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The Berean CHRISTADELPHIAN

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

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

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

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EIGHTPENCE

The Clergy

By Dr. John Thomas

"Clergy," in the Gentile use of the word, is generic, comprehending many species, and in the popular sense, signifies "the body of men set apart by due ordination for the service of God;" hence, a clergyman is "one in holy orders, not a laick," or one of the people. Every sect has its peculiar "clergy," which are hired, like Balaam of old, to do the will of Balak, that is, to preach the dogmas of their employers. There was a diversity among the children of Balaam and Jezebel in apostolic times. Hence, Jude exhorted Antipas to "have compassion on some, making a difference; and others save, snatching them out of the fire with fear (lest they also should be scorched;) hating also the garment defiled by the flesh." Some were more deceived than wilfully deceiving, still, they were all engaged in one work, consciously or not, and that was in "making the word of God of none effect by their traditions," and "teaching for doctrine the commandments of men"; so that the sentence of condemnation to the blackness of the darkness in the Aion, rested upon them all.

Thus it is likewise with their clerical successors in the nineteenth and previous centuries. All the clerical species are not equally abominable in detail; and individuals even of the same species, are far less exceptionable than others. Apart from their spiritual merchandizing, many of them are moral, intelligent, and honorable citizens of the world. The Protestant Clergy of all sects are generally more intelligent and moral than their brethren in "Holy Orders" of the Latin and Greek departments of Jezebel's house. The latter are designated apocalyptically "worshippers of Demons, and of idols of gold, silver, brass, stone, and wood, incapable of seeing, hearing, or walking; murderers, sorcerers, fornicators, and thieves"—Rev. ix. 20, 21. The Protestant clergy, however, though making a better show in the flesh, are not clean. When men read prayers on a day set apart by mere human authority in honour of "St. Charles the Martyr" (the royal tyrant beheaded by Cromwell), and other equally holy witnesses, whose ghosts, they affirm to be in heaven and crowned with glory, they are worshippers of Demons. When men preach funeral sermons in praise of souls, which, in dying, they declare went to heaven, where they have become guardian-angels or spirits to their friends on earth, their congregations responding in faith or word, they are all worshippers of Demons. When men teach, endorsing, as they do, their dogmatism by their practice, that mankind can devote their lives to sin, and perpetrate the blackest crimes against

God and society; and under the influence of their instruction, persuasions and prayers, the wretches may be brought to peace with God by a penitentiary act of the mind, in view of the positive declaration of the scripture, saying, "The unrighteous shall not inherit the kingdom of God. Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous (who are idolaters), nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things the wrath of God comes upon the children of disobedience"—Eph. v. 5, 6; 1 Cor. vi. 9, 10; and, "no murderer hath eternal life abiding for him"—1 John iii. 15—when the clergy of all sects teach practically such blasphemy of God as this, they are liars, and murderers of the people. When citizens in "Holy Orders" teach that by reading from a book certain stereotyped prayers, and by sprinkling a few drops of water from a basin on the face of a baby, in the name of the Father, Son, and Holy Spirit, the creature is baptised and regenerated, and become a member of the mystical body of Christ, they not only blaspheme, but they practice sorcery, in the name of Deity. And lastly, when Gentiles, by Act of Parliament, and by arms, as at Rathcormack and Edinburgh, or by distraint as upon Quakers, compel men to pay them tithes of produce, church rates, and Easter offerings, they are thieves and robbers of the people; and though very classical and gentlemanly in their way, they are the children of Balaam, beguiling unstable souls, and having a heart exercised with covetous practices.

The general characteristics of the clergy are notoriously such as we have set forth. The exceptions may be said to establish the rule. There is this difference, however, between them and their "Fathers" of the first and second centuries—"the Fathers"—became the sons of Balaam with their eyes open. They knew "the right way"; but "forsook it, and went astray"; they were "children of God"; but became "cursed children"; they had been "bought" of the Lord; but they afterwards "denied the Lord who bought them." All this made their offence inexcusable; they will, therefore, rise to the judgment of the Aion, and to the blackness of the darkness connected with it. But their clerical posterity are not so. These have not known the right way; and therefore cannot be said strictly to "have forsaken it"; they have never become "children of God"; and cannot therefore be styled "cursed children"; neither has the Lord bought them; so that they cannot be said to have denied him as their Master. They have entered upon life finding the knsmial arena preoccupied by a Jezebel Institution, now styled "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." As youths, they are taught by their parents and tutors to call its dogmas and practices Christianity; and its organisation "Christendom," or the Dominion of Christ! Deceiving and being deceived, their teachers indoctrinate them with theological sentiments which, acting upon Cautiousness, Conscientiousness, Veneration, and Marvellousness, develop a mystical pietism of flesh, which is known by the peculiar tone and grimace, or sanctimoniousness, that invariably accompany it. A youth pietised after this fashion is no longer master of himself. Yielding to the hallucination, and mesmerically controlled by surrounding circumstances and opinions; and being also ambitious of professional rank and status in society; he gets a notion into his head that his pious ambition is a feeling wrought in him by the Spirit of God; and conceits absurdly enough, that it is a call of God, such as Aaron was the subject of, for him to prepare himself for "the ministry!" Having got this crotchet into his young brain, he is haunted by it until he gets into the way of "duty," in which he continues until he is enthroned the One Man of a community which recognises him as the oracular expounder of its creed, a successor of the apostles, and a minister and ambassador of Jesus Christ, at five hundred, two thousand, or more or less, per annum, according to their ability to pay, and the market price his vanity or presumption, or it may be his humility, may place upon himself!

Here, then, is a poor unfortunate creature indoctrinated, deceived, and ordained the spiritual guide of the blind, by a system he had no hand in creating. It has duped him, and installed him the dupe of others in turn. The system made him a clergyman, priest, or minister; and he, knowing no better, glorifies the system as "the church," and approved of God! He is a soul merchant. The souls of others are his stock in trade; and he undertakes to take care of them for their owners, so as to leave them leisure to devote themselves to trade, commerce, literature, and politics, provided they will make it worth his while; that is to say, profitable; otherwise, not. This is the true Balaam-principle. He thinks it just. Other men will not work for nothing, and find themselves; why should he? Especially as it is written, "Thou

shalt not muzzle the ox that treadeth out the corn"; and "He that preaches the gospel should live of the gospel"; and "if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" He is very familiar with these texts, which when rightly applied are admirable. But, in quoting them he is somewhat inattentive to the conditions. The ox must tread out the corn before he is entitled to eat of it ; the gospel must be preached before a preacher can scripturally claim to live of it ; and the things ministered must be those of God's spirit, ere a minister can lay claim to people's carnal things in exchange. Now the treading of the clergy is the treading out of tares and thistles; therefore, tares and thistles should be the food of Balaam's ass ; they do not preach the gospel Paul preached, that is certain; neither do they minister the things of the Spirit of God ; their claim, therefore, to a piece of bread, or a profitable living in ease and luxury, on the authority of those texts, is only an additional evidence of the imposition they are, perhaps unwittingly, practicing on mankind. It is unquestionably just that a man should be paid for his labour. If a community of errorists want a man to preach their creed, and to defend it through thick and thin; if they want him to proselyte other men to it, and to make them feel comfortable about their souls—they ought to make it profitable, and very profitable, too; for in proportion to the desperateness of the enterprise should be the magnitude of its reward. And what enterprise more desperate than cheating souls under pretence of curing them? It is spiritual assassination and homicide. But, we are charitable enough to think that with many of the clergy it is manslaying without intent to kill. With "the fathers" of the clergy in the first century, this consideration in mitigation of punishment, cannot be indulged. To blackness of the darkness, then, the clergy, ancestors and posterity, are doomed ; but as the latter are not apostates from the right way, having never known it ; yet are of the apostasy being ignorantly subjected to its authority and power—we apprehend that, dying in their ignorance, they will reap the corruption of the grave ; and there remain among " the dead whom Yahweh remembereth no more "—" in the land of forgetfulness "—" the land of darkness, and the shadow of death; a land of darkness as darkness itself; of the shadow of death without any order, and where the light is as darkness "—Job x. 21 ; Psm. lxxxviii. 5, 12. But, in regard to "the Fathers" of the "Holy Orders," a sorer punishment "awaits them." It had been better for them," says Peter, "not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them "—2 Epist. ii. 21. They are therefore obnoxious to a sorer punishment—a resurrection to judgment and fiery indignation, which shall devour the adversaries (Heb. x. 27, 29).

(Eureka).

Waiting for Christ

An Exhortation by Bro. Roberts

"As often as ye eat this bread and drink this cup, ye shew forth the Lord's death until he come." Such is Paul's remark concerning the institution we have assembled this morning to observe. We have considered its meaning so far as the showing forth of the Lord's death is concerned; let us fix our attention for a few moments this morning on the last three words, "until he come."

There must have been a suggestiveness in these words to the first generation of believers that we may fail to apprehend in our late day. The "He" of the sentence would stand before them with a vividness to which we are necessarily strangers. We have heard of Christ; but they, many of them, had seen him; and if they hadn't seen him, they had seen many who had, and were living so near to the time when he had been on earth as to feel him a contemporary friend so to speak, whose return to them would have none of the dimness about it that the interposition of eighteen centuries is apt to make us feel. The immediate disciples of the Lord, particularly, must have enjoyed the advantage of this position. The Lord's person was as intimate a figure to them as ours is to one another. They had been much in his company, had sat often at the same table, knew his deportment, were familiar with the

contour of his countenance and the tones of his voice. He was to them a well-known friend, tenderly loved and deeply feared, as real and practical an object to their mind as anything under the sun. They had travelled and worked with him for a considerable time; they had communed with him in the quietness of the desert, and borne with him the jostle and inconvenience of the crowd. They had hung upon his words and marvelled at his works, and adored his deportment. They had exulted in the prospect of his kingly exaltation in Israel. They had seen him crucified. They had tasted the anguish of the grave's triumph which, though momentary, they did not know to be momentary at the time. They had experienced the gladness of seeing him alive again, and holding converse with him for the considerable period of six weeks. They had seen him, at the end of that time, ascend visibly from their midst to the right hand of power. They had received the consoling assurance

"This same Jesus shall so come in like manner as ye have seen him go."

When, therefore, they assembled round the table at the breaking of bread to "do this in remembrance" of him, "until he come," it would be with a lively interest such as is scarcely possible with us who have had no personal relation to the facts of the case.

Still, the facts of the case are not altered or diminished by our personal insulation from them. The words, "until he come," have the same force in the abstract as if we had all been personal companions of the Lord. Some had to be in our position, of loving without seeing, and it has fallen to our lot. Our business is to accept it cheerfully—yea, thankfully, and make the best of it. Consider the countless thousands who are not privileged to know Christ at all. Even as compared with the Lord's personal disciples, our position may not be one to be much dissatisfied with. The Lord seems to intimate a special blessedness for those who in the absence of personal witness, have been believing and obedient His words to Thomas amount to this:

"Thomas, because thou hast seen me, thou has believed; blessed are those who have not seen and yet have believed."

The parable of the labourers in the vineyard, also, though relating to a different matter, bears in the same direction. The labourers last hired were first rewarded and on equal terms with the first.

The Lord's return is as much due, so to speak, now as at the first time the disciples broke bread together after his departure. Nay, it is more so. Many things had to happen before the disciples could hope to see him again. These have all happened so far as their general outline is concerned. In a peculiar sense, the ends of the aion have gathered on our generation. More numerous are the reasons than they have ever been before, for "looking for his appearing." We know neither the day nor the hour; but many converging indications tell us that the time is near, even at the door. The rate at which these indications are developing may be slower than we had been led to look for; but the indications themselves are clear and unmistakable. They are the indications supplied by the Lord Himself, apart from which, we should, of course, have been without any clue. Having them, we have a clue. It is clear he intended us to rely on them as affording such a clue. What other meaning is there to his words:

"When ye see these things come to pass, lift up your heads, for your redemption draweth nigh!"

These "things" embrace all that has been divinely revealed as characteristic of the time of the end. Much has been revealed on this head through Daniel, Ezekiel, and other prophets, and especially through John in the Isle of Patmos. Putting it all together, we are able to recognize our time as the time of the "end" when the vision shall "speak" in a manner that all shall listen to.

