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The Berean CHRISTADELPHIAN

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

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

Edited by W. J. WHITE, B. J. DOWLING

and C. F. FORD

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EIGHTPENCE

The Second Death

By Dr. John Thomas

The letter to the Presbytery and Heritage in Smyrna, concludes by promising those among them who overcome that they shall "not be hurt of the Second Death." The words of the passage are, "Be faithful unto death, and I will give to thee the coronal wreath of the life. He having an ear let him hearken to what the Spirit saith to the ecclesias. He that overcometh shall not be injured of the Second Death." Be faithful unto death. They had a course of tribulation to run: for "it is through much tribulation that the saints must enter the kingdom of God" where the crown is to be obtained and worn—Acts xiv. 22. The kingdom and its crown of life and glory is "the prize." All the faithful in the times of the apostles knew this. Hence Paul, in 1 Cor. ix. 24, writing to the Christians in Corinth says, "know ye not that they which run in a race "the Athletes in the Grecian Games, "all run, but one receiveth the prize? So run that ye may obtain. And every combatant is temperate in all things; but they are so that they may receive a perishable coronal wreath; but we one incorruptible. I therefore so run, not as uncertainly; so I fight, not as beating the air. But I keep my body under, and bring it into subjection; lest that by any means, when having preached to others, I myself should be a castaway." The pagans contended in their games for crowns or coronal wreaths of laurel; but the saints for wreaths of unfading leaves from the forest of the life pertaining to the Aion and the Paradise of Deity.

But they were not to expect the unfading wreath till after death; for they were exhorted to be faithful until death. They were, then, to expect to die; for the Fourth Beast would make war upon them in the tribulation of the "ten days," and prevail against them, and put many of them to death. They would be injured by this death, with great suffering. But there is "a Second Death" that would be more tormenting and of more bitter anguish than the first. In the first, men and women ' were tortured, not accepting deliverance; that they might obtain a better resurrection. Others had trial of mockings, and scourgings, yea, moreover of bonds and imprisonments, they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the

earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect"—Heb. xi. 35—40.

This first death was indeed terrible in all its forms. It laid its victims low "in the dust," where it retains them "invisible" for centuries. But the apostle addressing the Saints, says to them, "death is yours"—1 Cor. iii. 22. They do not belong to death, but on the contrary, death belongs to them. The Serpent hath bruized them in the heel, and they now lie wounded in prison. But the wound is not incurable; they have been wounded as it were to death, but their deadly wound will be healed; for in regard to them death hath lost its sting: for "the sting of death is sin," and all their sins have been forgiven, so that it is impossible that they can be holden of it for ever. For them death hath no sting; and over them "Hades," "Hell," "the Grave," or "Invisible," has no final victory: for their death will be swallowed up of life and victory, through their Lord Jesus Anointed— 1 Cor. xv. 54-57; 2 Epist. v. 4.

Then, though invisible in the dust, or in common parlance, dead, or scripturally, "asleep in Jesus" they have "not received the promise" neither can they, for God's arrangement is, that all the Saints shall with Christ be "glorified together"—Rom. viii. 17, 32. Abraham, Isaac, Jacob, and the prophets and apostles all, (Enoch, Moses, and Elijah, Jesus, and those who came out of their graves after his resurrection, alone excepted,) yet sleep in their graves waiting for redemption. But that redemption will not be revealed till all the saints are separated by "the obedience of faith" from among the gentiles; for Paul testifies, that they are not to be made perfect without us; that is, if there be now a saint living who has not been glorified, then they have not been glorified, and will not be without him; for all are to be glorified and to receive the promise at the same time and together.

The Smyrneans have not, then, as yet, obtained the unfading wreath of life of the Aion, for they have not been "made perfect," and the Aion is not yet arrived. Those of them who were faithful until death, have conquered though they fell, and await the healing of their wounds, for the promise is to such, and such alone.

They who could not endure the terrors of the death they had to face, were vanquished when they fell; or, if they rose from this death in accepting deliverance, they miss the "better resurrection," and become obnoxious to the sorer and more fearful terrors of the Second Death. Though they will rise, it will be to condemnation—John v. 28, 29, not to the resurrection of the life. "Thou shalt be recompensed at the resurrection." This is the great epoch of retribution for weal or woe; then, and not before, the living and the dead receive according to their works—kingdom, power, glory, and endless life for the saints; the Second Death for the faithless, faint-hearted, and abominable.

The phrase "the Second Death," occurs in three other places of the Apocalypse besides this. First, in Rev. xx. 6, which saith, "Blessed and holy he that hath part in the first resurrection; over these the Second Death hath no power, but they shall be priests of the Deity and of the Anointed, and shall reign with him a thousand years." Here it is testified, that the Second Death hath no power over those who compose the First Resurrection; then consequently, it cannot injure the faithful Smyrneans who were faithful unto death; for they are to have unfading life, and it has no power to affect that. They will be of the first rank in resurrection; so that their class being preeminent, the resurrection of which they are the subject, is "The First." The post-resurrectional death has no power over them, and nothing pertaining to it can injure them. The First Death was at the control of the Diabolos; the Second is subject to them for the punishment of their enemies, and the enemies of God. It is styled "the second death" because multitudes, though not all, who will be injured by it will have been previously dead. To them who have been dead, and afterwards rose again to life, and after that pass through its preliminary terrors and die again, it is a second death. To that class of the resurrected, and to all living contemporaries, it is the Second Death,

though the last may not have previously died at all. It is the resurrected who are condemned to it that characterize the death as "the second;" if no one who shall be subject to it had ever before died, it would not have been styled "the second;" it is the class that designates the death, and not the death the class.

The second text is in the fourteenth verse of the same chapter. Here we have the death symbolically defined in the words, "And the Death and the Invisible were cast into the lake of the fire;" for, says the Spirit, "this is the Second Death." The consuming of the Death and the Invisible in the lake of a certain fire is the Second Death. What lake of fire is this? That mentioned in Rev. xix. 20, into which the Beast and the False Prophet are to be cast alive. And what are "the Death and the Invisible?" Whosoever is not found written in the book of the life—Rev. xx. 15. "Death and the Invisible" are used metonymically for the subjects of them, who are to be postresurrectionally condemned to contemporary and conjoint destruction with the Beast and False Prophet, in the judgments by which these allied powers are to be utterly destroyed. "The Death and the Invisible" are the symbols of the unwritten. These, while still living souls, are "dead in trespasses and sins"—"miserable sinners" by their own confession; and when they cease to breathe, they "die in their sins;" and when they come out of the ground again, they rise in their sins; and as "the wages of sin is death," they come out of where they have been concealed from human ken, heirs of the terrors of the Second Death. What more appropriate by which to represent these dead of the invisible, than by their inheritance, death and invisibility, past and for ever? Hence, unpardoned sinners doomed to the torment of the Second Death, and to subsequent exclusion from life for evermore, are symbolized by "the death and the Hades" or Invisible, and are destroyed with the Beast of Eight Heads and its False Prophet, styled by Jesus, in Matt. xxv. 41, "the Diabolos and his Angels," in the lake of the fire and brimstone, which he terms, the Aion-Fire.

The third place beside our text is Rev. xxi. 8. This informs us of the character of the dead "in the Death and the Invisible," who are delivered up for the judgments of the Second Death. They are styled, "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, whose part shall be in the lake being caused to burn with fire and brimstone, which is the Second Death." This is a formidable and comprehensive list of criminals. Who of all the clergies of "Christendom," and their pietistic followers will escape condemnation on the ground of exemption from the specifications of the text? Are they not all "unbelievers?" Who among them believe "the Gospel of the Kingdom;" or, believing it, have obeyed it? Are they not all "fearful" to avow and preach what is not popular with the people? Is not whoremongering proverbially "the ministerial sin?" Like priest like people. Within the pale of the Old Mother of their churches we look for nothing else. And who are sorcerers, and liars, and inventors of lies, but sacramentarians of all sects, who practically give the lie to God in teaching the infusion of "spiritual grace" into the souls of faithless and ignorant infants and adults? "Without faith," saith Paul, "it is impossible to please God;" and by the Spirit, we see from the text before us, the unbelieving are condemned to the fiery indignation and sore punishment of the Second Death.

Not to be injured of the Second Death was great consolation to those who lived in constant jeopardy of life for the truth's sake. They might be slain by the sword, but they would rise again: and wield the two-edged sword against the enemy in the execution of "the judgment written" (Psalm cxlix.); yet amid all the dangers, vicissitudes, and terrors of the crisis, they should "not be injured by the Second Death."

The Truth

An Exhortation by Bro. Roberts

It may have happened in your experience as it has happened in the experience of others, that you have been asked what you mean by "the truth." "Why do you talk so much about 'the truth?'" Why do you call your religious views 'the truth?' "Our answer is furnished by the letters of the apostle John read this morning (2 and 3 John). In these brief epistles, John has much to say about "the truth." The first of the two is addressed to those

"whom I love in the truth, and not I only but also all they that have known the truth."

He alludes to "the truth" several times in the body of the epistle. The second of the two epistles is addressed to Gaius,

"whom I love in the truth,"

and to him he says :

"we ought to be fellow-helpers to the truth."

He further alludes to the truth several times in the course of the epistle.

We are, of course, well aware that John is not the only apostle who refers to "the truth." All the apostles use that form of speech, and Jesus declares himself to be "the truth." It is, therefore, speaking as the apostles speak to speak of "the truth," and we desire to speak as the apostles speak rather than as religious society around us speaks, not only because we have the primitive and best example for this mode of expression, but also because of the immense significance involved in the phrase. You hear little of "the truth" among the denominations; and you seem to them to speak a barbarous language when you speak of "the truth." There are various kinds of truth. It is true that the sun shines; it is true that we require air and food in order to live; it is true that man cannot live in water and that fish cannot live out of water. There are thousands of forms of truth; but it is not any kind of truth that formed the Halting bond among the brethren of the apostolic age. The truth that bound them was a particular sort of truth, laying hold of particular facts involving particular significances. When John spoke of loving Gaius "in the truth," he did not mean the truth in the abstract sense in which a man speaks of it when he says, "We must always speak the truth." He meant that certain definite particular truth which Paul defines as "the truth of the Gospel" (Gal. ii. 14).

When we trace the meaning of this phrase, we shall find a connection, not at first visible, between the brief epistles of John and that other portion of the scriptures which we have read from Isaiah. Let us build a bridge from one to the other. It is one of the beauties of the truth that it enables us to connect all parts of the Bible together, and to perceive unity throughout. We begin the bridge in John. We have the phrase "the truth." This is the first pier of the bridge, so to speak. We ask what truth? Paul tells us: "the word of the truth of the gospel" (Col. i. 5).

This is the first span of the bridge. We ask, what is the topic or theme or subject of this "truth of the gospel"? He answers: "The hope set before us" (Heb. vi. 18); "the hope of the gospel," "whereof ye heard before in the word of the Truth of the Gospel" (Col. i. 23-5).

This is our second span—the hope—by which Paul says we are saved (Rom. viii. 24). We ask what hope is this? In answer to which he first says it is "the one hope of our calling" (Eph. iv. 4), from which he warns us to be not moved away. He shows us the importance of the warning by telling us that our final acceptance can only be realized

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

This but strengthens the anxiety of every reasonable mind to know and be assured of the nature of the hope; and so we ask, what is this one hope which is placed before us in the word of the truth of the gospel? He gives us the answer in his statement at Rome: "For the hope of Israel I am bound with this chain" (Acts xxviii. 20). The hope of Israel! We say: "What Israel do you mean, Paul?" He answers: "My kinsmen according to the flesh, who are Israelites, to whom

pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises" (Rom. ix. 3-4).

We ask: "have they—your kinsmen, the twelve tribes of the house of Israel—to do with the hope exhibited in your apostolic labours?" He answers: "Unto which promise our twelve tribes instantly serving God day and night, hope to come" (Acts xxvi. 7).

