m. We welcome to our ecclesia sis. G. Brett, of Plymouth, who is now living near Brighton and will in future meet with us. We thank the following brethren for their assistance in the Truth during February—E. H. Bath (Holloway), M. L. Evans and L. J. Walker (Clapham); and we were also pleased to welcome sisters P. Banter, E. Jenkins and Walker (all of Clapham) at the Lord's Table. We had a pleasant surprise on Wednesday, February 4th, at our Bible Class, bro. Denney being with us, and we much appreciated his address upon some of the beautiful thoughts expressed in the Psalms.—J. D. Webster, Rec. Bro.

COWES (I. of W.).—Holywood, Mill Hill Road. We have been pleased to welcome sis. Mulliner, of Shanklin, at our meeting for the "breaking of bread." Distance prevents regular visits, but we hope to meet as occasion offers. With fraternal greeting.—W. A. Quin.

DUDLEY. — Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30p.m. Mondays: Eureka Class, 7.30. Wednesdays: Bible Class, 7.30. If the Lord will, we hope to hold our ecclesial tea and fraternal meeting on Saturday, April 18th; tea at 4.30, after-meeting at 6.15. We have not, up to the time of writing, arranged subjects for the after-meeting, but we hope to have the help of brethren F. G. Ford (London), W. Southall (Birmingham), S. M. Harrison (Lichfield), and D. Jakeman and F. H. Jakeman, of our own meeting. Bro. F. G. Ford will make his first acquaintance with our ecclesia, and will minister to us on the day following (Sunday). We await this event with joy, and extend a cordial invitation to all in our fellowship to meet with us. We take this opportunity

of thanking brethren T. Phipps (Great Bridge), S. M. Harrison (Lichfield), W. Southall and B. A. Warrender (Birmingham), who have assisted us during the month. It was indeed with great sorrow we learned of the death of our beloved bro. J. M. Evans, of London. We loved him and admired him for his faithful walk in the Truth and his work during the dark days of the War are recalled to our minds by this sad event. But we sorrow not as others who have no hope, for we shall see him again when God's dead men shall rise, and enjoy his companionship again we hope in the Kingdom of God. Our deepest sympathy goes out to all his bereaved ones. We have welcomed at the table sis. Dean of Wednesbury.—E. Cartwright, Asst. 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, 7 p.m. L.C.C. Santley Street School (*nearest approach from Ferndale Road, Brixton Road*). Tuesdays: Eureka Class and Mutual Improvement Class (*alternately*), 8 p.m. Thursdays: Bible Class, 8 p.m. It is with profound sorrow that we report the death of our beloved bro. J. Martin Evans, who fell asleep on March 2nd, having been a brother of Christ for just over fifty years. Bro. Evans had been unwell for some five months, but it was only within a week or two of his death that a crisis developed. Right to the last he maintained that love for the Truth's affairs which had characterized his whole life, even partaking of the emblems the day before he died. Our deep and loving sympathy goes out to sis. Evans and her family in their great bereavement—the loss of a devoted companion and an exemplary parent. We commend them to our heavenly Father who comforts and sustains, and whose "mercy endureth for ever." The interment took place in the Streatham Cemetery on March 7th, bro. F. G. Ford speaking words of comfort from the Scriptures. This is the cemetery in which so many of our dear ones lie sleeping, there to await that promised day when "the trumpet shall sound" and "the dead in Christ shall rise first." This is the great comfort of the Truth, that even as "walls, seals and soldiers could not bar out the Spirit from the body of Jesus laid in Joseph's cave" (to use the words of bro. Dr. Thomas), so the Divine Spirit in the day to come will seek out those who are Christ's. Not only his dear companion and intimate relatives, but all the brethren and sisters have received a crushing blow in the loss of our bro. Evans, for his faithfulness and zeal in the Truth were a powerful incentive to all, whilst every word he uttered had the weight of conviction and the force of example. Bro. Evans was immersed at Swansea on January 12th, 1881, and first came to our ecclesia in 1887. In 1890 he left for a while and returned in March, 1893, since when he has been a constant pillar in our ecclesia and a brother beloved of all. The Light Bearers' League was founded by him, and it will also be recalled that it was largely owing to his foresight that the brethren took action at the outbreak of War in 1914, when he was one of the chief movers in drafting the petition for exemption to Parliament. Bro. Evans' influence will be felt in this ecclesia until our Lord returns. The exhortation comes to those who remain to carry on where he left off, knowing that he "that overcometh" will be made a "pillar in the Temple of God." That will be the time for which we all long, when "the Tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." We are glad to report that bro. Frank Thorpe, who was withdrawn from over eight years ago for disobedience to the Lord's command to eat bread and drink wine in His memory, having realized the danger of his position, was interviewed by two of our presiding brethren and has been received back into fellowship. Bro. Thorpe partook of the emblems on March 8th, at this ecclesia, but for convenience will in future meet with those of like precious faith at West Baling. Bro. Ernest Williams, having removed from the Luton district, will again meet with us. The following visitors have been welcomed to the Table, viz., bro. and sis. C. F. Evans,