We look back upon past generations of believers and see them all more or less exercised in the same way. Probably, Daniel himself had sanguine expectations that the purpose of God was soon to be consummated. His study of Jeremiah had shown him that the then prevalent desolation of Jehovah's land and people was not appointed to extend beyond seventy years. The seventy years were nearly at an end; what did he know but the promised "Branch" would spring forth from David's roots at that time, and establish the blessedness of Israel and the nations, spoken of by all the prophets in that connection? There was nothing to correct any anticipation of this sort in which he might have indulged, until he received the visions recorded in his book, showing him that the vision was "yet for many days"; that the Messiah would after a long interval be cut off, and that after him, for a long time, Gentile

desolation would prevail over land and people. No wonder the ampler information turned him sick with disappointment. We know as a fact that the disciples in the days of Jesus "thought that the kingdom of God should immediately appear" (Luke xix, 11),

and we know that the ecclesias of the first century were fully of expectation that the Lord would soon appear, till Paul (who was more deeply instructed by visions and revelations than any of that age) wrote to the Thessalonians that certain preliminary events were indispensable. Paul did not know all for it was not till a.d. 96 that Jesus (who received the knowledge from the Father) vouchsafed a full knowledge of particulars. These were exhibited to John in the Isle of Patmos, and communicated by him to seven nominated ecclesias for the information of the rest. By these they were enabled to perceive that there was an extensive programme of events to be accomplished in the history of the world before the time could arrive for the kingdoms of the world to become the kingdoms of Christ. But even this information was communicated in a form that allowed successive generations of believers to hope for the appearing of Christ long before the appointed time. The Thirteen Lectures on the Apocalypse make manifest the peculiar structure of the vision by which the end is apparently reached several times, and yet only once finally reached, when the whole of the inner sections of the vision are drawn out telescopically, so to speak, one after the other. This peculiarity has led to the expectation of Christ's appearing being indulged in, apparently with good reason, by several generations of believers since the Lord's departure. It may strike you as strange that this premature expectation could be indulged in, in view of the periods of Daniel which reached down to the end of the nineteenth century ; but then, we must remember that it was expressly intimated to Daniel that the vision shown to him was "closed and sealed till the time of the end " (xii. 9).

When the hand of God is upon a matter, no man can see it, however visible it may be in a natural sense. Consequently, the brethren were not able to check and rectify their apocalyptically engendered expectations by the information contained in Daniel. There was a wisdom in this which we may see. It would not have been an advantageous piece of knowledge for the brethren to know that the time was far distant. Such knowledge would have been calculated to depress and paralyze. They were, therefore, permitted to indulge in the hope of an earlier consummation of things that came within the scope of the divine purpose.

It may be suggested that we ourselves may be in a similar position. To a certain extent it has been so; but the state of affairs in the world forbids the idea that it can be so to anything like the same extent. There are too many elements in the calculation, so to speak, to leave room for error in the result. There are too many concurring periods—too many separate and independent signs to make it possible that our expectations can prove as premature as those of our brethren of past ages. The entire disappearance of Papal coercive power at the time appointed; the armed and arming state of the nations resulting from French influence and initiative; the increasing decrepitude of the Turkish Empire; the steady aggrandizement of the Czar of all the Russias; the eastern overshadowing position of Britain, the revival of the Holy Land and the emancipation of the Jews, and the many schemes for the re-union of both under British protection, make it certain that the hour of Christ's return is at hand. The only uncertainty is the exact time. This has been hidden. It was assumed that it coincided with the time appointed for the fall of the Temporal Power. Time has shown this assumption to be wrong, but it has also confirmed the general ground with which the assumption was associated, and has established the conviction immovably as to the fact of the end having arrived, and the Lord's return in a general sense being "due."

It is easy to realise that it is good that the exact time of the Lord's appearing has not been revealed. Supposing it had been communicated that on such a day in such a month in 18 --something or other, Christ would come—a variety of evil effects must have ensued. Those living in the first and other early centuries would have been liable to feel it was a long way off, and would have lacked consequently some of the stimulus that comes with the impression that the Lord's coming is a proximate possibility at any time. In fact, all believers living more than a generation before the time must have been more or less affected in this way to their detriment. Then, as regards those living when the time came near, they must have been highly exercised in a manner that would have had more of sensationalism in it

than that intelligent loving faith which is the basis of acceptable service. There would have been a large crop of mere sensationalists as the time drew near, and a scanty growth of robust believers in the earlier times. There would thus have lacked that completeness in the body of Christ which will be secured by the plan that has been adopted. It will probably be found that this plan has secured representatives of every century, so that the body of Christ will, so to speak, be a living epitome of human history, from Abel outside the garden of Eden, down to the believers who are found alive at the Lord's coming, busy upholding his name in the earth, watching the signs and looking for his appearing.

The absence of sensationalism and unexpected lapses have had the effect of winnowing believers, and leaving those only whose adhesion is based upon sound principles of the Truth independently of the mere transient phases of things involved in the signs of the times. We have seen this even in our own day, and it is in our own day perhaps that we are more particularly interested. Some of us can look back to the interest created by the signs of the times twenty-five years ago, and as we look round upon the present circle, we can think of one and another who have wearied in the attitude of waiting for the salvation of God, and surrendered to the secular influences that bear upon every one. Their lamps have gone out. They have been overcome of the world. Even those who have withstood the trying effects of apparent delay experience some of the quietude that comes with hope deferred. They are not so easily elated with the signs of the times. They rejoice in the general drift of things, but they are prepared to wait. There is a danger of this mood going too far. Patience may degenerate to indifference. A middle ground is the ground pointed out by reason—looking for the Lord, watching the signs, and preparing for his coming by acting the part of his servants. Jesus said,

"In such an hour as ye think not, the Son of Man cometh."

This was certainly true as regarded the expectations of those whom he addressed, for they had no idea that the events lay 1800 years from their day. But it may have an application in the closing scene. The delay, if further prolonged, may have the effect of engendering a sort of feeling that the Lord's coming is out of all calculation, and may lead many to resign themselves to secular aims. There may be a lull in the development of events to favour this tendency—to give emphasis to this trial. At such a time "at such an hour as we think not" — when some may have made up their minds that the Son of Man is a long way off, he may be proclaimed in our midst. The parable of the ten virgins, though having a wider scope, may find an illustration in this closing episode:

"They all slumbered and slept."

"And at midnight, there was a cry made, Behold the bridegroom cometh, go ye out to meet him."

Though all involved in the general slumber, as regards the attitude of attentive and eager watchfulness, there is a great difference between the different sections of the same class. The "wise" have "oil in their vessels"; and at the summons, it is a mere question of getting the lamps into burning form, but the "foolish" are without oil, and cannot light their lamps. It requires no recondite exposition to make the meaning of this apparent. We all know that light, as a scriptural figure, represents the enlightenment that results from the indwelling of the truth. The oil from which this light is combusted, is the instruction contained in the Holy Oracles. With this oil, the wise have their vessels abundantly supplied, consequent on their obedience to the precept which tells them to let the word of Christ dwell in them richly. Whatever lack of success there may be in the public tokens of the Lord's coming, their love of Jehovah's testimonies in their daily readings is like David's. The foolish on the contrary, have neglected the daily reading and study of the scriptures, and find their vessels empty on the arrival of the crisis in which only visible signs interested them. Their minds are a blank and a waste in divine things. Having given themselves up to the present evil world, its literature, its pleasures, its honours, its friendships, and its pursuits—they find themselves unfurnished for the relation of things which the Lord's coming introduces. They make a great and frantic endeavour to get into a state of readiness. "Too late" is the only suitable response to their excited appeals. Spiritual preparedness for the Lord's coming is not a thing that can be hurried up in a moment. It is a state reached by a process of growth, and that process is indicated by Peter when he says,

"As new born babes, desire the sincere milk of the word, that ye may grow thereby."

What shall we say in view of these things? There is manifestly but one safe course. Whatever phase public events may assume, favourable or unfavourable as we may construe them, let us "walk with God," in the close adherence to the reading and meditation of His word which becomes increasingly precious as time hurries past and the vanity of all mortal things becomes the more and more apparent. Let us concurrently with this, addict ourselves to the assembly of His people, and to all those activities that have to do with the publication and the honour of His name, and the development and service of His people. In this line of things, we shall be fortified to endure any amount of waiting. We shall be prepared to wait. The waiting, so to speak, will sit lightly when our whole affairs are dedicated to the Lord, and used as the means and occasion of a waiting stewardship. We shall even see that waiting is good. It is good in so far as it is preparing for us the zest of realised expectations. It is one of the principal elements of the joy of the coming salvation that it has been waited for. It is a feature expressly mentioned in the prophets:—

"It shall be said in that day, Lo this is our God, we have waited for him. We will be glad and rejoice in His salvation."

How much greater our gladness will be than if we had not to wait; we can realise this if we compare our feelings now, after having waited and been made to appreciate and to long for what God has promised. Suppose it had come the year before we were enlightened, how totally unprepared we should have been. Therefore, our waiting has a bright side; of course, it is the dark side that we most readily feel. The weariness of the delay, the burden of "this tabernacle" which cleaves to the earth; the mental depression arising from the spectacle of so much evil around us—are all liable to weigh us heavily to the earth, and make us groan. Do not give in too much to the dejection. Do not think that "some strange thing has happened unto you." Remember it has been the experience of all the saints. Even David, as we find in the psalm this morning, has to rally himself on the subject. He had to ask himself

"Why art thou cast down, O my soul? Why art thou disquieted within me? Still trust in God. I shall yet praise him for the light of his countenance."

Paul, also, in the chapter read from Romans, exclaims, "O wretched man that I am!" What also means the testimony concerning the Lord that he was a man of sorrows, but this, that cloud and sadness are the normal experience of this probationary time? True, there is an "always rejoicing" associated with it as an undercurrent. Still, sorrow has the larger place. It is by appointment. It is no accident. Yes, it is the inevitable adjunct of a state and a time when mankind is not in friendship with God. Let us recognise the fact. It makes its endurance easier than if we hug our burden with the idea that things ought to be different. Let us never give in. Let us bravely breast the dark billows. Let us remember that we are not alone in the storm. God is near us all the time; and what time our spirit is overwhelmed, let us fly unto Him, whom David well describes as the Rock that is higher than we. He maketh light to arise in the darkness for the upright even now. He will not put upon us more than we are able to bear. After we have suffered a while, He will establish, strengthen, settle — even now. And at the end of the dark journey, there waits a welcome whose sweetness and joy it hath not entered into our hearts to conceive.

Editorial

A PURE FELLOWSHIP

Under the heading "A Stranger," 'The Christadelphian,' and the 'Bereans,' " The Christadelphian for February last published a letter from an interested stranger desiring to be baptised, but anxious to be "pure in fellowship," in which letter, amongst other matters, the following occurs:—

"I have been corresponding with the Berean Christadelphians, and they say that you are sound in doctrine but that the Birmingham ecclesia isn't pure in fellowship. I would like you to give this your kindest attention, as I'm wanting to be baptized soon and want to be pure in fellowship. I believe in the Constitution of the Birmingham Christadelphian Temperance Hall ecclesia. The Bereans say they are

purser. I would like to know their history and why all this controversy."

To this part of the letter the Editor of The Christadelphian replied:—

"I cannot go into the history of those calling themselves 'Bereans' and this indeed need not trouble you. You will be in no danger by obeying the Truth in the fellowship of The Christadelphian and the Birmingham ecclesia. Even should this community be as dead as the Church in Sardis, if you walk worthily you will be saved (Rev. iii. 4)."

Whilst we are not disposed to controvert the Editor's inaccuracy concerning "those calling themselves Bereans" (we disown the name as applied to ourselves—we are Christadelphians and desire only to be known as such, and therefore do not call ourselves by any other name, as the Editor should know), we do desire to ask why he "cannot go into the history" of those to whom the name is applied Surely one about to be baptized and anxious to be "pure in fellowship" should have been candidly informed that the reason for the "controversy" was a conviction on our part that a "pure fellowship" was not upheld in the Temperance Hall ecclesia. The history of the controversy, leading to our separation in 1923, makes this perfectly clear, and the evidence upon which the conviction rests is too clear to be disposed of in the manner adopted by the Editor.