Ah, then, we may understand, Paul, why it was that when you arrived in Rome, you called the chief of the Jews together (Acts xxviii. 17) and said unto them:

"For this cause I have called for you to see you and to speak with you, because that for the hope of Israel I am bound with this chain" (verse 20).

Thus "the truth" mentioned in John's epistles becomes convertible with the hope of Israel. The one is the other, as we know when the nature of the one and the other is understood. Now, who are addressed in the chapter read from Isaiah? (xlili).

"Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, etc."

Here, we land the other end of the bridge—Israel. We build our bridge thus: the truth—the truth of the gospel—the hope exhibited in the word of the truth of the gospel—the hope of the gospel—the hope of Israel. And thus we walk from John to Isaiah in a perfectly natural manner.

Now we will listen to what Isaiah has to say from the Lord to Israel, with whom we have come incorporate by the gospel.

"When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

This is a very glorious assurance. Let us be quite clear as to its application. We shall find in it some consolation for every saint of God. But let us find it legitimately that we may find it surely. There is a way of applying scripture, in which the application is not obvious; that is, the application is made without an evident reason justifying it. This does not ultimately yield satisfaction. That only which is demonstrably truthful gives a rock to the feet.

It is evident that the application of the divine declaration in question is first to the nation of Israel as a whole. The context shows it. We read thus a verse or so before:

"Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord—he against whom we have sinned? For they would not walk in his ways, neither were they obedient to his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle."

There will be no question as to who is the Jacob that has been given to the spoil, and Israel to the robbers. It is this Israel dispersed and afflicted, that is addressed in what comes after, viz., thus:

"But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel. Fear not, for I have redeemed thee: I have called thee by thy name: thou art mine. When thou passest through the waters," etc.

How comes the disobedient, reprobate Jewish nation to be thus addressed? The answer is—because nationally, it is the fact, that God created and formed them. There would have been no nation of Israel if God had not called Abraham, and given him Isaac by a miracle (Sarah being both barren and past age—Heb. xi. 11). There would have been no Israel if God had not further guided Isaac's son, Jacob (called Israel), multiplied his seed, delivered them by miracle from Egypt, and organised them as a nation by the hand of Moses. The nation of Israel was divinely created and formed as no other nation on earth ever was. It was redeemed as no nation has been. It is the only nation divinely surnamed and divinely owned.

"You only, says God, "have I known of all the families of the earth" (Amos iii. 2).

This divine nation has been disobedient to the divine law; and upon this divine nation has the divine anger been poured out as upon no other nation. And concerning this nation, as a nation, it is true that the judgment inflicted will never destroy them. "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

We are the living witnesses to-day of the truth of this declaration. Here we are more than two thousand years after the record of these words, and we point to the scattered nation of Israel and say: "There they are, unburnt up by the fire of affliction which for many centuries has burnt around them; undevoured by the stormy waters which they have passed through.

It is an indestructible nation; it is an immortal nation, because God has so decreed:

"Though I make a full end of all the nations among whom I have scattered thee, yet will I not make a full end of thee, but will correct thee in measure" (Jer. xxx. 11).

When we think of this, we are not to think of the individual Jews who may be presented to our notice in any generation. We are to think of the nation as a whole with a past and a future. Multitudes will have belonged to this nation in the course of its history who are no part of it in the ultimate and perfect and abiding form to which God is guiding it. The whole generation that came out of Egypt are examples. With them God was not well pleased, and they fell in the wilderness because of their unbelief (Heb. iii. 17-18; I Cor. x. 5). There have been millions upon millions of the same sort ever since. It has always been true what Paul says:

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

It will not always be so; for we read in the prophets of a time when it shall be said:

"Thy people shall be all righteous"; "they shall all know the Lord from the least of them to the greatest of them" (Isa. lx. 21; Jer. xxxi. 34).

But while all have not been Israel that have been "of Israel," there has always been an element of the right sort. Even at the worst stage of their history, when the ten tribes wholly followed Baal, as appeared, under the leadership of Ahab, and Elijah was under the impression that he alone was left faithful, God told him there were thousands who had not bowed the knee in idolatry (Rom. xi. 2-4). This faithful element, beginning with Abraham, and coming down the ages to the last adopted son at the coming of Christ, is the kernel, the backbone of the house of Israel, for whose sake—for their development and trial, all the others and all the evil circumstances connected with their history exist; and of this element, raised from the dead and perfected at the return of Christ, the house of Israel, in its official and influential class, will exclusively consist. The others are dross and ephemera. The earth will be finally and exclusively occupied in glory by this class of Israel in all their generations, reinforced by the great harvest of Messiah's millennial reign. Having our eye on this class, or element, we can understand the emphasis of the assurance of indestructibility which, while covering the nation as a whole, more particularly applies to the ultimately permanent ingredient in the nation.

Now this ingredient in our day comprehends adopted Gentiles—Gentiles who receive and become obedient to the hope of Israel—who, as the word of the apostles has enlightened us, become fellow heirs with Israel of the glorious things promised to the fathers from the beginning. It is under this head that we find the individual consolation referred to in the beginning of these remarks. What brings us together this morning? It is our standing in the hope of Israel. Apart from this standing, we should never have known one another, let alone our assembly. It is a standing we have obtained purely through the mercy of

Israel's God—the creator and sustainer of heaven and earth, who sent the invitation by Paul, which we have heard. It is a standing greatly to rejoice in. True, Paul makes it a subject of warning, saying:

"Thou standest by faith: be not high-minded, but fear. If God spared not the natural branches, take heed that he also spare not thee."

Still, he enjoins us also to be glad, saying: "Rejoice in the Lord always," "hold fast the confidence and rejoicing of the hope." This is a joy and a fear that mix very well together. A man who fears to displease God is the only man that can truly rejoice in hope of the promises he has made. Now supposing such to be our case (and surely it is so with some of us—shall we say with most of us? God knoweth). See the consolation we may take from the scripture in Isaiah concerning the Israel of whom hi that case we form a part.

"When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

Our present experience is an experience of evil—a going through fire and water, as it were. Oftentimes, we are filled with fear lest after all, the evil be too much for us, and calamity overwhelm, lest the fire kindle and the water overflow, and we perish. Here is a word of almighty comfort. It is the voice of God—the voice of Him who holds the stars in his hand—of whom are all things and without whom, a sparrow cannot fall. It is the voice of Him whose words alone can give abiding comfort; for if God be for us, who can be against us? Mark the nature of the comfort. It is not an assurance that Israel shall be free from trouble. It is not an assurance that there will be no towering billows or leaping flames of fire. It is a distinct intimation to the contrary, that we may expect both, but that in the midst of all evil, God will be with his people, and guide them safely through the great and terrible wilderness in which they are threading their way to the promised land. If we are tempted to ask why there should be the evil—why the fire and flood—why the wasting and terrifying affliction we have the answer:

"Behold, I have refined thee, but not with silver: I have chosen thee, in the furnace of affliction " (xiviii. 10).

This suggests the purifying of good metal by the removal of dross. It is what Paul tells us in another form when he says that the Father chastens us "for our profit, that we might be partakers of his holiness" (Heb. xii. 10).

Now, is it not a matter of common experience that human nature in prosperity does not tend towards God, but away from him? And is it not a matter of common experience that adversity brings wisdom and godliness? There is but one answer, and that answer brings with it the assurance that it is true kindness that leads the children of God into trouble. It is hard to bear. It would not be affliction if it were otherwise. It would not do its work if it were pleasant.

"No chastening for the present seemeth to be joyous but grievous, nevertheless, afterwards, it yieldeth the peaceable fruit of righteousness to them that are exercised thereby. Wherefore lift up the hands that hang down, and the feeble knees" (Heb. xii. 11-12).

There is this further assurance that God does not, in the case of those who fear, trust, obey, and serve him, allow trouble to press to the point of destruction. There is a moderating of the rigors of suffering as wisdom may call. Peter expresses the idea when praying for the brethren that after they have suffered a while, God might "establish, strengthen, settle them."

God, who can control all circumstances, knows when to remove the pressure and to fill the hearts of his children with joy and their mouths with praise. Let the reading of the Psalms of David illustrate this for the comfort of every grieving heart knowing its own bitterness.

The Sixth Trumpet

(continued from page 179).

The ancient kingdom of the Seljukians was revived in the Ottoman dynasty or fourth Angel-power, which made its appearance in the days of Orchan, A.D. 1326, some years before the third Angel Power was manifested.

The Ottoman armies eventually surrounded the Greeks both in Europe and Asia but were diverted, at the time, from so easy a conquest.

The son of Orchan was Bajazet I., who succeeded him as Sultan, and he turned his forces against Hungary, and in the battle of Nicopolis defeated one hundred thousand idol-worshippers.

The Roman world was then reduced to a territory of about fifty miles in length and thirty miles in breadth, and the ambitious Sultan now turned his attention to Constantinople, which he claimed as his own. Refusal to surrender caused the city to be pressed by war and famine, and there is no doubt it would have fallen into his hands had not the Ottoman Sultan himself been overthrown in 1402 by an enemy stronger than himself. This event delayed the fall of Constantinople about fifty years. The enemy which appeared on the scene was none other than the Third Angel-Power in the person of Timour or Tamerlane whose avowed object was the conquest of the world. He came from central Asia. After various adventures he was invested with a dominion in the East of five hundred miles in length and breadth, but this did not satisfy him. In the year A.D. 1380 he invaded Persia, and the whole course of the Tigris and the Euphrates, from the south to the source of these rivers, was reduced to his obedience. He extended his conquests into India and entered Delhi. Hearing of the revolt of the Catholics and of the designs of the Ottoman Sultan, whose conquests now touched his own, a quarrel arose between them. Timour eventually marched against the Sultan, but in his first expedition was satisfied with the destruction of Sebaste, a strong city on the borders of Anatolia ; and revenged himself upon the garrison of four thousand Armenians, whom he buried alive. Leaving the Sultan unmolested in his blockade of Constantinople he turned aside to invade Syria and Egypt A.D. 1400. Thus was prepared the Third Angel-Power. The time was fast approaching for it to be loosed, that it might take vengeance upon the idol-worshippers and prevent the fall of the Eastern Empire by the arms of the Ottoman Sultan until the expiry of the period required by the prophecy.

After sacking Aleppo, Damascus and Bagdad, events which signaled the loosing of the Third Angel Power from its Euphratean boundary, Timour proclaimed his intention of marching against the Ottoman Sultan. He collected an army variously estimated at from 800,000 to 1,600,000 men in order to carry out this project. Meanwhile the Sultan had not been idle; he had amassed an opposing force of 400,000. Doubtless John saw in the vision the myriads which these rival destroyers collected for the fray, but without the fire, jacinth, and sulphur, which had not then been introduced into Asiatic field warfare. Timour's forces penetrated into the heart of the Ottoman kingdom. The Sultan was defeated and his dominion submitted to the conqueror who was only stopped from further conquest by the sea of Marmora. Asia was now in the hands of Timour and the Ottoman power seemed ruined. Before it could reappear the power of the great Timour must be broken. At length he returned into central Asia, and whilst on a search of conquest into China, died. After the death of Timour the Ottoman dominion arose with fresh vigour, and fell into the hands of the five sons of Bajazet. As yet there was no fourth Angel Power to be loosed, but the events of the ensuing years changed the face of affairs during which it was prepared. War

between the sons of Bajazet resulted in the destruction of them all except Mohammed I. He was succeeded by his son Amurath II., who reunited the Ottoman Empire A.D. 1421 and by the aid of the Genoese captured Adrianople. This was followed in 1442 by the siege of Constantinople. It was besieged for two months by 200,000 Turks and "the whole resources of defence" says Gibbon, "were opposed to the new engines of attack"—the horses in the vision. But it was a siege which was not pursued. The destruction of the city was delayed by the recall of Amurath to suppress a domestic revolt. This secured the idol-worshippers a precarious respite of thirty years. It was not until this period expired that the time arrived which John saw in the vision when the third of the men should be killed by fire, and by the smoke, and by the sulphur, which burst forth out of the mouths of the horses, "the new engines of attack."