sis. Potier, sis. Henderson (Brighton); sis. D. Parsons, sis. Wood, sis. Milroy and bro. Hunt-Smith (Croydon); sis. W. Irving (Holloway); sis. Ivy Hayward and sis. Mabel Hayward (Ipswich); sis. M. Bird (Plymouth); bro. and sis. Wilson (Redhill); sis. A. Carr (St. Albans); sis. Carter, bro. W. Webster (Seven Kings); sis. Rose Sell (Welling); sis. Gillespie (West Ealing).—F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway).—Sundays: Manor Gardens Free Library, 11.15 a.m. and 1 p.m. Thursdays: London College, 409, Holloway Road, 8 p.m. We have been greatly encouraged by the addition to our membership of bro. and sis. Townsend, late of the Clapham meeting, whose employment has located them in Finchley.—Geo. H. Lethbridge, 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. The recent wintry weather has claimed more than its usual toll of our brethren and sisters, necessitating quite a number being confined to bed, in several cases for two or three weeks or more. Bro. Rawson has had a particularly severe chill and is likely to have to keep to his bed for another week or more yet. Seeing so many of our fellow-pilgrims sharing, in common with Adam's race, the ills that flesh is heir to, makes us long for that happier day, and the delightful invitation of the "Beloved" to "come away, for lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come." "Lord, how long?" We again remind our brethren and sisters of our forthcoming fraternal gathering and tea, and of our invitation to share with us the happy time we hope to spend together, if the Lord will, on Saturday, April 18th, in the Adult Schools, Church Street, Luton. We have been refreshed much and strengthened by the untiring labours of brethren M. L. Evans, J. H. Dyer, C. Ask, F. W. Brooks, M. Joslin and E. H. Bath. It has been a pleasure, too, in having the company at the Table of the Lord of bro. and sis. Jones (Clapham), bro. Hodges (St. Albans), sis. Ethel Moorhead (Clapham), sis. Milly Warner and bro. D. Webster (Brighton), and bro. and sis. Adams and bro. A. V. Jones (St. Albans). Bro. Ernest Williams, after a very short stay in our ecclesia, has been moved by his firm to Cricklewood, and will therefore again be meeting with the brethren and sisters of the South London (Clapham) ecclesia, to whose love and care we commend him.—A. H. Phillips, Rec. Bro.

MANCHESTER.—15, Middlewood Street, Harpurhey. Once again we are pleased to report that our bro. Geatley, of Oldham, has spoken on behalf of the Truth in this locality. On February 17th he had the opportunity, by request, to speak upon the subject of "Ur of the Chaldees," some 200 persons being present, in the Queen's Park Parliament, Manchester. We rejoice in the opportunity afforded to get such testimony exhibited in the surrounding darkness. After the meeting bro. Geatley had some talk with the secretary, who mentioned that what they wanted was "debates." Bro. Geatley at once replied that he was prepared to defend the Truth of the Bible. This occasioned some surprise, and it is quite possible that later on our brother will have to vindicate his position. We thank God and take courage, thankful that we are able to testify unto the Truth in some small measure in the surrounding darkness, to the Glory of our God whom we serve. Yours in hope. — Geo. J. May.