"I cannot go into the history of those calling themselves 'Bereans,' and this indeed need not trouble you." Why "need not trouble you" seeing that the questioner was anxious concerning fellowship and desired the information? The only conclusion possible under the circumstances is that "purity of fellowship" has ceased to trouble the Temperance Hall community, and this is confirmed by the subsequent statement: "You will be in no danger by obeying the Truth in the fellowship of The Christadelphian and the Birmingham ecclesia. Even should this community be as dead as the church in Sardis, if you walk worthily you will be saved." If this be so, why should the questioner "come out" from any of the sects of the religious world? If the Editor's statement be correct, association with error and apostasy is not a barrier to salvation. Is an "ecclesia as dead as the church in Sardis" better in the sight of God than any of the sects of the apostasy? Wherein lies the difference? Why should the "interested stranger" dissociate himself from an apostate sect and associate himself with a dead community, even though it calls itself Christadelphian? These are matters calling for the most serious consideration of any in the Temperance Hall fellowship who, like the "interested stranger," want to be "pure in fellowship."

Many times during the recent controversy an endeavor was made to show that "the faithful few in Sardis" remained in fellowship with this "dead ecclesia," and the question has frequently been asked, "Is there any evidence that they withdrew from this unfaithful and dead community?" So far as direct evidence is concerned we know of none, one way or the other. There is, however, nothing in that fact to cause uneasiness. There are a variety of other matters in connection with these "few names in Sardis" whom Christ commends, upon which there is similarly no direct evidence. There is no evidence that they continued to "remember Christ in the breaking of bread and drinking of wine" as he had commanded; or that they "resisted not evil"; we have no direct evidence that they "distributed to the necessity of the saints" or that they continued "instant in prayer." We do know, however, that Christ commended them for their faithfulness to Him, and we may therefore safely conclude that when the true character of those with whom they were associated was made manifest, they would, in faithfulness to Christ's commands, separate themselves from their company. The apostolic commands on this matter are beyond dispute. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. iii. 6). Would these "faithful few in Sardis" have been commended by Christ if they had refused to "trouble themselves" in this matter, as the Editor of The Christadelphian recommends to the "interested stranger"?

Much prominence is given in the letters under consideration to the "doctrinal soundness" of the Temperance Hall ecclesia. Let that ecclesia, however, not overlook the fact that Christ made no charge of "doctrinal unsoundness," even against the church in Sardis; in His last message to them there is no mention of any doctrinal errors. Nevertheless He said to them, "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. iii. 1). Man judges from the appearance of things, and this is oftentimes all we can do; but Christ will judge from the realities of the case. It is not what we profess but what we are which will be of importance in the day of Christ.

Concerning our duty to withdraw from an unfaithful ecclesia when once its true character is made manifest, we would, in conclusion, direct the "interested stranger's" attention to the words of the original Editor of The Christadelphian (bro. R. Roberts) :—

"When, therefore, it is reported that any brother or ecclesia is following false doctrine, it is not only permitted, but it is obligatory on other brethren and sisters and ecclesias to ' enquire and make search, and ask diligently ' to see whether it be true and the thing certain. If it is, the responsibility of their position leaves no option but that of repudiating complicity with the evil."

W.J.W.

Notes by the Way

London, England.—London, the largest city in the world, and the capital of the British Empire., is situated on the River Thames, about forty miles from its mouth. Greater London has now a population of upwards of 8,000,000.

It is also the largest shipping port in the world. The ships of Tarshish (Britain) are seen on every sea, and for centuries the greatest Dominion that the world has ever seen has swept the seven seas with her mighty fleets.

On our arrival in London we were conveyed by brethren Denney, Lethbridge and others of the North London ecclesia to the Strand Palace Hotel, which was to be practically our headquarters for two months. This hotel is one of London's best, thoroughly modern in all its appointments, centrally located in the heart of the city and within five minutes' walk of the Victoria Embankment and Tube Station.

In this matter we were very happily situated, for here every opportunity was afforded for rest and seclusion which the constant strain and the circumstances surrounding our work so frequently demanded.

Our first night in London was one of sound and undisturbed sleep during which oblivion reigned. The following morning after breakfast, having a little leisure, we enjoyed a stroll along the Victoria Embankment where classical art and historical interest are wonderfully mingled.

One of the most interesting and conspicuous objects observed while on our morning walk was Cleopatra's Needle, now standing by the Thames, silently unfolding the story of ancient Egypt's greatness and skill to the wondering millions of that Greater Empire, which, in accordance with prophecy, at present controls her affairs.

But our second day in London had in store for us a very much greater treat—one of refined and pensive pleasure, under delightful circumstances, affording an abundant supply of mental food for reflection and tender thought of both sad and sweetest memory.

The North London brethren had arranged a fraternal, including a mid-day luncheon, an afternoon excursion, and a bountiful evening meal, followed by the closing feature—a large evening meeting. The weather was delightful and the large company was both genial and cheerful.

From the programme we cull the following:

At 1.0 p.m. the company assembled for luncheon at Slater's Restaurant, Moorgate Street, the large ground floor being entirely reserved for the purpose. From there the company repaired to Finsbury Square to be conducted by brethren G. H. Denney and J. H. Dyer around the Bunhill Fields (first known as Bonehill Fields or the Hill of Bones) an ancient burial place of the Celts and Saxons, and later in history used by the Dissenters, especially by the Baptists of 1640, whose faith was similar to our own. On the tomb of a Mrs. James Stevenson, we read the following:

"Go home, dear friends, and shed no tears,
I must lie here till Christ appears;
With faith in Him, I hope to have
A joyful rising from this grave."

The tombstones bear many familiar and famous names, among them Isaac Watts, who wrote some of the hymns we sing—numbers 78, 85, 140, 142, 148, etc.

From Finsbury Square we were taken in four specially reserved motor-buses (double-deckers, holding about fifty persons each) to Smithfield, the actual place of martyrdom of many who died for their faith. Among these most interesting to Christadelphians are the following:

William Sautre, burnt about March, 1401; and
Bartholomew Legate, burnt March, 1611.

From Smithfield and the Martyr's Memorial Church, we proceeded to Spitalfields, through Leadenhall Street, Aldgate, Commercial and Fournier Streets, where the early Huguenot fugitives settled. At 4.0 p.m., we arrived at No. 49, Hoxton Square, the house in which it has been definitely ascertained

DR. JOHN THOMAS WAS BORN IN 1805.

This together with one other house are the only buildings of that time that are still standing.

Of equally absorbing interest to this was our next stop, at 73, New North Road (formerly 3, Brudenell Place), where Dr. Thomas lodged with his brother while he wrote that excellent and greatly prized book *Elpis Israel*, which has been the means with God's blessing of opening the eyes of many, turning them "from darkness to light," and causing them to rejoice in the knowledge of the Truth.

At 5 p.m. supper was served to the large company by the restaurateurs, Lyons and Company, Islington.

The Fraternal Gathering was held in Islington Central Library Hall at 6.30 p.m., brother G. H. Denney presiding. The reading was 1. Cor. xiii., the subject, "These Three"—verse 13. The first address was on "Faith," by bro. E. W. Evans, of Clapham; the second on "Hope," by bro. B. A. Warrender, of Birmingham, and the third on "Charity" or Love by the writer of these notes. The meeting closed about nine o'clock.

It was a day of varying emotions and experience and one long to be remembered. It was our first meeting with brother E. W. Evans of Clapham, and the occasion was both pleasant and auspicious. He is one of the many in London who have "waxed valiant in fight" (Heb. xi., 34), "valiant for the Truth upon the earth" (Jer. ix., 3).

It was a real joy also to meet once more our beloved brother Warrender, now of Birmingham, who for years has stood firmly for the Truth, fighting its battles with great valour while in Los Angeles, U.S.A., steadfastly resisting that so-called "kindly" but evil suggestion that came from bro. C. C. Walker, of a *modus vivendi* or compromise of the Truth, on behalf of an error on the sacrifice of Christ that was long ago refuted and discarded by Dr. Thomas and bro. Roberts, but is now being befriended and sheltered by the Temperance Hall fellowship.

Bro. Warrender also steadily repudiated the assertion of bro. Walker that the believers in America were foreigners, with whose doctrinal troubles he had no concern.

This statement is wholly untenable and unscriptural, and it quietly ignores the inspired declaration which reads:

"Ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii., 19, 20.

The distinction of legal status, maintained by bro. Walker and the alien, no longer obtains among believers,

"There is neither Jew nor Greek . . . bond nor free . . . for ye are all one in Christ Jesus" (Gal. iii. 28).

Therefore, when the doctrine of "the Chief Corner Stone" is assailed and the very foundation of our faith undermined, every member of the household of God—every part of the building is affected and should be deeply interested,

"All the members should have the same care one for another; there should be no division in the body" (1 Cor. xii. 25).

Where there is division and a lack of valour on the part of many for the Truth's defence—where some are apologizing, sympathizing and bidding God-speed by fellowship to these workers of iniquity and destruction, dire results are sure to follow, a spiritual leprosy creeps in, and it becomes our duty to see that we be not partakers of these evil deeds, nor be

involved in any way with these evil conditions. "Cry aloud, spare not, lift up thy voice like a trumpet" (Is. Iviii. 1, 2 John, 8-11), because as bro. Roberts said:

"No ecclesia is in a state of spiritual life that gives place to error or lacks courage and enterprise in that contention for the faith that is prescribed."—Seasons of Comfort, p. 221.

The next day being the first day of the week we followed the example of Apostolic assemblies by breaking bread and drinking wine in memory of our absent Lord. Many visitors were present at Holloway from other ecclesias, all of whom it was a great pleasure to meet, and we were thus made to feel that we were being much strengthened and fortified for our work in the Truth by the many fond friendships we had already formed throughout England. To love and to be loved for the Truth's sake is one of the greatest comforts and the most sacred felicities of this present life.

On Sunday evening we spoke on the subject: "The Truth the Golden Key that opens the Palace of Eternity." The lecture had been well advertised and the attendance and attention were good. Another meeting was held with the North London brethren and sisters on the following Wednesday evening, after which we took our journey northward.

The intervening days were spent in writing, and in visiting a few of London's great historical buildings and world-famous parks, to which, the Lord willing, we may briefly refer in our next.

B. J. B.

The Sixth Trumpet (Eastern Section)

For one hundred years prior to the loosing of the first of the four angel powers of the Sixth Trumpet, there was a period of dark superstition. The virgin and the saints, their visions and miracles, their relics and images, were preached by the monks and worshipped by the people. What, then, could be done against such idol-worshippers but to prepare and loose powers against them which should proclaim idolatry a sin punishable with slavery or death? This was the work to be performed by the four angel powers of the Sixth Trumpet.

These four angel powers, therefore, were prepared to execute a special mission, namely, to make war upon idolatry, first with sword and afterwards with gun, until the dominion of the Eastern Third of the Roman or Greek empire was conquered by them and the "third" of the idol-worshippers killed.

The area in which the four angel powers were to be prepared is indicated in the symbol as being beyond the river Euphrates, and directs attention to the East. This river was the boundary which separated the territory of the four angel powers, during their preparation, from the dominion of the Greek idol-worshippers. But when prepared, and ready to execute their mission, they were no longer to be bound by it, but to be loosed, not together, but one by one, and then to cross the river and invade with their armies the Eastern Third of the Roman Empire.

That they were great military powers which should successively arise is indicated by the number of the army of the horsemen seen by John in the vision, at first sight, an enormous multitude, equivalent to 200,000,000. It must, however, be borne in mind that this number represents the aggregate equestrian forces to be employed throughout the mission of the four angel powers and during a period of nearly four hundred years. Describing the horsemen, too, John says they had breastplates of fire, jacinth and brimstone, the heads of the horses as the heads of lions with smoke and fire and brimstone issuing from their mouths, by which means they were to complete their allotted work of killing the "third" part of men. This symbology aptly describes an army of cavalry using field guns, the roaring of the mouths indicating the roaring of the guns in action. These were the weapons used by the fourth angel power at a time when gunpowder had recently been invented, and by means of which they ultimately prevailed against their enemies.

As will be seen from the testimony, the work of the four angel powers was to be extended over a stated period, defined as "an hour, a day, a month, and a year." So that from the time when the first angel power was prepared to operate, till the consummation of the

work of the fourth, this symbolical period had to elapse. On the basis of a year for a day computation, this period was equivalent to 391 years 30 days, and commenced in the year 1062 and ended on May 29th, 1453.

What John saw then in vision was a huge army of cavalry which was to pour in four successive waves into the territory of the Eastern Third of the Roman Empire, spread over a period of nearly four hundred years.