On the death of Amurath II., he was succeeded A.D.1451 by his son Mohammed II., styled by Gibbon, "the Great Destroyer". His passions were such that in the Palace, as in the field, a torrent of blood was spilt on the slightest provocation. Constantinople has sealed his glory, and placed him among "the basest of men" whom the Eternal Spirit "sets up" to fulfill his will. Under his command the Ottoman "Myriads" were always more numerous than their enemies, 'yet' says the historian, "their progress was bounded by the Euphrates and the Adriatic." Mohammed II., though the proudest of men, could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart, and he incessantly sighed for the possession of Constantinople. He proceeded to build a fortress on the Bosphorus, about five miles from the city, to command the Strait and close the Black sea. This was, in effect, commencing the siege. He began the work A.D.1452, which he pressed and directed with indefatigable ardour. In vain did the last of the Greek emperors of the Dragon-power, try to divert him from the work. But the Sultan was implacable. At last the gates of the city were closed against him and a message forwarded to the Sultan "Since neither oaths, nor treaty, nor submission, can secure peace, pursue," said the emperor, "your impious warfare. My trust is in God alone." The Emperor did not know, that the Judge of the earth had recorded the decree against him over thirteen hundred and fifty years, and that that decree was death to "the third" of which he was the imperial head. The Sultan's answer was hostile and decisive; and, having finished his fortress, he prepared to besiege the city in the ensuing spring of A.D.1453. His artillery surpassed anything that had yet appeared in the world. At the end of three months a piece of brass ordnance of stupendous and almost incredible magnitude, capable of projecting a stone bullet weighing six hundred pounds was produced. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by force of gunpowder—the fire, the smoke and the sulphur— was driven above a mile.

In the beginning of the spring the Turkish vanguard swept the towns and villages as far as the gates of the capital; all who submitted were spared and protected; whoever presumed to resist was exterminated with fire and sword. The Turkish "myriads" were estimated at two hundred and fifty eight thousand. Constantinople was peopled with more than a hundred thousand inhabitants, but of all these only four thousand nine hundred and seventy were found willing to defend the city, augmented by two thousand foreigners. These were all that could be mustered to defend Constantinople, a city of thirteen or sixteen miles circuit, against the fourth angel-power. The siege began April 6, A.D.1453, and lasted 53 days. "The incessant volleys of lances and arrows were accompanied," says Gibbon, "with the smoke and the sound and the fire, of musketry and cannon. Their small arms discharged at the same time either five, or even ten balls of lead, of the size of a walnut; and according to the closeness of the ranks and the force of the powder, several breastplates and bodies were transpierced by the same shot." This is what John saw described in the vision. Gibbon could no more omit the facts concerning the gunpowder, musketry and cannon in his details about the fall of the Roman Empire, than could the Spirit in representing the same event. For this reason. "The new engines of attack" were the instrumental cause of that

fall. Constantinople was the chief city taken, and the Roman the first empire subverted by the smoke, and the sound, and the fire, and the balls of musketry and cannon. This testimony of history is in harmony with the testimony of the omniscient Spirit, who, "by his servant John," says, "By these three was the third of the men killed at the end of the hour and day and month and year." By the aid of the "powers" of powder and shot, it took Angel Ottoman power 53 days to take the city and overthrow the empire so as to execute the work in the appointed limit; but without these it would have taken a much longer time, or have resulted in failure as before. The fire of the Greeks was controlled and silenced by the superior fire of the Turks; and, after a siege of forty days, the fate of Constantinople could no longer be averted. The fortifications, which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon. The crisis for the assault had arrived. The idol-worshippers were invited to submit with circumcision or tribute, but if they preferred to resist, "death" was to be their fate. It was heaven's decree that they should be killed. The assault was made on the 29th May. The Turks were a hundred times more numerous than the idolaters. The double walls were reduced by cannon to a heap of ruins and the Greek emperor was slain. After his death, resistance and order vanished. Two thousand worshippers of the Virgin fell beneath the scimitars of the Turks; and, thenceforth, Constantinople became the capital of the fourth Euphratean angel-power. Thus was killed the Eastern Roman Third of the men, at the full end of the hour, and day, and month and year, or 391 years and 30 days from the perfected preparation of the first angel-power.

C. N. HATCHMAN.

Editorial

THE TEMPTATION OF CHRIST: Ecclesial disunion in Australia and Tasmania

It is much to be regretted that ecclesial division exists in Australia upon the subject of "The temptation of Christ." We have hitherto refrained from commenting upon the matter, as well as from publishing Ecclesial News reporting divisions in some ecclesias, in the hope that the brethren concerned would see their way to avoid further contention upon metaphysical points not revealed, and to unite upon the general principles of the subject which are revealed in the Scriptures for our belief. To some extent our hopes in the matter have been realized. The latest information to hand from our brethren in the vicinity of the trouble indicates a considerable amelioration of the distressing conditions which have existed for some months. The time has, however, arrived when we feel that the matter can no longer be excluded from our pages.

The cause of the division is by no means a new one. It originates in the method of Christ's temptation. The pity is that some minds are not satisfied to accept and to be content with what has been revealed for our salvation, but must endeavour to probe the methods and workings of the infinite. If it were necessary for us to understand these mysteries, we may be sure they would have been revealed for our information. On the subject of Christ's temptation, revelation is simple and all-sufficient. "He was tempted in all points like as we are, yet without sin" (Hebrews iv. 15). Forty years ago it was contended by brethren in Australia (some of whom are now again foremost in needlessly agitating the brethren on the subject) that the temptation of Christ was not from within, but was solely accomplished by an outside tempter. This we regard as a denial of Scripture

teaching on the subject, and a contention that seriously touches the vital matter of Christ's nature. If, as is now contended, Christ could not possibly have been tempted from within, in what way was "he tempted in all points like as we are"? If Christ came "in the likeness of sinful flesh," as we know he did, was he not subject to the impulses inseparable from sinful flesh? The trouble seems to arise from confusing those impulses with sin itself. Temptation is not sin, but yielding to temptation is. It is in this non-yielding to temptation that Christ's perfect obedience is exhibited. "Tempted in all points like as we are, yet without sin." To contend that Christ could not have been tempted from within, is to contend for that which is contrary to what God has revealed concerning His only begotten Son, and is, in our judgment, not easily distinguishable from the "clean flesh" heresy.

We appeal to the brethren concerned to cease contention on the subject. It is needless and hurtful. Let us unitedly take our stand upon the principles which God has revealed in His Word. Upon these we are, or may be, agreed. Let us endeavour to "build each other up in our most holy faith"; contention on such matters as this does not edify, but rather tends to pull down and to destroy. Mutual forbearance, and a sincere love begotten of the Truth, should enable us to "avoid contentions which are unprofitable and vain" (Titus iii. 9).

W. J. W.

The Jubilee

In ancient Israel man and beast ceased from their labours every seventh day, that the nation might keep the Sabbath of the Lord their God. The law of the Sabbath occupied so important a place in the life of the nation that it must be regarded as one of the most significant institutions of the Mosaic economy, for the observance of the Sabbath Day was so imperatively enjoined upon Israel that it was death to them if they kept it not according to the law. In addition to the weekly Sabbath, other sabbaths were enjoined upon them, which in successive gradations led up to what might be called the culminating point of their national life—the great year of jubilee.

The Sabbath Year was a very important institution. On that year the whole land rested. The field was not sown nor the vineyard pruned. That which was brought forth spontaneously was not reaped or gathered, but was left for the poor and stranger, and for the beast of the field (Lev. xxv. 1-7; Ex. xxiii. 10-11), the extra-prolific produce of the sixth year being more than enough to supply the needs of the seventh year (Lev. xxv. 21).

At the Sabbath year every Hebrew bond-servant was released (unless he voluntarily chose to remain in service for family reasons, as stated in Ex. xxi. 2-6), and every debt was remitted to all Israelites (Deut. xv. 1-2).

Intimately connected with the Sabbath year was another institution, namely, the Jubilee—the great year of restitution in which all the follies and misfortunes of the people of Israel were rectified by the complete restoration of the liberty and estate of their original settlement in the Land of Promise. It would be difficult to over-estimate the blessing of the Jubilee Year, and such an institution could only occur in a divine economy such as that under which the nation of Israel lived.

There is uncertainty as to the exact meaning of the term jubilee. In modern usage it means simply a period of fifty years. The translators of the King James Version retained the original word, and authorities are not agreed as to its derivation. Some give the Hebrew word *hobil*, which means to recall or bring back as the original term.

Others give Jobel as the original, which means a flowing forth or sounding as with a wind instrument, and agrees well with "The trumpet of the Jubilee." The "lxx" translates it with a Greek word which means restoration. Whatever the root-meaning of the word really is, there is no obscurity in the Bible in regard to the transactions of the Jubilee Year.

We need not here take up space in discussing the age-long question as to whether the forty-ninth or the fiftieth year was the true Jubilee Year.

The account in Leviticus seems quite explicit as to the fifty, and the same reasoning that would make it forty-nine, would also make the feast of weeks the forty-ninth day, whereas in the New Testament it is called Pentecost—which means the fiftieth day.

To the Israelites the year of Jubilee was a most joyful time. It brought to them greater benefits than any other of their national festivals, and was a great evidence of the goodness of God. Its benefits are not yet exhausted because of its typical application. Besides its special features it was a sabbatical year, that is a year set apart from ordinary pursuits in order that the people might devote themselves to divine service. Following immediately upon a sabbath year (the last of the seven sabbaths) it made up quite a long period of rest and pleasant religious observances. No other nation had anything to compare with it; indeed, without divine control it would have been an impossibility, for only the blessing of God could give the super-abundant harvest of the previous year to provide for such a long holiday. It was one of the unique advantages accruing to Israel from their divine government.

The great release took place on the tenth day of the month Tisri (the seventh month), on the Day of Atonement. It was proclaimed by the sounding of the trumpet after the sacrifice of the sin-offering had been made, and the blood had been sprinkled before the Mercy Seat, and the High Priest had returned and pronounced the blessing of God upon the congregation. The sound was then taken up by the Levites, who made proclamation throughout the land.

The sounding of the Jubilee trumpet was the supreme moment in the lives of the Israelites. It occurred, at most, but twice in the lifetime of any of them. How longingly the people would look forward to that time. On the day appointed they would gather together, and, on the tip-toe of expectancy—listen for the joyful sound, knowing that the great restitution was near at hand.

And what a complete restitution it was. The family that had fallen upon evil days and had been compelled to relinquish their possessions, and had not been able to redeem them (neither they nor their kinsmen Lev. xxv. 25-27) then resumed possession of them. They were permitted to do so because of their relationship to God as His people. "The Land is Mine," saith God, "and ye are strangers and sojourners with Me." In other words, God had taken the Israelites under His care and had invited them to occupy His chosen land. The land, therefore, "shall not be sold in perpetuity" (Lev. xxv. 23, R.V.). A dwelling house in a walled town might be sold, and if not redeemed within a year of the sale become the freehold of the purchaser (an exception was made of the houses of the Levite towns, which could be redeemed at any time). All other houses, villages, and lands were redeemable, and if not redeemed went out at the Jubilee.

The manner in which the Law of Moses solved the problem of poverty is one of its many excellencies. If an Israelite became poor and needy, those that could relieve him were under an obligation to do so. If he dwelt with them and served them they were not permitted to make profit of him or extort usury from him. If he sold himself to them for money they were not permitted to regard him as a bondman, but to treat him as an hired servant, and to give him full liberty at the Jubilee. "Ye are Mine, saith God; ye shall not be sold as bondmen" (see Lev. xxv. 35-42).

The children of the stranger were to be their bondmen; they could retain such in possession and bequeath them to their children. Not so an Israelite. If a stranger became rich and an Israelite sold himself to him, then the stranger was bound by the same law as the Israelitish master, and the servant could claim his

freedom at the Jubilee. The Israelite was God's servant redeemed by Him from Egyptian bondage; none should rule over him with rigour.