MARGATE. — Thanet Club and Institute, Hawley Square. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesdays: Bible Class, 8 p.m. We desire to express our sincere thanks to the many brethren who have given their labours to the service of God in this part of His vineyard. We have had several strangers of late, and one is very interested. Will the brethren add their prayers to ours that our Heavenly Father may bless our endeavours that the seed sown may bring forth fruit to the honour and glory of His name. We shall be pleased to

welcome any brethren or sisters who may be visiting or passing through this town.—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. We are pleased to announce that on March 1st our bro. T. Davies, of New Tredegar, assisted us in the work of the Truth by exhorting and lecturing to us, one stranger being present at the lecture. We also had the company of bro. Lambert, senior, of New Tredegar.—D. M. Williams, Rec. Bro.

NOTTINGHAM. — Corn Exchange, Thurland Street. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools—Tuesdays: Eureka Class, 7.45 p.m. Wednesdays: 7.45 p.m. Sunshine and cloud has been the experience of this ecclesia during the past few days. Great encouragement was felt by the obedience of three more to the command to repent and be baptized. On February 10th Edna Dove put on the sin-covering name of the Lord Jesus; and on the 17th George Griffiths and Leslie Stafford responded to the gospel call. We trust they will prove a blessing to the ecclesia and that by a patient continuance in well doing receive from the Lord Jesus the gift of Life Eternal. Three days after the baptism of the last-named the ecclesia was plunged into sorrow by the death of bro. Allan, after a sojourn in the Faith of four years. His quiet, patient witnessing to the Truth has given much help and encouragement. Our brother was ecclesial auditor and organist, and served at the Table on Sunday mornings. Again, on February 27th, the hand of death made its appearance amongst us, and laid to rest bro. J. Elston, father of the writer. He leaves fifteen descendants rejoicing in the unity of the Gospel. Bro. Elston heard the Truth proclaimed by bro. J. Thomas during his visit to this country in the year 1870. Thus is ended a pilgrimage in the Faith Of sixty years, during which many painful trials were experienced. The Renunciation division left about fifteen holding to the Truth out of an ecclesia of over 400. Then came the Partial Inspiration heresy. A few years afterwards there followed a division on the question of marriage with the alien, which trouble recurred here some twenty years ago, and finally the cleavage in 1923 on the general laxity of fellowship, known as the "Birmingham Trouble." Often have we been told that in each of these divisions the cry raised against those who held fast was, "You are too particular," "narrow-minded" and "self-righteous"; and often has a review of past troubles brought the enquiry, "If we had not stood firm, where would the Truth be now?" Our late fellow-pilgrim leaves behind a widow who, during that long period, has rejoiced with him in the hope of Life Eternal, and whose only outlook now is for the sign of the day of the Lord of Life. Bro. Elston was laid to rest in the Carlton Cemetery on March 3rd, bro. A. C. Simpson pointing out the precious and only true comfort for the friends of Christ.—W. J. Elston, Rec. Bro.

PLYMOUTH.—Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11.0 a. m.; Lecture, 6.30p.m. Thursdays: Bible Class, 7.45p.m. On Thursday, February 26th, we continued our special effort, bro. H. Nicholls speaking on the subject, "The Second Coming of Jesus Christ—His approaching Advent as the Immortal Son of David and the Desire of All Nations." We were gratified to see thirteen strangers present, some of whom appeared deeply interested. We have just heard, with regret, that bro. F. G. Jannaway is unwell and is compelled to cancel his lecturing engagement with us for March 13th. We pray for his speedy recovery and return to his accustomed activities in the Master's service. We were pleasurably anticipating his visit, as he has not paid us a visit now for several years, and we are disappointed at its indefinite postponement. It gives us great pleasure to be able to report that one of our interested friends has just successfully passed an examination, and arrangements are being made for his immersion, which we hope to be able to report next month. We are also pleased to say that after an absence of over four months on account of serious illness, our bro.