In tracing the history of the uprising of the first angel power we go back to the days of Mahmud the Gaznevide, whose name was celebrated in the East as being opposed to idolaters. In 1038 his dynasty was superseded by the kingdom of the Shepherd Kings who elected Togrul Beg their leader. He was ambitious and brave. He extended his dominion eastward and westward and eventually entered Bagdad, where he was proclaimed Vicar of the Prophet and ultimately married the daughter of the Caliph of Bagdad in 1062. An anti-idolatrous power was thus prepared whose dominion extended to the Euphrates by which it was bounded. Togrul Beg, the temporal chief of the Mohammedan world, died in 1063, and was succeeded by his nephew Alp Arslan. He continued the work of Togrul by extending his dominion westward. Crossing the river Euphrates at the head of the Turkish cavalry in 1063, he entered Csesarea, the capital of Cappadocia, completed the conquest of Armenia and Georgia, penetrated the heart of Phrygia, and conquered the whole of the Asiatic provinces of Rome. The "third" of the men inhabiting the provinces were killed. Then- sovereignty was abolished and they became slaves of the victorious Turks, whose dominion was advanced from Antioch to the Black Sea, 1068-71. In 1072 Alp Arslan was succeeded by his son Malek Shah. He reigned twenty years and was the first Turk to bear the title of "Commander of the Faithful." At his death his empire was divided into four dynasties, one of which was the Kingdom of Roum under Soliman, who invaded the provinces of Asia Minor in 1074 and extended his dominion to the Bosphorous and Hellespont, which, instead of the river Euphrates, became the eastern boundary of the Roman world. Soliman's kingdom then extended from the Euphrates to Constantinople and from the Black Sea to the confines of Syria. Nice, the capital of Bithynia, one hundred miles from Constantinople, was chosen as his capital, and on the hard conditions of tribute and slavery the Greek idol-worshippers were permitted the exercise of their superstition. Their temples were profaned, their priests and bishops insulted, thousands of their children were circumcised, and many thousands of captives devoted to the pleasure and service of their masters.

Such, in brief, was the loosing of the first angel power that it might be no more bound by the river Euphrates.

The second angel power did not immediately follow the first. Not more than forty years from the inauguration of Togrul Beg, Constantinople and its empire were on the verge of ruin, menaced by the Seljukian Kingdom of Roum. This catastrophe was, however, averted by the intervention of the Crusades, expeditions organised under the sanction and protection of the Papal power and most of the rulers of Europe, for the purpose of waging war against the Seljukian Kingdom and rescuing the Holy Places in and around Jerusalem from their hands. The Seljukian Kingdom was eventually overthrown by the Crusaders and Jerusalem was taken by them in 1099. But the idol worshippers were to be killed ultimately by fire and by smoke and by sulphur bursting forth out of the mouths of the horses. Cannon were not then invented. The Crusades were, therefore, a necessary interval until that time should arrive, an interval also for the preparation of the second angel power which was to arise after the destruction of the Seljukian Kingdom of Roum.

The second angel power which followed the Crusades had been prepared in what is now known as Chinese Tartary. This Tartar people from the country to the north of China rose suddenly to prominence in the world's affairs and went forth to conquer. They were the Moguls, who were welded together into a powerful monarchy by Zingis Khan. War was his delight, and no peace was granted save to a vanquished enemy. His religion was that of pure theism and perfect toleration. His principal and sole article of faith was the existence of one god, the author of all good, who fills by his presence the heavens and earth which he has created by his power. Such an one was an appropriate scourge for the idolaters of the Roman world. Zingis died in 1227, but in the 68 years of his successors the Moguls subdued almost all Asia and a large portion of Europe. Thus a power was prepared eastward of the Euphrates, which in 1258, by the storm and capture of Bagdad and the territory of its jurisdiction, extended to the Euphrates. It was therefore a prepared power bounded by the

river; but it could not remain bound there, for the time had come for it to be loosed. The Moguls overran the kingdom of Armenia, which was possessed by the idol-worshippers, and in addition to their many other conquests, they flooded the kingdom of Anatolia, penetrated Catholic Poland, the borders of Germany, approached the shores of the Baltic and invaded Hungary, of which three cities only escaped. The terror created by their invasions was very great among the Latin nations. The pope of Rome tried to appease them, but received the reply that the sons of God and of Zingis were invested with divine power to subdue and extirpate the nations. This was apocalyptically true, being the work of the second angel power which had crossed the river Euphrates and was now no longer bound there. But notwithstanding this great upheaval, Constantinople and the Greek Empire were still permitted to escape; the time had not yet arrived for the completion of the work of killing the "third."

After the death of Cazan, one of the most brilliant descendants of Zingis, the Mogul Tartars declined in power, and room was therefore made for the uprising of the third angel power.

(To be continued.)

An Exhortation (1)

"Exhort one another daily." (Hebrews iii. 13).

The Apostle Paul, in the letter which we have commenced to read this morning (Ephesians) indicates the high and privileged position in which we stand, and we can truly echo the sentiments expressed by the apostle in the first chapter of the epistle and verse 3 when he says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Among the many spiritual blessings which we enjoy in Christ is this opportunity and privilege of meeting together in this way, to render thanksgiving and praise to Him whom we have met to remember this morning; to Him who has showed such kindness and mercy towards us, and to help and encourage one another to hold fast to those wonderful and precious things to which in the mercy and love of God we stand related. And we recognize, do we not, the wisdom and the goodness in this divine appointment. We realize that during the week that has passed, our contact with the world at large in our pursuit of the bread that perisheth, and our contact with those in the world, those who are in the sight of God unclean, has made us feel that a certain amount of defilement attaches to us, we feel that there is some tarnish left upon us by such contact, and it is only by that renewed efficacy of the Spirit Word that we are helped and encouraged to efface that impression which has been left upon our minds.

It may be, too, that during the past days we have suffered disappointment and sorrow which maybe has caused a certain amount of bitterness to enter into our hearts. It is in such an assembly as this, in meeting with those whom we love and with whom we stand in such wonderful relationship, that we are encouraged, and our sympathies one with another help us to endure these light afflictions which we encounter from time to time. Here it is that we find that comfort and solace which the Truth alone can give to us. We experience the same thoughts as did that great servant of God—David—whose life we have been reviewing; when he entered the sanctuary, it was there that he understood the purpose of God, and we can therefore enter sympathetically into his expression when he says that he was glad when he was called to the sanctuary of God. So it is when we hear the call of the sanctuary; we realise that it is an opportunity of comfort and encouragement in those things which are most surely believed among us; and it is by reflection upon this word of truth that we learn the disappointments which come to us are God's appointments. We find the lesson very hard to learn at times, but it is true nevertheless that all things work together for good to those who are the called of God's purpose. We learn, too, that the object of the pruning process is that

the trial of our faith, being much more precious than of gold that perisheth though it be tried with fire, may be found unto praise and honour and glory at the appearing of Jesus Christ. Therefore we meet together, and we take courage for the race which is still ahead of us. We are assisted in our appreciation of the divine calling when we reflect upon our former condition to which the apostle calls attention in the epistle which we are considering. In the second chapter and the first few verses Paul says:

"You hath he quickened, who were dead in trespasses and sins."

We all realise that was our past condition.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Children of disobedience, children of wrath—such were we all, and such should we have remained if it had not been for the mercy and love of God. But what a change has taken place. We have been called to be the adopted sons and daughters of the Lord God Almighty, beautifully expressed by the apostle John when he says in the third chapter:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

What a grand change has taken place—once the children of disobedience, children of wrath, and now the sons and daughters of the Lord God Almighty. Truly then ours is a great and high calling, and it is a great and privileged position in which we stand. What is to be the ultimate issue of this relationship in which we stand to the Lord God Almighty? The Apostle gives us an indication in the second chapter and the seventh verse:

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

And in the first chapter and the tenth verse:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him."

What a glorious prospect there is in store then for the sons and daughters of the living God; how ravishing to the imagination is the picture presented to us in the gospel; and it is only in so far as we keep in mind the future glory that we are assisted and encouraged in the way. If we allow these things to escape from our memory, if we let them slip, then we are not likely to endure. We shall only be enabled to endure in so far as we keep the future glory in view. We have that feature exemplified for us in the one whom we have met to remember this morning, of whom it is recorded that it was for the joy set before him that he endured the cross, despising the shame. If we are unduly impressed by the things of time and sense then there is a danger of our losing sight of the future glory. The glory grows dim, with a consequent slackening in our efforts to attain to it. It means on our part a determination to look neither to the right hand nor to the left, to let our eyes look right on and keep in mind the coming glory, saying with the apostle Paul in relation to the things which afflict us, "none of these things move me." Then the prospect comes to us real and substantial in character; the vision grows in colour and beauty; and as John says in his epistle, "he that hath this hope in him purifieth himself," and in the fourth verse of this first chapter of Ephesians the apostle says that we should be holy and without blame before him in love.

These are essential qualifications to the attainment of that future glory. There is the repeated injunction to us to be holy, for without holiness none shall see the Lord. "Be ye holy in all manner of conversation"; our whole walk and conversation to be in holiness, which is to be the supreme and dominating thing in our lives. "There entereth nothing that defileth" says the Spirit Word; "without blame before him in love." What need there is for self-examination; and it is enjoined upon us to examine ourselves as we meet together to partake of these emblems which speak to us of our absent Master. The apostle refers to the time when we fulfilled the desires and lusts of the flesh; and then we ask ourselves the question, are we becoming less responsive to natural inclination and desire? Are we being led by the Spirit Word, combating the evil of our nature and bringing forth those delightful fruits of the Spirit to which the apostle alludes in his previous epistle to the churches in Galatia? Can we say in some measure with the apostle as recorded in the second chapter of Galatians and verse 20:

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for

me ? "

Our attainment to future glory is dependent upon our efforts in this direction. It means a complete effacement of self, that God and God alone may be glorified in our lives. It means definite action on our part. We have to take ourselves well in hand; it means self-sacrifice and self-discipline. Those beautiful fruits of the Spirit are only produced by intensive cultivation. As we know, weeds in the garden grow apace, but these fruits of the Spirit need intensive cultivation. The weeds in the garden need no cultivation, for they are prolific in their growth; and so those ugly characteristics of the flesh to which the apostle also calls attention in that previous epistle, develop apace unless the restraining influences of the Spirit Word are brought to apply to ourselves and we are rightly exercised thereby. It needs constant watchfulness on our part; watchfulness against the encroachment of wrong and evil thoughts. How necessary is right thinking! We constantly have the divine injunction in that direction: " being transformed by the renewing of the mind, that ye may prove what is that good and acceptable and perfect will of God." Right thinking is the basis of right action.

Then there should be the quality of our thoughts, our thoughts of God. What a gracious effect is produced in our minds by our thoughts of God, and our thoughts of Christ, who has done so much for us. Our contemplation of him will, as a natural result, produce a sweetness of disposition and a general deportment which is in harmony with the precepts which he has laid down. Our thoughts of one another will determine our actions towards one another, and so should we not rather prefer to entertain kind and gracious thoughts, and be very slow to entertain anything which is unkind concerning our brethren and sisters?

The apostle Paul lays great emphasis on right thinking in his epistle to the Philippians, where he says in the fourth chapter and verse 8:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things."

What a man thinks in his heart, so is he in deed.

Watchfulness, too, over our words, is also enjoined upon us. How much trouble is caused by wrong speaking and unkind words! We need to pray with the Psalmist, "Set a watch over my lips." How important and how necessary it is to see that our words are true and sweet and gracious, and in that respect we can take example from our Master of whom it is recorded that many wondered at the gracious words which fell from his lips. A word in season, a word proclaiming the glad tidings of the gospel to the stranger, a word in season as opportunity occurs, a word of exhortation and encouragement to our brethren and sisters. How hesitant we are to speak a word of comfort when we might. A word of reproof—and that is the hardest thing to do in our relationship the one with the other, to speak words of reproof which are right words. We often blunder in the methods which we use in speaking one to the other, so that it is said of us that it is not so much what is said, but it is the way that it is said. So when we have opportunity to reprove, let us do it in wisdom, in kindness, in love, realizing that we are endeavoring to gain our brother and sister and to build them up in our most holy faith.

Watchfulness in regard to our actions is of equal importance. Carefulness in our general deportment, in our general walk and conversation, so that we may be known and read of all men and faithfully adorn the doctrine which we have espoused. Are we not called to be kings and priests? Is not that the future position to which we hope to attain? Let us then maintain the dignity and royal bearing of our calling, and that holiness and purity of character and life which should be the principal characteristics of those who are called to be priests of the future age.