Thus did God protect His chosen race. These privileges were accorded to them because of their special relationship to Him. God bestowed upon them some of His own rights, and of the utmost importance to them was the Jubilee in safeguarding those rights.

Having such an important place in the affairs of Israel, the Jubilee has also an equally important place in the great things to which the Mosaic dispensation pointed. As we picture the servant bidding good-bye to his Master to enter upon his new life of freedom (fifty years is a long time, and many were born in service), or the reunited families of the Israelites returning to their ancient lands and houses, we have also to think of the great antitypical deliverance to which those events pointed.

The Jubilee pointed forward to two of the greatest steps in the redemption of the world. It pointed to the final redemption of Israel from the lands of their enemies that is the theme of the Hymn that commences:—

"Blow ye the trumpet blow!
The joyful welcome sound!"

and ends:—

"The day of glad release is come;
Return, O happy Israel home!"

It also pointed forward to that greater redemption (or rather, that further extension of the great redemption) expressed in the words:

"Hark! Ten thousand thousand voices
Sing the song of jubilee;
Earth through all her tribes rejoices,
Broke her long captivity."

That will be a Jubilee indeed! "Israel's Hope" and "Earth's Desire" will then be triumphant and renowned in the "Millennial Glory" that is coming.

Of the redemption of Israel, Dr. Thomas wrote that at a certain juncture of their affairs, "The trumpet of the Jubilee is sounded for the gathering together of the congregation of Israel from the four corners of the earth," and that (quoting Isaiah xxvii. 13) "The great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Yahweh in the holy mount at Jerusalem. This testimony informs us that the blowing of the great Jubilee trumpet on the tenth day of the seventh month, will ultimate in the return of Israel to their fatherland" (11 Eureka 9). Thus, Dr. Thomas shows that the salvation of Israel from the hands of their enemies will constitute a great fulfillment of the blessings foreshadowed in the Jubilee.

But the fulfillment in which we—the brethren and sisters of Christ—are most interested is that "Acceptable year of the Lord" of which Isaiah wrote and which Jesus said it was His mission to fulfill. We read in Isaiah Ixi. of the good tidings for the meek; the binding up of the broken-hearted, and the proclamation of liberty to the captive, and the opening of the prison to those that are bound; and the comforting of all that mourn in Zion. The Lord Jesus will "give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." This glorious consummation will be brought about, as we have seen, as a result of the mission of the Lord Jesus Christ. It is part of the great work reserved for Him, as the only one worthy to fulfill it.

We must never forget that the Jubilee trumpet could not be sounded until after the sin-offering had been made on the great Day of Atonement. The transactions of that important day have a bearing upon our subject, and should not

be lost sight of in considering it. On that day the nation was called upon to afflict itself for its sins, and to seek forgiveness by means of certain prescribed ceremonies by which atonement was to be attained. In those ceremonies we see foreshadowed the great atonement that was afterwards made by the Lord Jesus Christ, and to which we in the mercy of God have become related. As the High Priest stood before the door of the Tabernacle clad from head to foot in white embroidered linen, so the Lord Jesus appeared before the Father clad in the white garments of righteousness. The slaying of the sin-offerings (the bullock for the High Priest and the goat for the people) which were afterwards burnt without the camp was representative of the sacrificial death of Jesus, who suffered without the gate. In the entry of the High Priest into the Most Holy Place with the shed blood and with incense, we see foreshadowed the entry of Jesus into the holiest of all (heaven itself) through the blood of the everlasting covenant, there to appear in the presence of God for us. The putting of blood upon the mercy seat, and the sprinkling of blood before it, while the incense cloud filled the chamber, pointed forward to that new relationship between God and man, which would give God's people " boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh " (Heb. x. 19-20). By Christ our "Mercy Seat" we have access to the Father.

The thorough cleansing of the camp and tabernacle on the day of atonement by the blood of the sin offerings, and the washings that were necessary for all who were connected with the sacrifices, all conveyed the same lessons that nothing is clean in God's sight that has not been cleansed by the blood of Christ: also it was not until the goat of the sin-offering had been offered in sacrifice, that the other goat—the scape-goat—could carry away into the wilderness the "iniquities," "transgressions," and "sins" of the nation of Israel, even as the Lord Jesus Christ has taken away the sin of his people, having had laid upon him the iniquities of us all.

How eloquently these ceremonies teach us that before the blessings promised by God to man could be realized sin had to be taken away by the sacrifice of Christ. The atonement has been made, and as the children of Israel waited for the High Priest to return from the Most Holy Place clad in his glorious garments (which had then been added to his white robe) to bless them, so we wait for the Lord Jesus to return from heaven to bless us. After the atonement the Jubilee trumpet was sounded. Our Jubilee is equally sure. The Lord Jesus has put off his blood-stained raiment (for even he was polluted by sin's flesh), and been made clean by the spirit of God; and now, clothed in glory and beauty, awaits the appointed time to return to his people.

Then will be the greatest Jubilee of all; then liberty will be proclaimed to the true Israel of God. It will matter not what bondage they have been subject to, once the trumpet has been sounded no chain will be able to hold them ; not even the grave will be able to keep them back from the liberty that will then be theirs. They will have their appointed inheritance in the Kingdom of God. So, like Israel of old, those who are in Christ Jesus need not despair if their present lot is difficult and irksome. They also can look forward to the Jubilee. If they are burdened by poverty, disease, or old age, they can say, never mind, there is to be the Jubilee and the approach of that Jubilee no man can stay. Then, all will be well; the trumpet will most assuredly sound and none can withhold the blessing, for it will be the day of the Lord's release.

C. J. NEATE.

The Valley of Jezreel

A Contrast AND A Lesson.

The Valley or Plain of Jezreel in the land allotted to the tribe of Issachar, part of the valley or plain of Megiddo and sometimes called the plain of Esdraelon, finds frequent mention in the scriptures. Its greatest interest to-day for true believers is in its relation to Revelation xvi. 16 and Hosea i. 11.

It was at one time possibly the most fertile and beautiful part of the Holy Land and did indeed flow with "milk and honey." Under the desolation decreed by the God whom an ungrateful nation had forgotten, it became with Turkish misrule and neglect, a most pitiable region.

The great war evidently had from the divine standpoint one objective above all, and that was the liberation of the land from the desolator and his fell work. Anyway, the war quickly collapsed after Allenby entered Jerusalem. The Turk to-day has vanished completely from Palestine. True, the Arab remains, but in relation to the land of God, the "River Euphrates" has completely "dried up." This has been remarked on recently as a rather surprising fact. It is not surprising to Bible students. Rev. xvi. 12 is completely emphatic. "The River Euphrates . . . the water thereof (in relation to Palestine) was dried up that the way of the kings of the sun's rising might be prepared," preparatory indeed to the "going forth of the kings of the earth to the battle of that great day of God Almighty" in the midst of or possibly in the genesis thereof, our Lord Jesus sayeth "Behold, I come as a thief."

THE CONTRAST.

It is evident that some preparation of the land was needed in these days of the Zionist movement for the developments of the two matters mentioned in Ezekiel xxxviii. and Rev. xvi.

As Ezekiel says, when Armageddon arrives the returned Jews dwell at rest "in the midst (or navel) of the land."

Esdraelon is beyond question that navel, as the Hebrew has it.

Here is a description of this valley by Mr. Wylie some forty years ago: "The ancient aspect of this plain it is easy to imagine. Nowhere would it have been possible to have found a more extensive or varied scene of beauty and magnificence. Viewed from any of the heights by which it is bordered, it would appear like one vast garden. No wonder that several of the kings of Israel chose it for their residence. But what a change is now visible — the fruitful field is a wilderness. It is dreary and deserted."

Hasselquist said of it: "On this extensive plain all is desolate with an occasional fight between Arab tribes amidst its solitudes."

Messrs. Bonar and McCheyne said: "It is a wilderness of weeds and thorns."

Its condition through several overflows of the Kishon became very much worse prior to 1914. The Jewish National Fund recently issued from Jerusalem a booklet in which the deplorable condition to which this valley of Jezreel had come is fully described. The booklet is entitled "The Redemption of Emek Jezreel." It first tells of the scriptural history of Jezreel and goes on to narrate what happened to it at the hands of the Romans, the Seljuks, the Crusaders and the Turks. In 1914 to 1922 it was a swamp of the worst type full of malarial infection. So bad was its condition that it was quick death to man, beast, or bird, who stayed long in its neighborhood. In 1892 a German colony established on its border was entirely destroyed by malarial fever, and in 1922 there was not a single inhabitant left in it.

Sir Herbert Samuel in 1920 spoke of it as a desolation and irreclaimable. Now for the wonderful transformation that has been effected and the contrast.

The booklet goes on to tell of the work of the Jewish National Fund and its success. In 1921 the J.N.F. surveyed it and deliberately determined to redeem it. It prepared a comprehensive drainage scheme; glazed pipes were used to carry off the waters of the swamps. The water was mostly taken to great cement reservoirs, and some by special channels to the Kishon and the Jordan. The water in the reservoirs was purified for human use.

In 1922 32 per cent, of the workers were laid low by malaria and a large

proportion died. The work had so caught the imagination of the Jews, however, that as fast as one was laid low another was ready to take his place. In 1923 only 5 per cent, of the people had malaria and to-day the dread fever has completely vanished.

Ten years' work has had the following remarkable result. There are 31 agricultural settlements. 200,000 acres of swamp land and weed-covered wilderness has been put under cultivation for cereals and vegetables alone. 1,000 acres are planted with fruit trees; 700 acres are covered with splendid vines. There are on the land made fit for grazing 2,700 head of cattle, 970 horses and mules and asses, 1,400 sheep and goats, 73,000 poultry, 870 beehives, and other things too numerous to mention. The J.N.F. claim this as possibly the greatest victory yet achieved by the colonization movement.

"Who have gotten cattle and goods and dwell in the midst of the land."

A further claim is made that the redemption of Emek Jezreel is one of the most momentous steps yet made in the creation of a "free" Jewish home.

Recently, when certain complaints were made by an Arab deputation to the present very enlightened governor of Palestine under the mandate to Britain, one great grievance was said to be that the Jews would not employ Arab labourers. The reply was, What of Emek Jezreel? No Arab would go near it to work only ten years ago. Jewish blood and sinew developed its present wonderful prosperity. Why should not those reap who sowed? What complaint could really lie against the Jewish policy? Now for the cost in money. This is astounding. Over one million pounds has been collected and spent in this now smiling plain by the Jewish National Fund.

Beyond all question here is God's hand at work and one of the keenest journalists in this country, Mr. J. A. Spender, lately Editor of the Westminster Gazette, asked to give his outstanding impression of the Jewish colonies when recently visiting the Holy Land, pointed to the fact that where the Jews bought or redeemed lands they paid fully and fairly for such, but they kept them scrupulously for their own use and benefit, and by this kind of peaceful penetration were making the land their home and their own, in the most exclusive sense.

A few years ago there were those who scorned the land as ever becoming fertile again, as of old, and some even doubted the possibility of the Bible descriptions of its old time prosperity being true.

Now we know. Here is ten years work quietly done by the J.N.F. and its tremendous result. Who can doubt the Word of God, and as a consequence who can doubt but that the day of our Lord's advent is very near indeed. When the war of Armageddon breaks upon the world there are to be those who will be called to the shelter of the Almighty wings. Those who believe and watch and wait and pray and work will surely find that refuge.

"He sendeth forth His commandment upon earth; His word runneth very swiftly" (Psalm cxlvii).

"Instead of the thorn shall come up the fir tree and instead of the brier the myrtle shall come. It shall be ... an everlasting sign" (Isaiah Iv. 13).

G.H.D.

Ecclesial News

(Continued from page 240.)