Gruitt has been able to meet with us again at the Lord's Table, and we are thankful for his recovery. We have again had the company of bro. and sis. E. A. Richards (Dudley), and have also welcomed bro. G. Hodge (Luton) during the month, but are sorry to lose sis. Bird, who has returned to London after a stay of about four months at Plymouth.—H. R. Nicholls, Rec. Bro.

SEVEN KINGS. — 1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread and Sunday School, 11.0 a.m.: Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We continue to keep our lightstand burning brightly here, by the Gospel witness on Sunday evenings and our two mid-week meetings. In the mercy of God we have been enabled to add one more activity to our ecclesial program; on Sunday mornings, while the brethren and sisters "stir up their pure minds by way of remembrance," a Sunday School is held in an adjoining room, brethren and sisters taking the duties of teachers in turn. We pray that God will bless our efforts to bring up the young in the nurture and admonition of His Word. We have been happy to welcome the following visitors among us: brethren E. A. Clements and F. W. Brooks and sis. Westley (Clapham); bro. Beighton (Newport), who has met with us since February 22nd; and bro. C. R. Crawley (Luton). Brethren Clements, Brooks and Crawley were with us in the Truth's service, and we thank them for their ministrations.—P. J. A. Coliapanian, Rec. Bro.

SOUTHEND-ON-SEA.—68, Cumberland Avenue (Hamstel Lane buses from L.M.S. Station to Cumberland Avenue). Breaking of Bread, first and third Sundays in the month, or oftener by arrangement and previous notice from intending visitors, at 6.15 p.m. Since last writing we have been glad to have the continued presence of sis. Nellie Eato, of Leicester meeting, who has now taken up her abode here and who, we hope, will therefore continue with us. Also sis. Muriel Mackenzie, of the Clapham meeting, has continued to meet with us, so that we have had a gathering nearly every Sunday of eight brethren and sisters. This is encouraging in the midst of many difficulties. It is a great privilege nowadays to share the company of brethren and sisters who, being of like precious faith, are determined to uphold its purity in the midst of much that tends to weakness and latitude. As our own experience continues to ripen, and our knowledge to grow, we become more firmly convinced of the necessity of being vigilant on account of our adversary the Diabolos walking about seeking whom he may devour. The particular adversary now looming is the danger "lest we forget" our separated position. We feel our isolation here at Southend, but we know we cannot fellowship the darkness of Temperance Hall toleration of error, or the Cranbrook Hall teaching of wrong practice and doctrine; and so we express once again our firm determination to stand firm to our position and to keep in memory the fact that allegiance to the faith on our part necessitates its continuation.—W. Leslie Wille, Rec. Bro.

SWANSEA. — Portland Buildings, Gower Street. Sundays: Breaking of Bread, 5.15 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. Since our last news we have been pleased to welcome at the Table sis. Muriel Bullen (Clapham ecclesia). We still continue to show forth the glorious Gospel of the Kingdom to those of our friends who will listen, and we look to God to give us the increase in His good pleasure as co-workers together with Him. We also endeavour to encourage each other by exhortation, and the more so because we see the day approaching.—James Hy. Morse, Rec. Bro.