Watchfulness, too, over our opportunities; of service one to the other. What ample ground there is for putting into practice those practical precepts of the Lord Jesus Christ in relation to one another. We should be ever watchful for such opportunities. We have the example of our Master who declared, "I am among you as one that serveth"; and if we keep our Master in view—and it is him whom we are endeavoring to keep in view this morning—that is the primary object of our meeting together—" I am among you as one that serveth "—it takes all the pride away, and makes us submissive and forbearing one to the other, if only we keep that in mind. How reasonable it is in view of all that Christ has accomplished on our behalf. "Forbearing one another in love," keeping him in mind all the time, praying for one another, as exemplified again by the apostle in Eph. I, verse 16: "We cease not to give thanks

for you, making mention of you in our prayers." We pray for one another, and it deepens our sympathy and love towards one another, and widens and broadens our sympathies the one to the other. It is recorded that the Lord turned the captivity of Job when he prayed for his friends. That is a very remarkable thing concerning Job, that God turned his captivity when he prayed for his friends. It eliminates all bitterness and breaks down barriers if we pray for our friends, pray for our brethren and sisters; and Christ enjoys us to pray for those who despitefully use us. That is difficult we know, but there is the precept and we must obey it.

There are unlimited opportunities of service in the Truth. The strongest spiritual tonic that we can take is activity in the work, and if we give ourselves to the work of the Truth, let us do so with all our hearts. "Whatsoever thy hand findeth to do, do it with thy might." Enthusiasm in the work of the Truth is the finest spiritual tonic that we can take. There is no room for idle hands; and in this service to the Truth let us be volunteers. Do not let us wait for others to point out our duty, but let us volunteer and find some work to do. "Always abounding in the work of the Lord"—that is the apostolic injunction to us.

Then as regards our service, we get a wonderful illustration by the servant of God whom we have read about this morning. What beauty of character is presented to us from his conversation with Oman when he spoke as recorded in I Chron. xxi. 24:

"And king David said to Oman, Nay; but I will verily buy it for the full price; for I will not take that which is thine for the Lord, nor offer burnt offerings without cost."

David would not give that to God which cost him nothing; so our service to God is all the more acceptable if it really costs us something, not when we just please and satisfy ourselves, but when it really costs us something, then it is that our service and offering are more acceptable to God. And in all that we do—and we cannot do too much for the one who has redeemed us by his blood—we are to regard ourselves as unprofitable servants,—they are the words of the Master himself, "Count yourselves as unprofitable servants."

It is this practical application of the precepts of Christ which will cause him to take note of us in the day when he makes up his jewels; and that day is rapidly approaching. Our opportunities for developing those characters which will firm remain are quickly vanishing; we know not how soon we shall be called to give an account of our stewardship. Let us then be amongst those who are not only hearers of the word but doers thereof, and may it be the supreme desire of all of us that we and our brethren and sisters may be presented blameless before the presence of His glory with exceeding joy.

Wellington (Salop). H. G. SAXBY.

He did what he could!

Half a century ago the late bro. T. W. Gamble, then a young man twenty years old, removed from Leicester to Brentford, a suburb of London, where there were no other Christadelphians, and when there was no Auxiliary Lecturing Society or Special Effort Fund (not altogether unmixed blessings). Our young brother, however, did not worry about such deficiencies or shortcomings, but set about using the one talent that God had given him, not dreaming about the nine talents that were in the possession of someone else, nor yet wasting time in speculating about what he would do with those nine were they his. He set to work and formed his plans, which we will give in his own words:—

"It is my intention (God willing) to distribute 'Finger Posts' to every house in Brentford, at least once a month. It may be oftener than that; it will depend upon what other calls there are on my time. This is, spiritually, a dark and dreary place. The inhabitants seem ready to attend to everything but the one thing so dear to us; but that must not deter brethren from doing their duty. When I have done what I intend as regards the 'Finger Posts' I shall have done what I could'; and whether they heed or forbear, their Hood will be upon their own heads."

From facts which have come to our notice the last twenty years, we often wonder

whether the "Auxiliary Lecturing Society" and "Special Effort Funds" have stood in the way of isolated brethren and small ecclesias realizing their individual responsibility. In some cases which have come to our notice we know they have had the effect of killing, or nipping in the bud, some such unselfish and; Gospel-spreading work as that set forth in brother Gamble's Brentford effort.

There comes to mind the case of a mere stripling in the Truth, also about half a century ago, who found himself in a town where the only other Christadelphian was a young sister in domestic service. What an object-lesson he was to others similarly situated! Those two, out of their humble wages, buying and distributing "Finger Posts" — doing their best to spread the Gospel. Not only so—through their efforts a little ecclesia was ultimately formed, and then God, who works in a mysterious way His wonders to perform, allowed that young brother to be dismissed by his employer for refusing to attend church! God evidently wanted him elsewhere, and the "elsewhere" saw him again in isolation. Alone he set to work like brother Gamble in Brentford; he delivered 1,000 "Finger Posts" every month. At the end of three months he gained the ear of one neighbour. He devoted his Sundays to delivering two of brother Roberts' three-halfpenny pamphlets from house to house ; the twelve he left on the first Sunday would be called for the following Sunday and left at twelve other houses, etc. The plan he borrowed from a Christadelphian in the United States, who described it thus :—

"The distributor lays out his work and introduces himself by means of a card which has proved itself useful by exciting curiosity. When a person takes the book the distributor enters their name, also the book lent, and date, upon a separate page in a small indexed ledger, so that it can be seen at a glance what books any person has read, also where the book is. This is a necessary system to keep it in order."

The young brother who adopted the system wrote:—

"It is hard work, but I don't mind that."

A year later he wrote bro. Roberts that the Effort had proved a success: he had even succeeded in getting two interested friends to meet him weekly to read "Eureka"! A year later he was blessed by God with a convert! Two years later saw a little ecclesia of five. At the end of twenty-five years the young brother was again "removed," but not without leaving behind him a flourishing ecclesia.

Now let us appeal, through the pages of the Berean Christadelphian, to those in isolation, and to little ecclesias in particular, to emulate the foregoing worthy examples, and not to attempt to "run before they are able to walk." It is all too easy to start a "Special Effort" with other people's money; but we have never, in our fifty-six years' ecclesia experience, seen any real and lasting good therefrom. We knew one little ecclesia which, instead of beginning by using its one talent in ways similar to those already indicated, tried to do what much larger and established ecclesias are able to do—that is, arrange for "Fraternal Gatherings" and "British Museum Visits"! That little ecclesia died a premature death; its once "open door" is now shut!

Another little ecclesia of less than a dozen members was financially helped to spread the Gospel among the alien, but they started with a "Fraternal" Tea, to accept the invitation of attending which entailed the spending of pounds by those who already knew the Gospel sound.

Yet another little ecclesia crippled its resources and got into debt by hiring a hall at the cost of pounds, when a little room at an expenditure of as many shillings would have been more than adequate, and served the Lord's purpose better.

Should these facts reach the eyes of some of our co-workers who are in comparative isolation, let us beg of them not to wait until they have the wherewithal to engage in some public effort, or at the expense of others, but to " put their hands to the plough " by following the example of the two before-mentioned brethren, who, without money, without a hall, and without any newspaper advertisement, succeeded, under the blessing of God, in accomplishing such great things. Let them remember it is not what is done at other people's expense that most pleases God, but what we do with the talent He has given us. The One who will be our Judge in the Great Day of Account has plainly left on record what will weigh with him then (Luke vii. 47 and xxi. 4).

To sum up our conclusions: we are convinced it is not good for the Truth, or its possessors, that the wherewithal for public or showy efforts should be easily obtainable. We

cannot help thinking, too, it would be advisable for other ecclesias, which may be appealed to, to postpone applications for financial assistance in taking halls, etc., until those applying have shown they have used their one talent as did bro. Gamble and the other brother referred to; and even then, those who help should be assured that their advice is deemed of equal value as their money.

FRANK G. JANNAWAY.

The Parabolic Teaching of Christ's Miracles

I —THE THREE MIRACLES OF MARK V

Speaking at the Sunday morning meeting at Clapham recently, the exhorting brother referred to the three miracles recorded in Mark v., and we have to acknowledge that his remarks on that occasion have given rise to the additional thoughts presented here. Christ used three methods of teaching the people, viz., by plain statements of fact, by parable and by miracle. That the miracles of Christ were practical parables and were practical illustrations of his teaching is not always discerned, and we propose to show that the three miracles already referred to, teach Bible truths in an unmistakable manner.

The three miracles are (1) The healing of the man with the unclean spirit; (2) the healing of the woman with the issue of blood; (3) the raising of Jairus' daughter. All three are recorded in considerable detail in the three synoptic gospels and in the same order. In each gospel, too, they are preceded by the incident of the stilling of the tempest (Matt. vii. 18—ix. 26; Mark iv. 35—v. 20; Luke viii. 22-39). In Mark's gospel these incidents are further preceded by the parable of the grain of mustard seed (Mark iv. 30-32).

Now the mustard seed was likened to the Kingdom of God, which is to "grow up and become greater than all herbs, and shoot out great branches; so that the fowls of the air may lodge under the shadow of it." It is not difficult to perceive that Jesus spoke of the world-wide extension of the Kingdom of God and of the fact that in the world encircling power of God's Kingdom the people of the earth will find safety and protection. Such doubtless was the nature of the exposition he made to his disciples (Mark iv. 34).

Now, on "the same day" (v. 35) they crossed over the Sea of Galilee, and whilst Jesus slept, a great storm developed so that the ship filled with water. The disciples being afraid, woke him, saying, "Master, carest thou not that we perish?" And he arose and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm. Jesus then chided his disciples, saying "How is it that ye have no faith?"

Again, the teaching is easy to see. Christ's sleep represents his absence from the earth during a time when his disciples are engaged in the battle of life. The world through which they pass is a dark and stormy one, the sea and the waves roar and are troubled, and the winds blow hard. The saints are in distress for it seems that they will sink and perhaps their faith wavers. Yes, faith may waver in spite of the fact that they know a world-wide kingdom will be established by and by, and that it is impossible for them to perish. Jesus has said that he will be with his brethren, but in our moments of danger we begin to think he is asleep. Nevertheless, although he was (in this instance) apparently impervious to the difficulties of the situation, he was with them all the time and quite aware of the circumstances.

At last he wakes and with a word is able to subdue the violence of the waves and wind so that the danger is immediately overpast. "How is it that ye have no faith?"

Of the days of His second coming it is asked "Shall he find faith on the earth?" May then this miracle have a special application to our own day? Do events in the political world seem so black, just prior to his coming, that all seems lost and faith well nigh vanishes? It is out of a time of unprecedented trouble that God's people are to be delivered (Dan. xii. 1), but when Jesus does come, the troubles will melt like snow, for he will be able to calm the troubled sea until it resembles a "sea of glass," and men will find peace and safety under the shadowing wings of God's Almighty power.

Was the incident, therefore, not a practical parable illustrating by his action what he had taught them by word of mouth?

Now mark the sequel as recorded in the three gospels, and in such detail that there is assuredly a lesson to be learned. The stilling of the waves indicates the establishment of millennial peace after a time of war and the inauguration of a period during which mankind will be blessed. The prophets reveal that in those days disease is to be relieved, the blind are to see, the deaf to hear, the lame to walk. Human life is to be greatly prolonged; in fact, all, whether rich or poor, young or old, male or female, are to experience the blessings of a righteous and peaceful reign.

We see then (Matt. viii. 28; Mark vi; Luke viii. 26) that the lake having been successfully crossed, immediately there met him a man with an unclean spirit (i.e., a madman of exceptional violence) whom he healed. Returning to the other side, Jesus is met by Jairus, a ruler of the synagogue, who desires the healing of his dying daughter. Whilst Jesus is proceeding to the house, a woman with an issue of blood touches his garment and is healed instantaneously. Meanwhile, Jairus's daughter has died, but Jesus, going to the house, raises her to life again.

An examination of these three miracles reveals the following somewhat remarkable circumstances, which we put in tabular form to indicate more easily.

Persons Healed.	Nature of Complaint.	Rank.
1. Man	Mental	Very poorest
2. Woman	Physical	Impoverished
3. Child	Death	Rich

Thus, these miracles may be seen to be typical of all the millennial blessings. Both sexes, adults and children are comprehended; both mind and body are attended to, and lastly death itself; rich and poor alike are benefited although it may be of purpose that the rich must wait till last, for there is no respect of persons with the Great Physician.