TASMANIA

EAST LAUNCESTON.—5, Lanoma Street. Hall under National

Theatre. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 2.30 p.m. Wednesdays; Bible Class, 7.30 p.m. I am sorry to have to announce that the following brethren and sisters have felt compelled to resign from the Launceston ecclesia, meeting in the Temperance Hall in this city: brethren E. Moir and J. Galna, sisters Moss. Grace, N. Gee, M. E. Galna, and R. E. Galna. In the matter of the temptation, and nature of Christ, we accept the advice given by bro. R. Roberts, forty years ago, when this trouble first appeared in Melbourne: "That God by Christ intervened for the salvation of man, in providing a son of man who was voluntarily obedient in all things, and took away sin by the sacrifice of himself, and was then offered to men, as the righteousness of God, for justification on condition of faith and obedience." See *Intelligence*, *Christadelphian Magazine*, August and November, 1891. Bro. W. J. Galna, on account of the scarcity of employment in Australia, has left for New Zealand. We thank the brethren of Dominion for the hospitality shown him. We are pleased he is among brethren strong in the faith, and not moved about with every wind of doctrine. We are now settled in the above hall, where we sow and water, hoping that the Father will give us increase. On Monday, January 26th, we held our Sunday school outing at Lucks Farm, Ravenswood, having lunch and tea on the grass, in front of sis. Moss' house, close by the farm; after having the readings for the day the children had the customary romps and races. As evening fell we concluded with thanks to the "Giver of all good" and dispersed to our various homes.—J. Galna, Rec. Bro.

Notes by the Way

LONDON'S FAIR AND FLEETING VANITIES.

Let us briefly consider a few of London's great sights, and the lessons they seem to carry. Four of these, as pointed out to the traveler, are: Westminster Abbey, the Houses of Parliament, the Tower of London, and St. Paul's, and the most interesting of these is

Westminster Abbey.

We spent several hours wandering through the aisles, corridors, chambers and chapels of this famous old building so intimately associated with England's history for more than a thousand years. In the days of Sebert, King of the Saxons, the site of the present Abbey was known as "The Isle of Thorns," lying among the marshes along the Thames. In the eighth century a church was built there. In A.D. 1050, Edward the Confessor rebuilt and enlarged it, and in A.D. 1269 Henry III. rebuilt most of the Abbey as it now stands.

But some of our readers may ask, to what advantage can we spend even an hour in such a treasury of bones as the Abbey? Our reply is, we may do so with greater profit than at first appears.

Perhaps the greatest compensation is found in the lesson derived from a visit to this appointed house of humiliation, where the vanity of life is so clearly envisaged—a lesson which is also most effectively and briefly summed up in the profound words of the Psalmist:

"Verily every man at his best state is altogether vanity" (Ps. xxxix. 5).

In this sepulchral home of the world's mighty dead, we have the great, the proud and the rich of a bygone and buried age, telling the story of their days and their ways by their epitaphs, which for a time seem to give tongues unto the silent dead. We see not only their history, by Time's fell hand defaced, but all their glory now forever gone, and these once bright children of men now returned unto their dust.

The first hour we roamed at leisure in the lower part of the building, where there are a number of long, low vaulted passages, rather dimly lighted by

many small circular openings. These arched walks are crowded with tombs and effigies, some dating back to the eleventh century. Both tombs and walls are discoloured by dampness and bunches of moss grow here and there. The effigies in this part, as elsewhere in the vast edifice, are slowly crumbling with age.

Through an arched door we enter the interior of the building, when its magnitude becomes impressive, as compared with the vaults of the cloisters. The columns are magnificent and the arches rise to a great height. But under the cold and gloomy isles lie the dust and ashes of many generations, whose tombstones now form the pavement beneath our reluctant feet, the inscriptions in many cases being almost obliterated by the footsteps of succeeding generations.

All around us and in the gilded chapels, lying in their beds of darkness, are famous kings and queens, princes, poets, and highborn dames, great warriors, eminent prelates, brilliant courtiers and illustrious statesmen—men who have filled history with their achievements and the world with their fame, now confined in a narrow recess or a gloomy corner, in everlasting chains of darkness—in the bondage of corruption, for evermore tenants of this mansion of death.

Their few years of fame and of glory have now become "as a tale that is told," and their names shall ultimately perish from record and "the memory of them be forgotten."

Moreover there is no certain guarantee that this vast congregation of illustrious dead are exempt from liability to plunder, dishonour and mutilation, seeing that the tomb of Edward the Confessor has been broken open and his skull and ribs jostled about. The scepter of Queen Elizabeth has been stolen from her elaborate bier, and Henry the Fifth's effigy is now headless; while it is also on record that the head of the great Cromwell, the terror of the Roman church, was taken from the Abbey by his enemies, and suspended on the gable end of Westminster Hall, where it remained for twenty-five years, until it was blown off in a great storm.

Thus a visit to the Abbey and a study of its dark and dusty history—its monuments that so briefly extend the memories of the vanished dead by their fading names and indistinct records; and behold the accumulations of dust and rust, and the many evidences of decay that everywhere abound, we are brought to fully realize the vanity of the ambition of aspiring mortality, to perpetuate their names, and deliver themselves from that oblivion and forgetfulness, which the progress of time makes so certain. And, moreover, we are by this visit the better qualified to "keep in memory" the truth of the Spirit's words:

"Man that is in honor, and understandeth not, is like the beasts that perish" (Ps. xlix. 20).

THE TOWER OF LONDON.

is one of the City's most interesting links with ancient history, carrying it back to A.D. 1078, when William the Conqueror built the White Tower.

In the company of bro. Geo. H. Denney, of London, we spent a few interesting hours surveying the relics of "ye olden time" and inspecting the buildings of this famous old fortress.

Its history is unique. For nearly nine eventful centuries, the place has been used as a fortress, a palace and a prison.

Kings, queens and princes have lived and died, been crowned, deposed, imprisoned and murdered there. In the reign of Charles II. some children's bones were found under the staircase of that section called the Bloody Tower, supposed to be the remains of the youthful King Edward V. and his brother the Duke of York, who, while confined in the fortress, disappeared very mysteriously at the time of the accession of Richard III. These remains were afterward buried in Westminster Abbey.

In the crypt of the chapel there are exhibited some ancient instruments of torture, an execution block, and the beheading axe with which on the 12th day of February, a.d. 1554, Lady Jane Grey was beheaded on the Tower Green. This

occurred after beholding the headless body of her husband (Lord Dudley), who was beheaded the same day.

Many other notable victims have been executed on the same spot. In the Wakefield Tower there is a fine exhibition of the Crown Jewels, including the Imperial Crown and Sceptre, and in the State Room there is a great display of ancient armour and other relics of a bygone age.

The Tower of London is strikingly reminiscent of earth's gruesome story of war and bloodshed.

THE HOUSES OF PARLIAMENT

really constitute one building which is of the finest Gothic style and covers eight acres. Admission is free on Saturdays.

This noble building was finished in A.D. 1857 and cost £3,000,000 sterling. To us the House of Commons is the most interesting part of this lofty pile, because of some great historical characters who have flourished here, such as Benjamin Disraeli, known also as Lord Beaconsfield, one of the most famous statesmen of the nineteenth century—the Jewish Prime Minister of England, who so greatly enhanced Britain's prestige in the East.

Also, the Right Honorable Wm. E. Gladstone, another Prime Minister of pleasant memory; because, in his day England was compelled by circumstances to assume control of Egypt, and every effort made by Mr. Gladstone to keep Britain out of Egypt seemed only to plant her power there more firmly.

God's hand was assuredly in the matter, because it is written:

"I gave Egypt for thy (Israel's) ransom" (Is. xliii. 3).

To-day we see "the mountains of Israel" pre-adventually ransomed or "brought back from the sword"—delivered from the thralldom of Turkish misrule and fast becoming a people "that are at rest, that dwell safely all of them," and who in contradistinction to their past history and condition are

"dwelling without walls, having neither bars nor gates."

We are assured in the Word that these present-day conditions are designed by the Deity to cause to come to pass in these "latter days," the long-ago predicted invasion of "the Mountains of Israel" from the "north parts," as foretold by the prophet Ezekiel, the consummation of which will be that God shall set His King upon the holy hill of Zion,

"and the daughter of Tyre (Britain) shall be there with a gift" (Ps. xlv. 12).

"The kings of Tarshish and of the isles, shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him" (Ps. lxxii. 10. 11).

In that day the fallen tabernacle of David shall be rebuilt and "set up" in the earth, and there will be the most thorough-going reorganization of the "House of Commons" and the "House of Lords," ever known in all history, and it will be carried out upon divine plans and principles alone.

At that time the "Londoners" together with all people that then on earth do dwell who "put their trust" in the Son, shall be glad and rejoice all their days, being blest in faithful Abraham and his seed—Christ, who shall then be

"King of kings and Lord of lords" (Rev. xvii. 14).

"ST. PAUL'S CATHEDRAL"

is a very stately edifice of the Renaissance style or that which succeeded the Gothic. It is crowned with a magnificent dome and adorned with lofty towers, but while it is invested with much dignity and a degree of worldly excellence, it is utterly destitute of "the word of God's grace" (Acts xx. 32).

It stands upon Ludgate Hill, but it is so hemmed in with other buildings that it is difficult to get a good view of the great structure which is the largest of its type in the world, except St. Peter's of Rome. In the interior there are numerous monuments to the world's illustrious dead, and yet upon entering the building, it

strikes one as being vast and bare.

As visitors are requested to refrain from walking about during the services, we occupied a seat for a short time, not far from the Sovereign's Stall, which is at the western end.

The priest or minister intoned a short prayer for the salvation of immortal souls from the flames of hell, and the glorious entrance of the same into heaven.

It was this that brought home to us so forcibly, the sad but stubborn fact that this place of worship, while alike in name to the Great Apostle to the Gentiles, was in its message, oh, so woefully different from the gospel preached by Paul; and was therefore, as a consequence under the curse of the Deity, for the Spirit speaking of Paul pronounced a curse against all such saying:

"Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 8).

Therefore, the Apostle was further constrained to remark:

"Woe is unto me if I preach not the gospel... as committed unto me" (I Cor. ix. 16, 17).

Paul wrote, "Be ye followers of me, even as I also am of Christ" but notwithstanding the Apostle's deep anxiety over this matter, the vast majority of his professed followers to-day, do not appear to regard the Spirit's curse, with any degree of concern whatever, or they would be more can ml about their preaching.

The scriptures have nothing to do with the salvation of encrusted immortal germs. It is "the redemption of our body" of flesh and bones that the Gospel message promises.

As a consequence of the sin of our first parents, we find dwelling in our flesh "no good thing" (Rom. vii. 18) — no perfect gem or jewel, but rather "a law—that when I would do good, evil is present with me"—"a law of sin" in our members.

This evil principle is diffused throughout every particle of our being, causing disease, decay and death. It is styled by Paul "sin in the flesh," and as Dr. Thomas wrote, "the name of the cause is put for the effect, even as a son bears his father's name". To again quote the doctor: "Before the race can be saved from this disease, the flesh of the race must be changed."

This change is predicated in the Gospel of Christ upon a belief of its message and obedience to its requirements.

"He that believeth and is baptised, shall be saved."

In other words, it is God's purpose in Christ to "eliminate sin from human nature and elevate human nature itself above the possibility of failure." This "ingredient in human nature," has been eliminated in the case of Christ the first-fruits, and the Gospel promise is, that He "shall change our vile body that it may be fashioned like unto his glorious body" (Phil. iii. 21), in which there is now no sin or diabolos. He the Great Physician shall ultimately cure all the world's consuming ills.

These post mortem doctors, frequently styled "doctors of divinity," resident in London and elsewhere, who pose behind the screen of the great Apostle's name and claim to preach a gospel of the same heavenly mould and complexion as he; these when weighed in the balance—the unerring Word of God, are "found wanting"; completely bereft of every feature and outline of the New Testament gospel which was also preached to Abraham.

They are unfortunately found totally "destitute of the truth," and while they flourish and fatten upon the miseries of mankind, making this fell disease a source of revenue (Rev. xviii. 11), they are utterly powerless to effect a cure.

They are "all physicians of no value," of whom the people have "suffered many things"; and although vast sums of money have been spent in the erection

and maintenance of these great cathedrals and abbeys, such as St. Paul's and Westminster, the people are "nothing bettered but rather grow worse" (Job xiii. 4; Mark v. 26).