WELLING. — Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; School, 3 p.m. Thursdays, 8 p.m. We have just concluded our special lectures, given during the month of February. The lectures were upon the subject of "Palestine and the Jews," and were well advertised by the

distribution of 3,000 folders, notices in the local press and the employment of sandwich-boards paraded in the neighbourhood each Saturday afternoon and evening. We were also able to send up our own reports of the lectures for publication. Bro. F. G. Jannaway gave a lantern address on the first week night on "Britain and Palestine," fourteen strangers being present. The subsequent lectures were given by brethren W. Jeacock, G. H. Denney and F. G. Ford. On Sundays brethren C. Ask, H. L. Evans, T. Wilson and D. L. Jenkins spoke. Only on one occasion were there no strangers present. What the results will be we cannot at present determine, but we do pray our Father that He will grant us the joy of beholding some fruit of our labours. We have two or three interested, and hope their interest will continue and increase. We thank all the brethren who have helped us in this good work. On March 26th our bro. Ask is to lecture at the Wesleyan Institute, Woolwich, on the subject of "Science and Religion." This is the outcome of the special lectures given at the end of last year, and we hope by thus obtaining a footing on their platform some fruit may result unto life eternal. We also acknowledge the gift of £2 received from the brethren and sisters meeting at Whitworth and Accrington, with the request that it be used in the work and furtherance of the Truth, and the brethren and sisters can rest assured that we will use our best endeavours to carry out their wishes. We are very grateful for their loving remembrance of us, who, though unknown by name or person, are knit together in the gospel, having fellowship with the Father and with His Son and with one another. In addition to the brethren already named, bro. C. N. Hatchman, of Clapham, has visited us in the Truth's service, and we appreciate his labour very much, inasmuch as he was not in health when he visited us. We have welcomed the following to the Table of the Lord: bro. F. W. H. Phillips, sis. England and sis. Phillips, of Luton; and bro. P. Walpole, of Clapham, who ministered to us the word of exhortation. — Percy G. Kemp, Rec. Bro.

WELLINGTON (Salop).— 39, Ercall Gardens. Sundays: Breaking of Bread, 3.0p.m. Thursday: Bible Class, 7.30p.m.; Lectures, Ercall Assembly Rooms, Market Street, the third and fourth Sunday each month. With feelings of gratitude to our Heavenly Father for His blessing upon our labours, we continue to proclaim the "glad tidings" concerning the Kingdom of God and the name of Jesus anointed. Since the beginning of the year our lectures have been based on notable sayings of Christ, and it has been interesting to observe what suitable subjects are provided, e.g. "The Scripture cannot be broken," "Seek ye first the Kingdom of God," "Abraham rejoiced to see my day," "Salvation is of the Jews," "I am the resurrection and the life," "The Lord our God is One Lord." We are pleased to note the sustained interest of several who are attending the lectures, and we hope and pray that the Father may grant us further increase in due season. God willing we hope to arrange a fraternal meeting here on Whit Monday, details of which will be given in next month's issue of the "Berean." During the past month we have had the faithful co-operation of brethren W. Southall (Birmingham) and T. Pearson (Dudley), and we have been pleased to welcome at the Memorial Feast bro. and sis. Greenhill (Dudley) and sis. E. Barton (Pemberton). As we are about to post this intelligence, we have learned with much sorrow of the death in London of bro. J. M. Evans, who to us was a brother greatly beloved. He always showed a keen interest in the work of the Truth in this district and helped us on several occasions. We greatly admired his love and untiring zeal in the Master's service, and we commend his loved ones to the Father's keeping, praying that the time for reunion may quickly appear.—H. G. Saxby, Rec. Bro.

CANADA

BRANTFORD. — Maccabees' Hall, 25 George Street. Sundays, 10.30 a.m.. 3 and 7 p.m.; Wednesdays, 8p.m. Visiting speakers since last report have been brethren Jno. Fotheringham and J. P. Vibert of Hamilton, and brother B. J.