Matthew goes on to relate that those incidents were further followed by the healing of two blind men (Matt. ix. 27-31). Such miracles will truly be a feature of millennial times, but is there not here a suggestion that at the conclusion of the millennial age, men's spiritual blindness will have been changed to sight? The Light of the World will then have shined into all the dark corners of the earth so that blindness, either of the eye or the mind, will have become a thing of the past. The blessings will not be confined to one here and one there, but will penetrate into all the towns and villages in the world.

This, too, is illustrated in the New Testament narrative, for although only the three representative miracles are recorded in detail, it says "Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the Kingdom, and healing every sickness and every disease among the people." (Matt. ix. 35).

But there were so many that "when he saw the multitudes, he was moved with compassion on them," and instructed the disciples to pray to the "Lord of the harvest that he will send forth labourers into his harvest" (v. 37, 38). These labourers that will be sent are the immortalised saints; the trees whose leaves will be for the healing of the nations. This fact, too, Jesus demonstrated, for he then called his twelve disciples (indicative of all the saints who are built on a twelve-fold foundation) and "gave them power against unclean spirits and to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. x. 1) and "to preach the kingdom of God" (Luke ix. 2). And so this series of incidents ends with the statement that "they departed and went through the towns, preaching the gospel and healing everywhere" (Luke ix. 6).

Is not the teaching plain to observe? It is certain that the incidents mentioned are capable of further development still, but even though we seek no further at present, we must surely agree that the parabolic teaching of Christ's miracles is there if we can only discern it. Doctrine, parable and miracle are found to agree, for they are all the Word of God. That we are able to discern these things should stimulate our faith, and cause us to rejoice in the absolute certainty that the things we believe are very truth.

W. JEACOCK.

An interesting series of articles has appeared in The News-Chronicle from the pen of Mr. J. A. Spender on his return from Palestine. They are eulogistic about the enthusiasm and success of the Zionists and amply confirm the details of the progress of which we frequently hear.

Of Tel-Aviv he says: "The dominant note of the place is a lively Jewish patriotism which extends to the youngest inhabitant. The whole population uses Hebrew as its spoken language. Yiddish is positively banned. The children in the streets, I was assured, were talking Hebrew to each other, and so intense is their patriotism that they even decline to talk Yiddish to their parents, who, having grown up in other lands, find a difficulty in acquiring this ancient classical language."

In a later article Mr. Spender confirms our anticipation (based on prophecy) of the antagonism of the Arab races against Israel, and remarks: "It is highly probable that if there were another outbreak like that of 1929 the Arabs of Syria and Transjordan would join in."

He rightly says, too: "The problem is one of extraordinary complexity and difficulty."

In honour of the great services Mr. Lloyd George has rendered to the cause of Zionism, it is intended to name a colony after him, called "Kfar David."

A Hebrew daily paper has appeared in Warsaw.

Jewish immigrants into Palestine during 1930 numbered 4,944, against which must be set 1,679 emigrants from that land. The excess of births over deaths during the same period is approximately 4,000. The immigrants came from 40 different countries.

Important progress has been made with the Dead Sea works of the Potash Company, the first quantities of bromine having now been marketed. A new road is to be built from the Dead Sea coast to Jericho at a cost of £12,000.

"The entire export of Palestine's grapefruit crop has already been sold abroad, and if additional quantities could be forthcoming a ready market for them could be found easily." (New Judea, March, 1931.)

An agreement has been concluded between the Palestine Government and the Iraq Oil Company. It is an event of great economic importance for Palestine which will be constituted "a link in the chain of a world-wide industry." The development of Haifa as an industrial and commercial centre will now be greatly stimulated. The Company is permitted to construct railways, telephone, telegraph and wireless services and to build its own harbour. The pipe line will be brought to Haifa and probably refineries and subsidiary industries be established there.

"His Majesty's Government desire to say, finally, as they have repeatedly and unequivocally affirmed, that the obligations imposed upon the Mandatory, by its acceptance of the Mandate, are solemn international obligations from which there is not now, nor has there been at any time, an intention to depart. To the tasks imposed by the Mandate, H.M. Government have set their hand, and they will not withdraw it."

The above is contained in a letter from Mr. Ramsay Macdonald to Dr. Weizmann, dated February 12th. It is part of an authoritative interpretation of the White Paper of October, 1930, which caused so much trouble, and is to be read as part of the White Paper. It has been received by the Jews with considerable pleasure, Dr. Weizmann writing that he was "very glad to receive the letter." Naturally, the Arabs have learnt of it with hostility.

(The full text and comments are recorded in The New Judea, February and March, 1931.)

Signs of the Times

"THINGS WHICH ARE DESPISED GOD HATH CHOSEN" (I. Cor. i. 28). Authentic records of true believers during the Christian era are exceedingly difficult to discover. It is partly because they have always been few in number and partly because historians have always distorted the facts (not necessarily by design) concerning them. The true servants of Jesus have always been drawn from the humbler classes of society, and have consequently been despised by the majority of their fellows, although the Scriptures have declared that "things which are despised God hath chosen."

Even to-day, in spite of the millions of leaflets that are issued by ourselves and the ceaseless activities of so many of us, we remain almost unknown. If Christ delayed His coming sufficiently long, how difficult it would be for a theological student one hundred years hence to find reliable contemporary information concerning Christadelphians of 1931!

Yet this is as it should be. Christ has told us concerning the Way of Life that "few there be that find it." A slight knowledge of ecclesiastical history teaches us that when Christianity became popular it ceased to be the Truth. It would be just the same to-day. If Christadelphianism ever became popular, respected by the opulent or accepted by the multitude, then it would be high time for the true children of God to leave the Christadelphians, for it is certain that the Truth would no longer be their banner. Happily this cannot yet be said, and the fact has been strikingly confirmed in a series of articles now appearing in the Evening Standard on "London's Curious Creeds," of which it is alleged there are 85.

The writer of the articles has been visiting the various places of worship in London and recording his impressions in a popularly written account. But so little are we esteemed that we are not deemed worthy of a whole article, as are other bodies, but are squeezed into that describing the Russellites, accompanied by a picture of the house Judge Rutherford is reserving for King David. Of such follies the article speaks in an obviously contemptuous manner, and the ordinary reader no doubt supposes that Christadelphians are associated with them.

Let none find cause for distress at such misrepresentations. God is not dependent on gratuitous newspaper articles for the selection of His elect, neither can any alien's ignorance be allowed to operate against the Truth. Christ is the Light of the World, and our attempts to illumine the world in His absence can never be anything other than feeble. "The preaching of the Cross is to them that perish foolishness" (1 Cor. i. 18).

It is our duty to "preach the word in season and out of season," recognizing that we are co-labourers with God and that He alone can "give the increase."

The extraordinary amount of effort we put forward with so little apparent result is a sign of the evil times in which we live—days which Christ likened to those of Lot and Noah.

The article to which we have referred says: "There is something very touching in the way the humbler sort of Christians cling to 'the promises.'" The sentence strikes a note of superior contempt, but it is in fact a testimony to Christ's own promise, "Blessed are the meek" ("the humbler sort") "for they shall inherit the earth" ("the promises"). Let us see that this "very touching" characteristic of ours may continue to "cling" to us.

W.J.

Ecclesial News

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

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

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

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of 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: 5, Florence Street, Worcester, Mass., U.S.A.

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

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

BEDFORD.—53, Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. With grateful thanks to our Heavenly Father, and with the assistance of our brethren from Avondale Hall and other Ecclesias, we carry on the good work of the Truth and keep the "Light" burning in the "Darkness" that is round us. It is with sorrow that we report the loss of our dear sis. Gaston, who fell asleep on the 3rd of February last, at the age of 80 years; The funeral took place at the Bedford Cemetery on the following Saturday, bro. E. W. Evans conducting the same. Our late sister was one of resolute character, and her fidelity to the Truth in all its purity was an example to all, and we pray that in the days that remain we may use our talents in such a way that we may be found faithful at the end. Since our last report the following brethren have visited us and helped us in the Truth's service: H. M. Doust, W. E. White, H. M. Lee, A. A. Jeacock, H. T. Atkinson, and F. C. Wood. We have also been pleased to welcome at the memorial service bro. and sis. Goodwin (St. Albans), sis. Wood (Clapham), and sis. Milroy (Croydon).—W. H. Cotton, Rec. Bro.

BRIGHTON. — Athenaeum 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. With the greatest of pleasure we record the obedience of another to the Will of God. On the 29th March Clara Annie Holder, daughter of our sis. Holder, put on the sin-covering name of Jesus. We pray that she may be faithful unto the end and receive the gift of Life Eternal at our Master's return. We thank the Clapham ecclesia for their assistance in this matter. The following brethren have assisted us by ministering to our spiritual needs and also proclaiming the word: F.W. Brooks, J. L. Mettam, E. Maundrell, H. M. Doust (all of Clapham), and G. H. Lethbridge (Holloway). We thank them for their labours of love. We have also been pleased to welcome to our memorial feast: bro. Callow (Bournemouth), bro. and sis. G. Clements, sis. Sharp, sis. Maundrell, sis. K. Ellis, and sis. Mettam (all of Clapham). On account of employment our sis. M. Warner has transferred to Luton. We regret her loss, but commend her to the love of the brethren and sisters there.—J. D. Webster, Rec. Bro.

CROYDON.—Gymnasium Hall, 117B, High Street. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class (at Horniman Hall North End, W. Croydon), 8 p.m. It is with great pleasure that we have to report the obedience in baptism of another into the Name of Jesus Anointed, Mrs. Annie Maria Logsdon (formerly neutral) having been immersed by the Clapham brethren on our behalf, on the 15th March. We pray that our sister may so run that she may obtain the prize when our Lord and Master returns. Sis. M. Milroy has removed to Bedford, and we commend her to the Ecclesia there. We are sorry to lose her, as also we are bro. F. Wood, who has transferred to the Clapham Ecclesia.

Since our last Report we have had the pleasure of the company at the Table of the Lord of bro. and sis. W. J. White, bro. and sis. H. T. Atkinson, bro. and sis. E. F. Ramus, bro. and sis. D. L. Jenkins, bro. and sis. Cyril Clements, bro. and sis. Hathaway, bro. and sis. Leal, bro. Glover, bro. W. R. Jeacock, sisters Hone, Coppin, F. Wood, Smith, M. Smith, Deadman and P. Crosskey, all of Clapham; sis. P. Perry of Putney, sisters H. Smith, N. Smith and bro. Penn (junior) of Welling, and bro. R. A. W. Ell of Colchester. Brethren W. J. White, H. T. Atkinson, D. L. Jenkins, W. R. Jeacock and Hathaway have ministered to us the word of exhortation and we thank them for their help and encouragement in our work. We also take this opportunity of thanking the brethren who have assisted us in proclaiming the Truth to the stranger, and those who have given much appreciated help in speaking at our Bible Class. —A. A. Jeacock, Rec. Bro.

HITCHIN.—Co-operative Hall, Nightingale Road. Sundays : Breaking of Bread, 4.15 p.m.; Lectures, first, third and fifth Sundays in the month, 3 p.m. Thursdays : M.I.C. at

"Eureka," Radcliffe Road, 8 p.m. We have had an average of three to four strangers at our lectures during the past four months, some of whom are regular attendants. During the month of June we purpose transferring our lectures if the Lord will to Letchworth Garden City, which is about two miles from Hitchin. We gratefully acknowledge the valuable help of lecturing brethren from the Clapham Ecclesia and the encouragement of visiting brothers and sisters. We have had the pleasure of welcoming the following since our last report: brethren I. P. Evans, S. G. Warwick, J. Squires, J. L. Mettam, E. W. Evans, C. H. Lindars, W. Jeacock, D. L. Jenkins, J. L. Young, F. W. Brooks, V. James and J. Eve: sisters Mettam, Jeacock, Jenkins, Young, Brooks and Harris (Clapham); bro. and sis. L. Phillips and sisters Allen and Squires (Luton), sis. M. Hayward (Ipswich).—Herbert S. Shorter, Rec. Bro.

IPSWICH.—Since my last communication bro. R. C. Wright and bro. F. Brooks have been with us in the service of the Truth. At our last lecture by bro. Brooks we were pleased with the attendance of five strangers, one or two seemed interested and said they would come again. Bro. H. P. Christmas, having been transferred from London to Bury St. Edmunds, is now in isolation, will meet with us as often as possible. We enjoyed the pleasure of his company at the Lord's table on Sunday, March 29th.—W. P. Hayward, Rec. Bro.