The Lord willing, our trip northward shall next engage our humble pen.

B.J.D.

Land of Israel News

Readers of the old Christadelphians will notice how frequently the name of Laurence Oliphant is mentioned. The brethren and sisters used to make up parcels of clothing, etc., for the poor Jews of Palestine, which were distributed by Mr. Oliphant on their behalf. Mr. Oliphant acquired some land on which the station at Haifa now stands, and this eventually passed into the hands of his widow together with the district of Megiddo. The various troubles with the Turkish government are mentioned in the Christadelphian of thirty to forty years ago, and brethren who are old enough to remember the incidents will be interested to learn that the disputes have now come to an end. It is reported from Jerusalem that "The Land Court has awarded to Mrs. Templeton" (i.e., the former Mrs. Oliphant, now aged 85) "the title to several acres upon which are situated the main buildings of the Haifa Railway Station, thus deciding a protracted dispute and holding that the action of the Turkish Government in registering the site in its name in 1898 was illegal" (News Chronicle, 11/4/31).

* * *

The Zionist Federation gave a dinner at the Savoy Hotel on April 11th in honour of Mr. Lloyd George's services to Zionism. It was during his office as Prime Minister that the idea of a Jewish national home took place. The speeches made at the dinner were of considerable interest and indicate the real progress that has been in the land. Mr. Lloyd George remarked: "A stony and swampy wilderness, a land haggard to the eye, has been transformed, and a fertilizing stream of wealth, energy, zeal and brains has poured steadily into Canaan." And concluded: "Since they come enriched by contact with every national civilization on earth, we are entitled to expect great things from such an experiment, not for Palestine alone, but for the world; not only for the children of Israel, but for all the children of men." (Daily Telegraph, 12/4/31).

The Jewish Chronicle referred to the proceedings with contempt and designated the speeches "Airy nothings." But the Jewish Chronicle is always very hard to please.

* * *

The Jewish Chronicle strikes an unusually depressing note when surveying the setbacks which Zionism has had during the last twenty months, and says: "It may be that after all the Jewish question is insoluble and that to the end of time, it will, because it must, remain unanswered satisfactorily." (10/4/31).

* * *

The Seventeenth Zionist Congress is to be held in Basle on June 29th.

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During 1930 Jewish land purchases in Palestine amounted to £817,260.

* * *

Palestine exports in 1930 amounted to £1,896,095, an increase of about £340,000 over 1929. Imports amounted to nearly £ 7,000,000 a slight decrease.

Signs of the Times

THE FALL OF THE SPANISH MONARCHY. The expulsion of King Alfonso from the Spanish heavens after a long and troubled reign is now a matter of history. Alfonso now joins the long list of royal exiles, whilst Spain takes her place among the many republics that have sprung into being since the Great War.

Some have thought that this is a retrograde step in the progress of events, and out of harmony with our expectations. This is not so, neither is this inconsistent with the statement made in *The Berean Christadelphian* last August (p. 310): "In some countries the monarchist movement is not so strong as in Hungary, but we do not on that account fear that monarchies will not be established." We still believe that the ten horns are a latter-day manifestation, representing ten kings (Rev. xvii. 12), and that the old ten horn condition of the Roman Empire is to be restored.

But we must endeavour to curb our impatience to see the consummation before the appointed time. The manifestation of the ten horns as kings relates to a time when "these make war with the Lamb and the Lamb shall overcome them" (v. 14). There are many things to happen yet before this prophecy becomes history. Jesus will be in the earth and with him "the called, and chosen, and faithful."

The Assyrian confederacy will have been broken on the mountains of Israel and give place to the coalition of the nations of Europe under the headship of the Papacy,— "Babylon." That their might will have been weakened by dissensions between democracy and royalism is suggested by the Divine interpretation of Nebuchadnezzar's vision, "As the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken" (Dan. ii. 42).

It is more than probable that as Russian power and influence increase (as they will until Armageddon) the tendency will be for monarchism to become weaker. Nevertheless, inasmuch as the catastrophe of Armageddon results in a fresh combination of the nations as kingdoms, it indicates that republicanism is only a passing phase in Europe, and that "the time of trouble such as never was" will provide an opportunity for monarchism to come back to its own. Thus we see that the changing of a kingdom into a republic or vice versa is not, at the present time, a specific sign of the times. Rather should we expect to find oscillations between both forms of government. What we look for is the continued existence of royalist activities in the countries which have become republican, keeping alive the monarchical traditions which will culminate in the last and greatest manifestation of the beast which John saw "rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy" (Rev. xiii. 1).

W.J.

Ecclesial News

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

As to Australia and New Zealand: Intelligence cannot be inserted from any

ecclesia tolerating those who bold 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).

BLACK HEATH (Staffs.). — Christadelphian Meeting Room, Ross, Black Heath. Sunday: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. It is with great regret that we report the transfer to the Edmund Street, Birmingham, Ecclesia of bro. and sis. C. F. Powell and bro. John Powell. These losses reduce our number to 17, but God willing we shall continue the work in Black Heath, being much encouraged by the presence at our lectures of two interested strangers. We pray they may come to a knowledge of and obedience to the Truth. We are glad to acknowledge the generous gift of £10 from a brother, and we will endeavour to use it faithfully in the proclamation of the Truth. We have been pleased to welcome the following visitors: brethren Weetman, W. Southall, B. A. Warrender (Birmingham), D. Jakeman, Geo. Jackson, F. Pearson, and Fred Jakeman (Dudley), T. Phipps (Great Bridge), T. Harrison (Lichfield), and sisters Sidaway (St. Albans) and Elsie Pigott (Dudley). All the brethren came in the service of the Truth, and we have been much encouraged and uplifted by their exhortations and lectures.—Chas. Bennett, Rec. Bro.

BOURNEMOUTH. — 850, Wimborne Road, Winton. Sunday: Breaking of Bread, 11 a.m. The Eureka Class (Sunday evening, 7 p.m), Bible Class (Thursday evening, 8 p.m.)— both at "Bethany," 138, Portland Road. While we watch and wait for that dawn which is to dispel the darkness of the night which now reigns, we have again and again been cheered by the helpful companionship of visiting brethren and sisters. Their presence and help has been a stimulus to us in our small meeting and some very profitable times have been spent around the Word in our Eureka and Bible Classes. Our distribution of leaflets still continues, in spite of the indifference on every hand, and if no tangible results appear, this activity in the Master's vineyard is nevertheless good for us. On Sunday, April 5th, bro. J. L. Young (Clapham) was with us and ministered to us in spiritual things, at the table of the Lord, his words being much appreciated.

Visiting brethren and sisters have been: brethren H. E. and A, Purser (Clapham), who were with us for some five weeks, and whose active association in all the meetings has been of real value to us; bro. R. Mercer (Holloway), and bro. L. Collett (Clapham); sisters Eva Potier (Brighton), Young and Collett (Clapham) and Mercer (Holloway). It has now been arranged to pursue a course of set subjects at our Bible Class on Thursday evenings, and if visiting brethren would kindly notify us beforehand, a copy of the program would be willingly sent them.—J. Wilkinson, Rec. Bro.

BOTHENHAMPTON. —"Home Cot," near Bridport, Dorset. Since our last report we have had the pleasure of the following visitors: bro. and sis. Mettam of Clapham, sis. Carter of Seven Kings, and sis. Finch of the Southend meeting.

We enjoyed our brother's word of exhortation very much; it was most helpful and refreshing to us. We pray we shall be strengthened while the Master carries to go on running that race faithfully which is set before us, looking unto Jesus, the author and finisher of our faith. With our united love, your sincere sisters in hope of Life Eternal.—E. Miller and D. Hallett.

BRIGHTON. — Athenæum Hall, 148, North Street (Room A). Sundays: Breaking of Bread, 5 p.m. Lecture, 6.15 p.m. Wednesdays: Bible Class (same hall as Sundays), Room B, 7.45 p.m. It has given us great pleasure to welcome the following visitors to our ecclesia during April: brethren D. L. Jenkins (Clapham) and W. J. Webster (Seven Kings); sisters Jenkins, E. Jenkins, V. Westley, Parsons, and E. W. Evans (all of Clapham). We thank brethren G. H. Denney (Holloway), I. P. Evans and E. W. Evans (Clapham) for their faithful assistance in both exhorting us and also in teaching the way of Truth to a few interested friends. We also take this opportunity of thanking a brother for his gift to us of £10, which will be of great benefit here in extending the work of the Truth. And we earnestly pray that this may be the means of more children of Adam renouncing the fables of Christendom and the lures of the world, by turning to the scriptures and thus lay hold on "The way of Life." On Saturday, April 18th, our bro. J. Tellum and sis. Margaret Jones were united in marriage. We pray that our Heavenly Father's blessing may rest upon them in their new relationship.—J. D. Webster, Rec. Bro.

DUDLEY. — Christadelphian Hall (Scotts Green). Sunday: Breaking of Bread, 11 a.m. Monday: Eureka Class, 7.30 p.m. Wednesday: Bible Class, 7.30 p.m. Thursday: Sisters' Class, 7.30 p.m. A most happy and profitable time was spent by our ecclesia on Saturday, April 18th, when we held a tea and fraternal gathering, at which we were bountifully supplied with spiritual food through the loving labours of brethren S. M. Harrison (Lichfield), F. H. Jakeman (Dudley), W. Southall (Birmingham), D. Jakeman (Dudley), Brooks and F. G. Ford (London), who spoke on the subject of " Things Precious." They caused us to realise that we are indeed a highly favoured people to be the possessors of such a priceless gem as God's glorious truth. On this occasion we were delighted to have the company of brethren and sisters from Oldham, Wellington, Pemberton, London, Great Bridge, Birmingham, Black Heath, and Shatterford. We feel assured they were well repaid for their visit. Bro. F. G. Ford faithfully exhorted and lectured to us on the day following; we take this opportunity to thank all these brethren for their faithful labours. We wish to record our grateful thanks to a brother, wishing to remain anonymous, for the gift of £10 for the furtherance of the gospel in this district. This will be faithfully spent in this direction. We are pleased to have the addition of two more to our meeting—bro. and sis. W. Edwards, who have been in isolation at Upton-on-Severn have now come to reside in this district and will in future meet with us; we trust it will be to their spiritual wellbeing. Since last reporting we have welcomed around the table: bro. and sis. Stanway (Wellington), sisters Cockcroft (Oldham), bro. and sis. Phipps (Great Bridge), sis. Dean (West Bromwich), and sis. Growcott and bro. G. Growcott, junr. (Detroit, U.S.A.). We also thank brethren E. W. Evans (London), J. B. Strawson (Nottingham), D. L. Jenkins (London), and R. Smith (Birmingham) for their ministrations and labours.—E. Cartwright, Asst. Rec. Bro.

FRANCHE (near Kiddersminster). — "Eureka," Bridgnorth Road. Breaking of Bread, 3 p.m. Greetings in Christ's name. We do not seem to have any news to report of a progressive character as regards the increase of our number. We endeavour to speak a word in season where possible, but we find that with the majority there does not seem to be any taste for religion, but a great taste for sport and pleasure, and the general gratification of the fleshly mind in getting the best out of this life of vanity. On the other hand, we have been encouraged at the

memorial meeting by the company of bro. Brewer of Wellington (Salop.) and sis. E. Blake of the Luton ecclesia. We hope that we may be helped thereby to progress in spiritual things so that we may not be found wanting at the return of our Master, but clad in the white garment of righteousness and gain admission to the Marriage Feast of the Lamb. With love to all in the bonds of the truth from the brethren and sisters here, faithfully your brother in Israel's hope.—H. W. Pigott.