Dowling, the latter spending a week with us and thus allowing of two very pleasant week-night gatherings. Recent additions to our ecclesia include the immersion of sister Constance Smith (20) daughter of bro. May, on October 30th; brother Sinclair Shuker (18), son of our bro. and sis. Shuker, on Jan. 22nd; sister Miriam Shaw (38), sister to bro. Shuker, sr., on Feb. 5th, and from the local Temperance Hall fellowship our bro. Arthur Hemingray. Recent removals include our sister Hickman and daughter Florence to Detroit. Visitors to the table of the Lord have been sister Mary Allan and brn. Ashley and Fred Higham of Detroit, as also bro. and sis. Wm. Styles; bro. Arthur Leaper, Winnipeg; sis. Luff, Toronto; sis. Ivy Howard, London, and bro. Harry Fotheringham and sis. Vibert of Hamilton.

On January 1st we again assisted the Hamilton Ecclesia with the usual Fraternal Gathering, and on January 17th we had our Sunday School entertainment and prize distribution with a goodly number of visitors from Hamilton and Toronto.—H. W. Styles, Rec. Bro.

HAMILTON (Ont., Canada). — Berean Christadelphian Ecclesia, C.O.O.F. Hall, corner Wentworth and King William Streets. Memorial Service, 11 a.m.; Lecture, 7 p.m.; Sunday School, 9.45 a.m. Wednesdays: Bible Class, 8 p.m. Since our last report it has been our pleasure to assist one more of Adam's race, Reta Drywood, age 19 years, who put on the all-saving Name of Jesus in baptism on November 19th, 1930. Our new sister is the daughter of bro. and sis. Geo. Drywood. We pray our Heavenly Father will bless and guide her in the path of righteousness. We have been assisted in the proclamation of the Truth by bro. J. Beasley, of Toronto, speaking the word of exhortation and lecturing in the evening, and thank our brother for his labours of love. On January 1st we held our fraternal gathering, the Maccabees Hall ecclesia, Brantford, co-operating with us as in the past. An excellent program was arranged. This gathering was attended by a large number of brethren and sisters from Brantford, London, Chatham, Guelph, Montreal and Buffalo, N.Y., and the Toronto ecclesia being represented by a delegation of sixty-six members; altogether 200 sat down to tea. The afternoon meeting was very upbuilding. Three addresses were given upon the subject, " God's People in Ages Past and Our Own." Bro. Gwalchmai, of London, Ont., addressed the meeting upon " Abraham, Jacob and Ezekiel "; bro. Gibson, of Toronto, Ont., " The Lord Jesus Christ, John and Paul"; bro. Smallwood, of Toronto, Ont., " Dr. Thomas, brother Roberts and Ourselves." The brethren drew our attention to the wonderful examples of faith and works, exhorting us to hold fast, to study closely the works of Dr. Thomas and bro. Roberts, who worked faithfully to preserve the Truth that we in our day might benefit by their labours. The evening was given over to the Sunday School entertainment, which was most interesting. Recitations were given by the scholars; the cantata, "Under the Palms," was rendered by the scholars, assisted by a number of brethren and sisters; then the presentation of prizes followed. Altogether we spent a very happy day with those of like faith. We regret to record our withdrawal from bro. William Pole, senior, for continued absence from the table of the Lord. We have been pleased to welcome the following visitors to the table of the Lord: bro. and sis. Barber, sis. Clara Gwalchmai, of London; bro. L. Sparham, sis. F. Sparham, Chatham; bro. J. Beasley and bro. and sis. Green, of Toronto. —E. D. Cope, 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.
Victoria, B.C. – H. G. Graham, 204 St. Andrews Street, cor. Simcoe Street.
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, 458 Grant St., Buffalo, N.Y.
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.

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. – H. Deakin, Indian Run Park, Union, 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. Salmon Davis, 2817 Lace Ave.

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. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley

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.) – Geo. H. Lethbridge, 32 Lothair Road, Finsbury Park, N.4.

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, 57 Woodville Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, 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. P. Restall, “Endways,” Barton Lane, Old Headington.

Pemberton (near Wigan). – R. Turner. 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). – P. J. A. Coliapanian, 27 Wanstead Pk. Rd, Ilford

Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

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. 18

Wellington (Salop). – H. Saxby, 39 Ercall Gardens.