LEICESTER. — 71, London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. We desire to express our grateful thanks to the anonymous sender of 10s., which will be used in the service of the Truth. Although the attendance of the stranger on Sunday evenings is small, yet we are encouraged in the knowledge that the present indifference to the things of the Truth is indeed a welcome sign that the coming of the Lord draweth nigh. We have been pleased to have the company of the following visitors who have met with us at the table of the Lord: bro. C. Burton, bro. G. Griffiths, sis. M. Barnatt, sis. Muriel Barnatt, sis. E. Dove, sis. I. Johnson, sis. Stansfield (Nottingham), sis. R. Brooks (Clapham). We thank the following for faithful exhortation and assistance in the proclamation of the Truth: brethren R. C. Wright, J. L. Mettam, A. K. Clements, H. M. Doust, D. L. Jenkins, F. W. Brooks, E. J. B. Evans (Clapham), A. Cattle (Putney).—A. C. Bradshaw, Rec. Bro.

LONDON (Clapham). — Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We have pleasure in recording the obedience of three more who have put on the name of Christ in the appointed way, and we pray that these may all, with us, be found worthy of eternal life in the day of account. The names are: 15th March, Bertram Holmes Roythorne and Ayesha Mary Young (both formerly Church of England), and on 22nd March Mary Eugene Hadley (formerly neutral). Also on the 15th March we were glad to assist the Croydon Ecclesia by baptising on their behalf Annie Maria Logsdon and on 29th March we assisted the Brighton Ecclesia in like manner by baptising Clara Annie Holder. We gain by removal from Croydon bro. Frank Wood, who will in future meet with us. We lose, however, the company of bro. and sis. W. C. Townsend, who in future will meet at Holloway, and sis. N. C. Willmore, who will meet at West Ealing. On Friday, April 3rd, we held our Fraternal Gathering and Annual Prize Distribution to the Sunday School scholars, the latter occupying the afternoon. Afterwards tea was provided for 330 brethren and sisters, scholars and friends. In the evening the scholars were entertained by lantern slides, whilst the brethren and sisters enjoyed five stirring addresses under the general heading of "What of the Night?" Everyone present felt built up and strengthened to hold fast in the little time that yet remains before our Lord will come. The Hall was packed, many being welcomed from other Ecclesias. We have been pleased to welcome the following brethren and sisters to the Table of the Lord, namely, bro. and sis. C. F. Evans, sis. Potier and sis. Henderson (Brighton); sis. Milroy and sis. L. Jeacock (Croydon); bro. F. Jakeman (Dudley); sis. Cuer (Horns Cross); bro. G. Hodge (Luton); sis. Hatton and sis. E. Furneaux (Margate); bro. Restall (Oxford); sis. Bird, bro. J. Hodge and bro. R. Hodge (Plymouth); bro. Webster (Seven Kings); bro. Finch, sis. Finch, sis. Payne and bro. Willie (Southend); sis. N. Smith, bro. Ask, bro. S. Penn and sis. N. Penn (Welling); and sis. Thorpe (West Ealing).—F. C. Wood, *Asst. Rec. Bro.*

LONDON (West Baling). — *Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m.; Bible Class by arrangement.* It is with rejoicing that we report the immersion into the Name of Christ of Miss Lillian Jessie Tozer, on April 2nd, and it is our earnest prayer that our sister will be firm unto the end, and receive the great gift of eternal life. We have also to report welcome additions to our numbers by the transfer from the Avondale Hall, Clapham ecclesia, of brother Frank Thorpe and sister N. Willmore, and we hope that our association will be profitable in the way of life. We have been pleased to have the company of the following visitors at the Memorial Feast: sis. G. Fraser of Plymouth; bro. and sis. Kirby; sis. Mills and sis. Edna Hill of Clapham. Our thanks are due to those brethren who have helped us to proclaim the good news in this district, and we are not discouraged even though the response is small. — Norman G. Widger, Rec. Bro.

MANCHESTER.—15, Middlewood Street, Harpurhey. Owing to the closing down of the Ashton meeting, I am now in isolation, but I hope I may, God willing, be able to get to the Oldham meeting occasionally in the summer. I am now confined to the house owing to the infirmity of the flesh, and age, but the keeping of the Memorial Feast alone is very sweet and helpful, and upbuilding. My sympathy goes out to our dear sis. Martin Evans in her great loss, I have cause to be very grateful to bro. Evans for the introduction of my brother and his family to the Truth. I am thankful that I went to the Clapham meeting one Sunday when I might have stayed away and so missed the opportunity for bro. Martin Evans to speak the necessary word. A lesson to me not to forsake the meetings when on holidays.—Your brother in hope, Geo. J. May.

MOTHERWELL (Scotland).—**Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.** Having endeavoured, to the best of our ability, to proclaim the Truth by fortnightly lectures during the past six months to our neighbours in this locality, we regret to say that although we distributed some thousands of leaflets advertising our lectures, in addition to having a large poster in one of the main streets and an advert, in the local paper, the response has been most disappointing. At the start we did get a few strangers who listened attentively and to whom we gave some literature, but they dropped off until lately we had no strangers. While we regret that our labours show no result, yet we pray that from what has been said and the literature taken away there may be some seed fallen on good soil. The apathy manifested toward Spiritual things is but one of the many signs which portend the coming of the Master to set in order a much perplexed and distressed earth; may we each one be able from the heart to say "Even so Lord Jesus come quickly."—Rod H. Ross, Rec. Bro.

NEWPORT (Mon.). — Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; first Sunday in each month, 2.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to report that our bro. F. Lewis, through the goodness and mercy of God, has been restored to health, enabling him to meet with us again after undergoing a serious operation, for which we are truly grateful to our Heavenly Father. Also we are pleased to state that on Sunday the 5th of April, we had a visit from our. bro. F. Beighton of this Ecclesia, but who is in London at present seeking employment, and meeting with the brethren and sisters at the Seven Kings Ecclesia. In addition to an exhortation bro. Beighton lectured for us in the evening. We have also had a visit from our sis. Jaine of Brockweir, on whose account we hold our Breaking of Bread at 2.30 p.m. on the first Sunday in each month; it enables her to partake of the emblems with us, which, being in isolation, she greatly appreciates. We invite all of like precious faith who may be this way during the summer months to meet with us if possible, that we may have the benefit of their company, and be mutually encouraged and strengthened, in our journey towards our goal: God's most glorious kingdom.—D. M. Williams, Rec. Bro.

OLDHAM. — Guild Room, Greenacres Hill Stores, Greenwood Street. Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. (Mechanics' Institute, Manchester Street, Werneth). We have again great pleasure

in announcing that three more have put on the saving name of Christ in the waters of baptism and we pray that they may go on unto perfection and places in the Kingdom of God. Lilian Du' Rose and Sidney Greatbatch on February 10th, and Winifred Eva Du' Rose on March 24th. Our new sisters are daughters of our sis. Du' Rose, and we rejoice with her in their new relationship. We are thankful to our heavenly Father for these manifestations of His love and mercy toward us. Our new brother and sisters are all members of our Sunday School and it is good to see the influence of home and Sunday School bear fruit in this way.

We have welcomed as visitors to the Table of the Lord: sisters Bradshaw and Elston of Nottingham, bro. Browne, bro. and sis. Mellor of Ashton, sisters York and Edna York, bro. John and sis. Sophia Heyworth of Whitworth, also bro. Warrender of Birmingham, who helped us by faithful words of exhortation and lecture, Sunday, March 29th, and also by addressing all those assembled at our Sunday School party, March 28th. We welcome to our midst by removal to Oldham, bro. Browne and bro. and sis. H. Cockcroft, late of the Ashton ecclesia and trust our labours together will be to our mutual upbuilding in the things of the Truth. We intend (God willing) holding our fraternal gathering on Saturday, June 27th. Subject for consideration, "Current Dangers in Relation to the Truth." More detailed announcements will be made next month.—W. Cockcroft, Junr., Rec. Bro.

PEMBERTON.— Orrell Gardens, Orrell Post. Sundays: Breaking of Bread, 3 p.m.; Sunday School, 2 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m. Bro. C. Hill and sis. N. Haydock were united in marriage on Saturday, March 21st; we pray the Father's blessing may rest upon them in their new relationship. Since last reporting the following brethren have assisted in the work of the Truth: F. G. Janna way (London), W. J. Elston (Nottingham), A. Geatley (Oldham), and W. Southall (Birmingham). We appreciate their comforting words of exhortation, and thank the Father for their bold and courageous contention for the Truth in these dark days of infidelity and scepticism. We still continue to sow the incorruptible seed and leave the increase to God. We held our annual Sunday School tea and prize distribution on New Year's Day and were pleased to welcome a number of brethren and sisters from the Oldham Ecclesia, a very enjoyable time being spent. The singing was rendered from a cantata called "The Divine Architect," interspersed with hymns and recitations from the scholars. We have been pleased to welcome sis. D. Jannaway at the Lord's Table during the month.—R. Turner, Rec. Bro.

PLYMOUTH. — Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45p.m. With sorrow we report what we believe to be an unique occurrence in the history of this ecclesia. After attending the lectures and Bible classes for two years, a friend, Mr. Thomas Chegwin, witnessed a good confession, and was immersed into the Saving Name on March 13th, being received into fellowship on the 15th. Our new brother only lived for fifteen days after rising from the waters of baptism, and then fell asleep in Jesus on the thirty-ninth anniversary of his birthday. He was present as usual at the special lecture two days before his death, and died in the night of Saturday March 28th, after having a fit. (We have since learned that he has been subject to fits ever since he was 19 years of age.) We were greatly distressed to learn of his sudden decease, especially as we admired his noble character and humble submission, and had rejoiced with him in his new-found hope. Truly "the ways of God are past finding out." We laid our brother to rest on the following Thursday, bro. J. Hodge doing what was necessary at the graveside and testifying to the certainty of his resurrection. The special lecture on March 26th was attended by 16 strangers, when bro. Mitchell spoke on the subject "The World Asleep: Christ at Hand." Our brother ably dealt with his subject emphasizing the nearness of the thief-like advent of Christ, and we pray that the seed sown may bring forth fruit before the day of opportunity closes. We held an ecclesial tea and meeting on April 3rd in conjunction with the Sunday School prize distribution. The scholars rendered items before the distribution, and the ecclesial meeting took place afterwards, when we were encouraged by words of exhortation from bro. N. Widger (West Ealing). Visitors on April 5th were bro. and sis. N. Widger (W. Ealing) and bro. G. Hodge (Luton). Bro. Widger both exhorted and lectured for us, a labour of love which we greatly appreciated and for which we take this opportunity of thanking him.— H. R. Nicholls, Rec. Bro.

ROCHDALE. — 345, Bk. Market Street, Whitworth.—Greetings in Christ. We are still trying to interest others in the glorious things of the Truth, and to this end we are advertising in two papers with a large circulation in Bacup and Rossendale; we continue still with the advert, in Blackburn Times for East Lanes. District following up with the distribution of leaflets, with the hope that some may yet see and accept the Truth. On March 15th we were pleased to welcome at the table of the Lord bro. A. Geatley of Oldham, who gave cheerful and upbuilding words of exhortation; we are always pleased to welcome others of like faith. We are glad to report also that bro. J. W. Heyworth, of Bacup, is improving after a severe illness, also sis. T. Heyworth of Whitworth, for which we are grateful to our heavenly Father. Let us watch, for the coming of the Lord and our redemption draweth nigh.—Faithfully yours, in Israel's hope, T. Heyworth, Rec. Bro.

ST. ALBANS. — 11, Victoria Street (next Public Library). Sundays: 3 p.m. and 6.30 p.m. Wednesdays, 8 p.m. We are pleased to report that bro. A. V. Jones, late of the Hitchin Ecclesia, will meet with us in future, as he is now living in St. Albans. It was mentioned in a previous number of the Berean that we might have to leave our present meeting-place; we are not leaving, however, as we have been able to arrange to continue our tenancy there. — S. Jeacock, Rec. Bro.