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. Our usual lectures at Hitchin will not be delivered during the month of June, but, if the Lord will, lectures will be given on each Sunday afternoon in the month at 3 p.m. in the Icknield Hall, Eastcheap, Letchworth Garden City, in which new ground we hope some of the good seed may find an abiding place. We have gained in our meeting by the admission of bro. G. T. Lovewell, who, after membership in the Southend ecclesia, has been for some time in isolation. We pray that our company in the Lord's service may be mutually helpful and that he with us may gain the prize that is set before us. We gratefully acknowledge a donation of £10 from an anonymous brother, also the continued support of our Clapham brethren and pray that there may be additions to the Bride of Christ if so our Heavenly Father decrees. Since our last report brethren W. E. White and H. L. Evans of Clapham have lectured for us, and we have also welcomed to the Lord's table sisters Allen and Squires of Luton.—Herbert S. Shorter, Rec. Bro.

HORNS CROSS (Kent). — Co-operative Hall, High Street, Galley Hill, Swanscombe. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Sincere greetings in our Master's Name. We continue to labour patiently in this corner of the Vineyard, strengthened by the knowledge that interest has been aroused in several directions. We have again to thank the brother who wishes to remain "Anonymous" for the gift of £5 to assist us in proclaiming the glorious truth as it is in Jesus, and we feel sure the righteous Judge will not be unmindful of such good deeds in the day so near at hand. Our visitors since our last communication have been: bra. R. C. Wright, H. M. Lee, W. E. White, H. M. Doust, H. T. Atkinson, M. Joslin, C. Kitchen, E. A. Clements, bro. and sis. J. L. Young, and sis. F. Clements, all of Clapham; also bro. O. Smith and sis. E. Grant of Welling and bro. A. Cattle of Putney. We were indeed pleased to have their company, and to the brethren who faithfully ministered to our spiritual needs and labours, we again tender our sincere thanks. — E. R. Cuer, Rec. Bro.

IPSWICH. — 78, Rosebery Road. Breaking of Bread, 11.15 a.m. It is with grateful thanks we record the receipt of £5 from a brother who wishes to remain "Anonymous," for the service of the Truth. We continue to sow the good seed, but the soil seems very stony: we pray if it is God's will some may fall on good ground and spring up and bring forth fruit to His honour and glory. At our last lecture on Sunday afternoon, April 26th, in the Social Settlement Hall, we were greatly encouraged by the presence of 16 or 17 strangers. We are very thankful to bro. F. Brooks (Clapham), who has now lectured for us three consecutive times, twice as substitute for others who were unavoidably detained, the last one at only a few hours' notice.—W. P. Hayward.

LEICESTER.— 71, London Road. Sundays: Breaking of Bread, 6 p.m.; Lecture, 6.30 p.m. We are very grateful to the anonymous brother for the gift of £10 which will be used as requested for the furtherance of the gospel in this portion of the Master's vineyard. We have enjoyed the company at the Table of the Lord of bro. W. Townsend (Holloway), brethren D. Tipping, L. Stafford, H. Coy (Nottingham), sisters M. Bamatt, N. Bradshaw, Doris Bale, D. Smith, Hilda

Bale, and E. Elston (Nottingham) ; and to the following brethren we extend our thanks for their assistance in the work of the Truth : E. C. Clements (Holloway), H. M. Doust and T. Wilson (Clapham), J. W. Squires (Luton), A. K. Clements (Clapham).—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, 1 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. On Saturday, April 25th, the Bible and Mutual Improvement Class paid their thirty-fourth visit to the British Museum. Tea was afterwards enjoyed by a good number of brethren and sisters at the Zeeta Cafe, Victoria. In the evening four upbuilding addresses were delivered at "Denison House," Victoria, under the general heading "The Measure of the Stature of the Fulness of Christ." An affectionate welcome was extended to many of like precious faith from various parts of the provinces. We have been pleased to welcome the following visitors at the Table, namely: bro. and sis. Jackson (Bournemouth), bro. and sis. C. F. Evans, sis. Ivy Woodward (Brighton), bro. and sis. J. Wood, sis. N. Wood and bro. F. J. Wood (Croydon); sis. Irving, sis. W. Irving, sis. Stokes (Holloway); sis. Cuer (Horns Cross); sis. Ivy Hayward, bro. R. Hayward (Ipswich); bro. Furneaux, sis. Hatton (Margate); bro. Elston (Nottingham); bro. Restall (Oxford); bro. Webster, sis. Pritchard (Seven Kings), sis. D. Jannaway (Southport); sis. Finch (Southend); sis. G. Growcott, and bro. G. Growcott of Detroit, Mich., U.S.A.—F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway).—Sundays: Manor Gardens Free Library, 11.15 a.m. and 7 p.m. Thursdays: London College, 409, Holloway Road, 8 p.m. Fraternal greetings. We have been encouraged by the attendance of several strangers at the Sunday evening lectures, and considerable interest is being shewn. We are thankful for an anonymous gift of £10, which we have received for the further propagation of the "One Hope." On Saturday, June 6th, we hope to hold a Tea and Fraternal Gathering (particulars of which will be issued in due course). The following visitors from other ecclesias have cheered us with their presence since last reporting: sisters Pinchin and D. Crumplin and brethren Rivers and Owen from Clapham; bro. and sis. Quinn and daughters, from Isle of Wight; and sis. Hoskings, from Porthleven, Cornwall. —Geo. H. Lethbridge, Rec. Bro.

LONDON (Putney). — Scouts Hall, Oxford Road, Putney. Sundays, 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 2, Schubert Road, East Putney, at 8 p.m. Since our last Intelligence, we have held our annual fraternal gathering. A profitable and enjoyable evening was spent in the presence of a goodly number of brethren and sisters from London ecclesias and the provinces. The subject was "The Household of God" and we received words of exhortation and encouragement from brethren W. Jeacock, G. Cattle, and G. H. Denney. Bro. Moorhead of Luton should have been with us, but owing to illness could not make the journey. We missed his words and presence. Once more we have received a gift of £10 from a brother. We gratefully acknowledge it. Realizing the motive behind the gift— "The work of the Lord" —we will prayerfully use it to that end. We are endeavouring to tend this part of the Master's vineyard, and lately we have been encouraged by a good attendance of strangers. Though the result of the sowing so far is but slight and tender plants, we hope and pray to see them growing so as to bear fruit to the honour and glory of God.—A. Cattle, Rec. Bro.

LONDON (West Ealing). — Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m., Lecture, 6.30 p.m. Bible Class at 24, The Broadway, West Ealing: Second and fourth Tuesdays, 8 p.m. It is with gratitude to our Heavenly Father that we acknowledge the gift, by a brother,

of £10, which will be used in the Truth's service if the Master carries. Bro. W. Reeves of the Holloway (North London) ecclesia was with us on April 26th, when we were glad to have his company at the Lord's table. We were also pleased to welcome brethren A. A. Jeacock of Croydon and L. J. Walker of Clapham, who assisted us in proclaiming the Truth during April. Arrangements have been made by this ecclesia to hold a fraternal gathering on Saturday, July 18th, if the Lord will, and we hope brethren and sisters who are able will take the opportunity of being with us on that occasion. Programs will be available shortly. We should like to say in view of the article, "He did what he could," in the May issue of the magazine, and our acknowledgment above, that the arrangements for this fraternal gathering were made before we received our brother's gift, which will be devoted to the purpose for which it was sent.—Norman G. Widger, Rec. Bro.

LUTON. — Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. We were happy in having the company of so many of our brethren and sisters on the occasion of our Annual Fraternal Gathering held on Saturday, April 13th, when we were much edified together in listening to four excellent addresses by brethren W. J. White, C. F. Ford, D. L. Jenkins, and Geo. Denney on the subject of "Our Hope and its Strong Foundations." Tea was provided by the sisters of our meeting and just on a hundred were entertained including brethren and sisters from Leicester, Bedford, Hitchin, Clapham, Welling, Holloway, and St. Albans. Sis. E. M. Flood of our meeting has been in a low state of health for some considerable time in consequence of which she has been obliged to give up her employment for the time being to take a complete change and rest. She is therefore now staying with relatives at "Woodholme," Taverham Road, Cosshessey, Norwich. We assure her of the prayers and kindly thoughts of all our brethren and sisters. It is with extreme regret we report that one of our number has fallen out of the race for life. At our last quarterly business meeting it was resolved "that we withdraw from sis. Hemming of Leighton Buzzard, for long-continued absence from the 'table of the Lord,' and having apostatised from the Truth by allowing her children to be 'confirmed' and she herself having partaken of 'communion' in an apostate 'church'." Sis. Hemming was baptised at Swansea about nine or ten years ago, and became a member of our meeting, having "come over" from the Birmingham Temperance Hall fellowship when she removed to Leighton in 1928. It is the earnest prayer of us all that she may yet realize before it is too late, the awfulness of her present position. With pleasure we report having had the company and assistance in the Master's work of brn. E. A. Clements, L. Walker, and W. R. Mitchell, and the following brethren and sisters who broke bread with us: bro. and sis. Ask (of Welling), bro. Blake (Worcester), bro. and sis. Wells (Colchester), bro. and sis. Jones and bro. Sutch (Clapham), bro. D. Webster (Brighton), bro. J. Hodges (St. Albans), sis. Hodge and bro. Raymond Hodge (Plymouth), and bro. and sis. Hart of Flitwick. Sis. Milly Warner, having found employment again at Luton, has in consequence transferred her membership from Brighton to here.—A. H. Phillips, 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, 1 p.m. It is with much pleasure we report that we have had an anonymous gift of £10, to assist us in carrying on the work in the Master's service in this place, and it is with heartfelt thanks and gratitude that we appreciate the spirit that prompted the donor of the above sum to grant it to our ecclesia, which is struggling to keep the light burning, and our prayer is, May our Heavenly Father see fit to grant him a place with us in His glorious kingdom. Once again we send out the invitation to all of like precious faith, who may be this way during the summer months to pay us a visit if possible. Also we may say, that we would appreciate the services of the lecturing

brethren from the Midlands and also from London, if they could avail themselves of the cheap trips that run this way during the summer months; just a card to the undersigned, and it could be arranged for the breaking of bread to take place in the afternoon, seeing that the trains do not reach here till about 2 p.m. We thank all the brethren who have assisted us in the past in this way and trust that they will continue to do so in the future, so that we all can be encouraged and built up in the calling wherein we are called.—D. M. Williams, Rec. Bro.

NOTTINGHAM. — Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Wednesdays, 7.45 p.m., Eureka Class. Tuesdays, 7.45 p.m., in the Huntingdon Street Schools. At our fraternal gathering, held on Easter Monday, brethren and sisters joined us from Birmingham, Dudley, Leicester, Derby and Oldham, and a most refreshing time was spent in the consideration of the things foreshadowed in the garments worn by the High Priest of Israel. The help of illustrations of the garments was much appreciated. The Wednesday evening meetings are now held in the Corn Exchange. The ecclesia is much encouraged by the interest manifested in the lectures and further increase is anticipated. We have been assisted in the proclamation of the Truth by brethren Geatley (Oldham) and E. W. Evans (Clapham). — W. J. Elston, Rec. Bro.

NUNEATON. — "The Elms," 344, Tuttle Hill. Since last writing, we have been pleased to have the company at the Table of the Lord of bro. and sis. J. Weetman of Birmingham and bro. and sis. O. Clee of Coventry. Bro. Weetman administered to us the word of exhortation and we thank him for his help and encouragement. We have also had the pleasure of a week-night visit from brethren Strawson and Evans, of Nottingham. Should any brother or sister be in this district during the coming summer months we should welcome a visit from them. Your bro. and sis. in patient waiting for Christ, W. H. and W. Wilson.