Worcester. – H. Blake, 54 St. Dunstan’s Cres.

East Africa

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

India

L. W. Griffin, Chakadahpur.

Australia

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

New Zealand

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

Tasmania

J. Galna 5 Lanoma St., East Launceston.

Notes

Forthcoming Fraternal Meetings.—Birmingham, April 3rd; London (Clapham), April 3rd and 25th; Dudley, April 18th; Luton, April 18th; Wellington (Salop), May 25th.

Ashton-under-Lyne.—The little meeting at this place has ceased to exist as a separate ecclesia, the brethren and sisters finding it more convenient to meet in future with the Oldham ecclesia.

Brn. W. S. (Birmingham), H S. (Wellington), and W. C. (Oldham). Thank you for your letters and kind words of encouragement which are greatly appreciated.

Thanks.—Bro. A. K. C. desires to express his grateful thanks for the message of sincere love sent by an unknown brother or sister.

Sister J. M. Evans and her family desire to express their thanks to the brethren and sisters for the loving sympathy shown to them in their great loss. Our sister says "Words can hardly express our heartfelt gratitude for all the love and sympathy . . . the many letters which have been received have been a source of real comfort and consolation, helping us to look beyond the present time of mourning, to the day of re-union, when sorrow and mourning shall flee away."

"Proving THE Bible".—Such is the unusual heading of a newspaper report of the discoveries at Kish. "Excavation is supporting the old Biblical narrative to an extraordinary extent", says Sir Charles Marston.

A Plague OF Mice.—An extraordinary plague of millions of mice, reminiscent of the plagues of Egypt, is stated to have descended on Australia. (News Chronicle, 4/3/31).

Jewish Funds and Income Tax.—The Keren Kayemeth (associated with the Zionist organizations to acquire land in Palestine, etc.), has been charged with Income Tax. An appeal to the courts was rejected on the ground that "the restoration of land to Jewish occupancy was not a religious object and that the object of the association was not the relief of poverty, though incidentally it did help a great many people in financial and economical straits". (Mr. Justice Rowlatt in the King's Bench, March 3rd).

Franco-Italian Naval Agreement.—It is reported that at last France and Italy have been able to agree on the question of naval construction. The News Chronicle (March 2nd) terms the information "excellent", but has "one suspicion," viz.: "Is this the whole story, or have some as yet unspecified promises been made to France to induce her to come into this new arrangement"? We may be sure the suspicion is well founded, knowing as we do the true position of France in the latter days.

Twentieth century Soothsayers—It is stated by a New York correspondent that soothsaying, astrology, palmistry and kindred follies are practiced in the U.S.A. to an amazing extent. It is computed that the public there pays £20,000,000 yearly to the professors of such arts. Astrologers are making incomes of £10,000 a year. If only partially true it indicates the utter poverty of mind of supposedly civilized people. The earth sorely needs the coming of "The Light of the World".

Good Friday.—The South London (Clapham) ecclesia will hold the usual Fraternal Gathering, if the Lord will, on April 3rd. The afternoon will be devoted to the Sunday School Scholars and the Annual Prize distribution. Tea will be provided at 4.30, and will be followed by a Fraternal Meeting at 6 o'clock, five addresses being delivered on ' "What of the Night?" ' All brethren and sisters in fellowship are affectionately invited, and programs may be had from bro. F. J. Button.

British Museum.—The South London (Clapham) Mutual Improvement Class will pay their 34th visit to the British Museum on Saturday, April 25th, if the Lord will. Parties leave Entrance Hall from 2 p.m. to 2.45 p.m. Tea at Zeeta Cafe, 138 Victoria Street, S.W.I., at 4.30 p.m. In the evening there will be a Fraternal Meeting at Dennison House, 296 Vauxhall Bridge Road, Victoria, at 6 p.m. Programs may be obtained from bro. F. J. Button, 1 Hillsboro' Road, East Dulwich, S.E.22.