ST. AUSTELL (Cornwall).—Three brethren from Clapham (C. Owen, C. Sutch, and P. Ford) took advantage of the holiday and arranged to give a lecture here on Saturday, April 4th, at the public rooms. A number of handbills were given out and large bills were posted on the car they came by. We had a few strangers present and two (husband and wife) had heard the Truth in America and had read Christendom Astray ; they were given a copy of " The Real Christ," and as they live in St. Austell, I may get in touch with them. Bro. Owen gave a good lecture on "Christ's Warnings Concerning his Second Coming." They remained until Sunday and drove to Falmouth for bro. Warn and Porthleven for sis. Hoskings, when we all met at St. Austell and broke bread. We were supported at the lecture by bro. Nicholls, bro. N. Hodge, sis. Philpotts and sis. E. Hackings from Plymouth, and bro. and sis. Richards from Falmouth.—Alfred Sleep.

SEVEN KINGS. — 1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread and Sunday School, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. In the goodness of our Heavenly Father we were enabled to hold our tea and fraternal meeting on March 14th last, when a truly sumptuous feast of spiritual good things was provided. We had for consideration "From Egypt to the Promised Land," and we are deeply grateful to our brethren L. J. Walker (Clapham), G. H. Lethbridge (Holloway), S. M. Harrison (Lichfield) and N. Widger (West Ealing) for having so ably and powerfully exhorted and warned us from the example of Israel after the flesh. We thank God for these refreshing times and pray that the exhortations may abide with us and help us to avoid the faithlessness of natural Israel, so that we may attain unto "that rest which remains for the people of God." We were delighted to welcome so many of like precious faith from surrounding ecclesias and we thank all our brethren and sisters who helped to make the gathering a real success. We have been pleased to welcome the following visitors: bro. and sis. Maundrell, bro. and sis. L. J. Walker, sis. Mills and sis. V. Westley (Clapham), bro. Harrison (Lichfield) and bro. Carter (St. Albans). The brethren named were with us in the Master's service and we feel truly thankful to them for their faithful and loving labours in our midst. Bro. Beighton of Newport will continue to meet with us until further notice.—W. J. Webster, Asst. Rec. Bro.

SOUTHEND-ON-SEA. — 68, Cumberland Avenue, Southchurch (buses from L.M.S. pass the turning). Sundays: Breaking of Bread, 6.15 p.m., first and third Sundays unless otherwise arranged. Since our last report we have been glad to have with us at the table bro. and sis. Barker and sis. Bath from North London (Holloway). Bro. Barker gave us the word of exhortation which was much appreciated by all. Once again let us extend a hearty invitation to all brethren and sisters who may be coming this way on holiday; their presence and help will be appreciated. We are few in number and miss much the old days,

and if any could specially pay us a visit some of the isolation felt would be lessened.—Leslie Wille, Rec. Bro.

SOUTHPORT.—73, Oak Street. (Breaking of Bread by appointment.) It was a great pleasure to have the company of bro. and sis. D. Foster and sis. Lily Foster (Pemberton) to the table of the Lord during the past month. It was my privilege to be present at the fraternal gathering on Good Friday at Clapham and also at the meetings on the Sunday. Needless to say both were much appreciated and enjoyed. My sincere thanks are due to the sisters who continue to send me exhortations and letters.—Sis. D. F. Jannaway.

TIERS CROSS.—Breaking of Bread every Sunday 2.30 p.m. To all our beloved brethren and sisters, beloved of God, called to be saints, grace and peace from God our Father and our Lord Jesus Christ. We have nothing strange to say from this corner of the vineyard; we still number only four, and are doing what we can in conversation. We are looking forward to the summer months in the hope of seeing some of our beloved brethren and sisters to relieve our loneliness. We have lost a father in Israel and a beloved brother in bro. J. M. Evans, who bore our burdens and left us all an example. May our Heavenly Father comfort our sisters and brothers at 24 Flodden Road. — H. Thomas, Rec. Bro.

WELLING. — Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; School, 3 p.m.; Lecture, 6.30 p.m. Thursdays, 8 p.m. Our lecture at the Wesleyan Institute on March 26th proved a good witness for the Truth. A good number of brethren and sisters attended. Among those who invited us Bibles were conspicuous by their absence, only one of their number having one, a fact pointed out to one or two after the lecture. Several questions were asked by the senior member of the Guild, who admitted to the writer that he did not know his Bible. Interesting conversations took place until quite late. As a sequel to the above we are giving four week-night lectures during April at the Co-operative Hall, Plumstead Common, and we hope to arouse the interest of some in this district. We desire to express our gratitude for an anonymous gift of 10s. sent us with the request that it be used for the "poor of the flock." We rejoice to be able to carry on the work of God in this corner of His vineyard, and we thank all those who have supplied the needful assistance. The following brethren have ministered to us since last report: G. H. Denney and E. H. Bath of Holloway, W. P. Lane of Clapham and A. A. Jeacock of Croydon. We thank them for their services in exhortation and lecture.—Percy G. Kemp, Rec. Bro.

WELLINGTON (Salop).—39, Ercall Gardens. The work of the Truth continues in this part of the Master's vineyard, and we are encouraged by the fact that there are a few who have "ears to hear", and we hope and pray that this pleasing characteristic may be supplemented by an understanding heart, resulting in an intelligent and affectionate response to the gospel call. As announced last month, we propose (God willing) to hold a fraternal gathering on Whit Monday, May 25th, at the Ercall Assembly Rooms, Market Street, Wellington. The general subject chosen as a basis for the four addresses is "The Ecclesia of the living God." Details will be forwarded to the various ecclesias in fellowship. We shall look forward with pleasure to having the company of the brethren and sisters of surrounding ecclesias, and trust it may be a time of refreshing and upbuilding in the precious things of the Truth. During the past month we have had the faithful co-operation in the work of the truth of brethren F. H. Jakeman and Wesley Southall (Dudley), and the company at the Memorial Feast of sisters Osmond and Hughes (Dudley).— H. G. Saxby, Rec. Bro.

CANADA

LETHBRIDGE (Alberta).—Berean Christadelphian Hall, 633, Seventh Street South. Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesday at 8 p.m. Lecture. It is with pleasure that we record the visit of bro. Will J. Turner, of Winnipeg, on Sunday, November 30th, 1930, when he exhorted the brethren and sisters, and lectured on the subject "The Angels who kept not their first estate." On New Year's day we held a fraternal

gathering, when recitations and addresses were given by the brethren. We find these meetings of an upbuilding character, and hope to hold another on Good Friday, if the Lord wills. Our brother Will J. Turner has been visiting this City in the interests of the firm by whom he is employed, since 1922, and always has placed his services at our disposal, which we have used to the full. A change has taken place in the business conditions, no longer providing bro. Turner with a visit to Lethbridge, but we were indeed glad to hear that he would again visit us in the service of the Truth, even although this meant a special trip of 300 miles ; our beloved brother was with us on February 21st and 22nd, when he again exhorted us and also lectured to the largest audience that we have been able to secure since the opening of our own hall, so we feel he will be encouraged to continue the good work which he so cheerfully and so faithfully performs. May he see the fruit of his labours in the Kingdom and age to come. Such visits are a blessing to our small Ecclesia, as we are living in an age when God is an outcast from human affairs, divorced from Israel, and a mere name in Gentile institutions. But we look forward to the day when human power will at last be quenched, and prostrate in the dust, and the din of human strife and human folly hushed in the stillness of death; and thenceforward the triumph of the righteous, and the ascendancy of God will be the joyful and everlasting fact of human history. May we walk worthy of our high calling so as to gain a place of honour in the day when the Kingdom shall be the Lord's. The subject of bro. Turner's last lecture was "The Apostle John's vision of the Antichrist."—Sydney J. Batsford, Rec. Bro.

QUEBEC CITY.—I am pleased to be able to report that Richard Ambrose Manicom (22) and Isobel Mary Manicom (20), both of this city, were interviewed by the arranging brethren at Montreal, and after a good confession were baptized for the remission of sins at the Allies Hall on Sunday, March 1st, and afterwards received into fellowship. They are the son and daughter of the writer and sister Manicom, and we, together with the brethren and sisters at Montreal, wish them God speed, and pray our Heavenly Father that He may so guide and govern their actions that they may be approved at the return of our Lord and Master. Our thanks are due to the brethren at Montreal for the mutual assistance they have given us in this matter, also we wish to take this opportunity of thanking those who have been kind enough to visit us in our isolation. We extend a hearty welcome to those in fellowship, who, for any reason, might be in Quebec or district, to visit us.—R. Manicom.

BRANTFORD. — Maccabees' Hall, 25 George Street. Sundays: 10.30 a.m., 3 and 7p.m.; Wednesday, 8p.m. We are pleased to report the baptism of Vera Farr (19), daughter of bro. Farr; Elizabeth Patterson (21); and Grace Leaper (19), daughter of bro. and sis. Leaper, Winnipeg, all on March 19th. On March 15th we welcomed bro. and sis. Dury, who have been separated from us for the last few years.—H. W. Styles, 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. Mancom, 17 ½ Cremazie Street.
Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.
Richard, Sask. – Fred W. Jones, Box 30.
St. John, N.B. – A. D. Duncan, 46 Adelaide Street.
Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C. – John B. Allan, 790 40th Avenue, E.
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. Wolf.
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.

Bury St. Edmunds (Suffolk). – H. P. Christmas, 28 Well Street.

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, 5 Orpington Street.

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

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

Purley. – See Croydon.

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

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

Rochdale (Lancs.) – T. Heyworth, 345 Bk. Market Street, Whitworth.

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings (near Ilford, Essex). – 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.

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.—Wellington, May 25th; Oldham, June 27th; Clapham (Bushey Park), July 4th.

Copies of New Zealand Papers with details of the earthquake received from several brethren, with thanks.

"Spiritualism Unveiled."—Will any brother or sister who has a copy of this publication, by W. F. T. Salt, to sell, please communicate with bro. Norman Hodge, 1 Notte Street, Plymouth.

South London Christadelphian Sunday School (Correspondence Section).—If any brethren or sisters know of children in isolation, who would like to join the above, will they

communicate with bro. H. Southgate, 17 Fieldend Road, Streatham Vale, London, S.W.16. Hampton Court and Bushey Park.—The Annual Summer Outing of the Clapham ecclesia is being arranged for Saturday, July 4th, if the Lord will.

The Ships of Tarshish.—The alleged decline of Britain's mercantile superiority is often referred to, even by brethren, and it will serve as a useful corrective to repeat the following points from an article in the News Chronicle of March 23rd, 1931 :—

"Since 1927 we have again been building over half the world's ships."

"In 1930 this country built more than all others put together."

"We carry from a quarter to a third of the entire trade of the world."

Germany and Austria. — A customs union between Germany and Austria is announced (23/3/31). It has caused considerable alarm on the Continent, being regarded as the preliminary to a political union. This latter is so feared by France that a clause prohibiting it is included in the Treaties of Versailles and St. Germain. The Daily Telegraph comments thus: "Austria is to be swallowed economically by Germany, and any other country that wishes to share that fate is politely invited to step down."

Earthquakes. — We hesitate to specifically refer to Earthquakes as signs of the times, because there have always been earthquakes and doubtless there will be many more. Nevertheless, writers are saying that the present succession of disasters is extraordinary, and that there seems to be a cracking of the earth's crust in progress along a denned belt of the earth's surface. Certainly these troubles add to the general distress of nations in these last times, and it is more than probable that the earthquakes of the Apocalypse have a literal, as well as a political significance.

Ignorance.—A headmaster writes in the Daily Telegraph (23/3/31): "On every side we hear it deplored that the men of the younger generation go out into the world ignorant, not only of the Bible but of the fundamental principles of Christian morality. At last the Oxford authorities have realized this." The simple reader would now expect to learn that fresh efforts would be made to improve the young men's knowledge. Not at all! On the contrary, because of the student's ignorance of the subject the Oxford authorities have abolished "the viva voce portion of the examination in the elements of Holy Scripture."

Joshua's Way With Jericho: great fire after fall of walls. — The interesting circumstance that the ancient city of Jericho was destroyed by fire was contained in a bulletin issued to-day by Professor Garstang, of Liverpool University the eminent archaeologist, who is excavating on the site of the city.

"After examining various features in the interior of the city of Jericho," says Professor Garstang, "I am able to state that there are signs of a general conflagration apparently contemporary with the destruction of the walls."

Some store-rooms for grain and other supplies have been discovered situated on a slope in the interior of the city; all their contents had been "burned to cinders."—Reuter.

According to the Bible record, Joshua destroyed all the cities he took and apparently set them on fire. Of Jericho it was said that the Israelites "utterly destroyed all that was in the city." The army then marched to Ai, which was taken by a stratagem—"and when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven." (Joshua viii. 20.)