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. at the Mechanics' Institute, Manchester Street, Werneth. As announced last month, we propose (God willing) to hold a fraternal Gathering on Saturday, June 27th, at the Greenacres Hill Stores, Greenwood Street.—Tea, 4.30. After meeting, 6 p.m. Subject for consideration, "Current Dangers in Relation to the Truth": (1) Study and Science— Superficial and Improper Reading; Unscriptural and Foolish Speculations, by bro. H. T. Atkinson (Clapham, London). (2) Recreation and Fellowship— The so-called Harmlessness of the Devil's amusements; the Removal of the Barrier that God has erected, by bro. W. Southall (Birmingham). An affectionate invitation is extended to all brethren and sisters in fellowship. We welcome also as members of our ecclesia bro. and sis. J. H. Mellor, of the late Ashton ecclesia, who will now meet with us. We have welcomed as visitors to the breaking of bread sis. Elston and bro. J. B. Strawson of Nottingham; bro. H. S. Nicholson of Manchester; and bro. W. Southall of Birmingham. Brethren Strawson and Southall were with us in the Truth's service, and we tender our thanks for their much-appreciated words of exhortation and lecture. We have received during the last month an anonymous gift of £10 for use in the service of the Truth, which we gratefully acknowledge and hope to use to the fullest advantage in the near future.—W. Cockroft (junr.), Rec. Bro.

PEMBERTON. — Orrell Gardens, Orrell Post. Sundays: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; Sunday School, 2 p.m. Wednesdays, 7.15 p.m. We deeply regret having been compelled in duty to Christ to withdraw Fellowship from bro. J. Coulton for unworthy walk and absence from the Lord's table. Every scriptural method has been employed, and loving pleading entreaty exercised to induce him to repentance, but without avail; the things of this world having a

closer affection than the Truth. On the other hand we have had the joyful experience of assisting yet another to put on Christ's saving name in the person of Mrs. A. Curlless. May she run well and at last receive the prize. On Sunday, April 5th, we were pleased to welcome at the Lord's Table bro and sis. H. G. Saxby and bro. L. Brewer of Wellington. Bro. Brewer administered the upbuilding words of exhortation, and bro. Saxby lectured for us in the evening. We much appreciate their willing services. We have also had bro. A. Geatley of Oldham and sis. D Jannaway, as visitors at the Lord's Table. Bro. W. Cockcroft (junr.) of Oldham visited us on April 19th in the Truth's service, to whom we are thankful.—R. Turner, *Rec. Bro.*

PLYMOUTH. — Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays, Bible Class, 7.45 p.m. We have been blessed and encouraged in our labors by the addition to our numbers of Mr. Albert Barber (formerly Church of England), who put on the name of Christ in baptism on April 24th, and was received into fellowship on the following Sunday. Our new brother has been earnestly seeking for the Truth for a considerable time, so we rejoice with him that he now sees the light, and we pray that he may run the race with patience, to receive the prize of eternal life at the coming of our Lord. We gave the last lecture of our winter series on Thursday, April 30th, bro. J. Widger speaking on the subject, "Jerusalem in Gloom and Glory," and we were pleased to have 14 strangers present. We hope that the interest which has been aroused by the four week-night lectures given this year (all of which have been well attended) may cause some to look further into the scriptures of Truth which alone are able to make us wise unto salvation. We propose (God willing) to hold our summer outing for the ecclesia and Sunday school combined, on Wednesday, June 24th, when we shall visit Shaugh Bridge, and any faithful brethren and sisters from other parts who may then be in this district will be welcomed. We have received from a brother a cheque for £10 to be used in the work of the Truth, and we thank him through the pages of this magazine, taking this opportunity of acknowledging its receipt. We have again been visited by bro. and sis. A. Richards (Dudley), whom we have been pleased to welcome to the Lord's Table. Our young bro. R. Hodge has left us, to reside temporarily in London, and we commend him to the brethren and sisters with whom he may be meeting, as one who, though of tender years, is nevertheless zealous for the Truth.—H. R. Nicholls, *Rec. Bro.*

WHITWORTH and ACCRINGTON. — 345, Bk. Market Street, Whitworth, near Rochdale. Greetings in Christ. Since our last report bro. J. W. Heyworth, of Stacksteads, has entered an hospital in Manchester, under a specialist, and we trust as a result he will be much improved in health. At our Sunday meeting at Accrington—May 3rd, 36, Abbey Street—we had the company of bro. A. Geatley, of Oldham, who assisted us in the service, and later in the evening distributed some 2,000 leaflets in the district. We are truly grateful for his help and service, and look forward for similar occasions with joy. We can but sow, and ask God's blessing to rest upon the work. Fraternaly yours, T. Heyworth, *Rec. Bro.*

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 Class (alternately), 8p.m. Thursdays: Bible Class, 8 p.m. We continue our studies from the Word and exhortations together, that we "might grow in grace and in the knowledge of Him" in the fervent hope that we may at the last lay hold on the prize that fadeth not away. As a great help toward achieving this, brethren P. Lane and W. Jeacock (Clapham) and E. H. Bath (Holloway) have faithfully ministered words of comforting assistance, and no expressions of ours will thank them enough for their labours.

We will take this opportunity of acknowledging with gratitude receipt of £10 from an anonymous donor towards the work of the Truth in this part.

Bro. Beighton of Newport continues to meet with us, and we are very glad of his company and help in the work. We pray that he may find permanent employment in this district, and so be with us regularly.—P. J. A. Coliapanian, *Rec. Bro.*

ST. ALBANS. — Sundays, 3 p.m. and 6.30 p.m., 11, Victoria Street (next Public Library). Bible Class, Wednesdays, 8 p.m. We are sorry to have to report that sis. Barnes fell asleep on Saturday, April 11th. She was 73 years old and was very frail, having suffered for many years. She joined the St. Albans ecclesia in July, 1926, and was always faithful in her attendance at the meetings. She set an excellent example in her devotion to the Truth in spite of physical disabilities, and we shall miss her very much. She was laid to rest on Thursday, April 16th, in the St. Albans Cemetery; to the last she expressed her confidence in the return of Christ, looking forward to His coming as the time when the body of corruption might be changed to one of glorious incorruption. On the same day that our sister fell asleep we had the pleasure of a visit from bro. Elston (Nottingham). On the Saturday evening he lectured in our hall on "Russia and the Near East in Bible prophecy," and on the Sunday evening on "Palestine and the Jews—What of the future?" We did not get the response for which we had hoped, only ten strangers being present on Saturday evening. For the brethren and sisters our brother's visit was a very pleasant experience, both for the sound words of exhortation and the presentation of the Truth in the two lectures. We are pleased to acknowledge, through bro. F. G. Jannaway, the receipt of £10, the gift of an anonymous brother. We greatly appreciate this help and will use the money in the best possible way in the furtherance of the one gospel in this town.—S. Jeacock, *Rec. Bro.*

SWANSEA. — Portland Buildings, Gower Street. Sundays, Breaking of Bread, 11 a.m. Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. For the summer months we have decided to alter the time of the Memorial meeting (which in the past was in the evening before the lecture), also the meeting of the week-night Bible class to Wednesday, instead of Thursday. Will visiting brethren please note. By this we hope it will be more beneficial and upbuilding to our spiritual needs, also giving us more freedom for attention and inviting the alien to our lectures. We wish to acknowledge the gift of £ 10 received from a brother co-worker who wishes to remain anonymous, with the request "it be used for the spreading of the Truth." Our brother can be assured we shall use it to the best of our ability, and we are grateful for the help it will afford us. We are endeavoring to have the co-operation in the work from a few brethren from other ecclesias, and with press notices and distribution of leaflets and a poster at our room, we hope to draw attention and attendance to the gospel message. We would like to say we much appreciate the article in last month's Berean, "He did what he could." It brings to our mind the difficulties the brethren had to contend with in our younger days in the Truth to make it known. Things were not made so comfortable as they are to-day in the ecclesias. These were the days when our beloved bro. J. M. Evans left Swansea for London and was instrumental in establishing a system of spreading the Truth, giving invitations to the lectures by house-to-house distribution of leaflets and other means. We are sure the advice given will be heeded by the brotherhood. Our visitors since last report have been sis May Morse (Clapham) and bro. George Morse (Newport). — James Hy. Morse, *Rec. Bro.*

WELLING. — Co-operative Hall, High Street. Sundays: Breaking of Bread. 11 a.m.; School, 3 p.m.; Lecture, 6.30 p.m. Thursdays, 8 p.m. We have just concluded another series of special lectures. The attendance of the stranger was encouraging, and a hope was expressed that other lectures would be given. We thank the following for their assistance in the effort: brethren D. L. Jenkins, W.

Jeacock, A. A. Jeacock and E. W. Evans. We have to acknowledge with thankful hearts a further gift of £10 for the Truth's work, and pray that our Father will bless the giver. We also thank the following brethren for their ministrations in exhortation and lecture: J. T. Warwick, Ivor Evans and J. L. Mettam. Sis. Mettam also visited us and was present at the Table of the Lord. — Percy G. Kemp, Rec. Bro.

WELLINGTON (Shropshire). — The work of the Truth continues in this part of the Master's vineyard, although the attendance of the stranger has not been quite so good of late. There are, however, a few who attend regularly and it is somewhat encouraging to find even one or two who are willing to listen to God's wonderful scheme of human redemption which is revealed in the scriptures of Truth. As we look around us, we see the urgent need for the return of the Son of Man—there are many of His brethren and sisters who long for His healing touch, their tribulation and affliction, however, has an objective, that "the trial of their faith" may produce those characteristics of which the Master will approve at His return. We have been assisted in the work during the past month by bro. F. W. Brooks (Qapham) and bro. D. Jakeman (Dudley), and we have been pleased to welcome at the memorial feast bro. and sis. Allen, bro. T. Hughes and sis. Osmond (Dudley), and sisters E. and D. Barton (Pemberton).—H. G. Saxby, Rec. Bro.

AUSTRALIA

ADAMSTOWN (New South Wales). — School of Arts, Union Street, Breaking of Bread, 11 a.m. With a sense of gratitude for the merciful provision in the economy of Him who has called us from darkness to the light of His saving grace, we as a small light-stand are still contending for the purity of the Faith once for all delivered to the saints, and witnessing like the " Preacher of righteousness " of impending doom soon to be meted out on those who know not the Truth and obey not the gospel of our Lord Jesus Christ. In this branch of the Truth's service we have been assisted by the brethren of the Sydney Albert Hall ecclesia. We have been encouraged by the following having come under the efficacy of the saving name of Christ, being buried with Christ in baptism: On June 9th, 1929, John Nichol; July 21st, 1929, Ernest Nichol; and on Sept. 10th, 1929, Mary Nichol, formerly Methodists and mother and brothers to our bro. Ed. Nichol. They had to come to Australia to find the pearl of great price. May they esteem its true value and walk worthily before their Maker that they may be found among those who shall be chosen to be the associates of our Master in the Day of His coming. It is with regret that we wish to note that on account of the state of depression here and its attendant hardships our sis. Nichol and bro. Ernest Nichol purpose to return to England by the s.s. Jervis Bay. We would commend them to the fellowship of our brethren who have taken the stand for the purity of the Truth. Their address will be c/o Mr. J. Crossley, 4, Howard Terrace, Castle-town, near Sunderland, Durham, and We would deem it a service in Christ if some brethren would seek them out and minister unto them as unto tender plants in the Lord.—D. T. James, *Rec. Bro.*

CANADA

THE PAS (Manitoba,). —37, Crossley Avenue. *Sunday: Memorial Service, 11 a.m.; Sunday School, 7 p.m. Tuesday: Bible Class, 8 p.m.* The writer with his sister-wife, sister-daughter, and son have been in isolation here for the

past three years, during which time we have carried on our little meetings together, and incidentally endeavoring to proclaim the glad tidings of salvation to our various friends. Our labors have been rewarded by the good confession of one **Robert Klaas**, age 27, who went to Winnipeg for immersion, and on March 13th put on the all-saving name of Christ, and now meets with us. We rejoice with our brother, who by God's grace has been rescued from the darkness of paganism, and trust that he will, with us, continue steadfast to the end, and receive the crown of victory, even everlasting life. We shall be pleased to see any brother or sister of like precious faith and fellowship who intend visiting this part of Manitoba.—Yours in Israel's hope, **Gordon C. Pollock**.

MONTREAL (Quebec). — **Allies' Hall, 618, Charron Street, Pt. St. Charles. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.** It is with great pleasure and gratitude to our Heavenly Father and encouragement to us that we report that **Mrs. Emma Ginn** (Anglican) has obeyed the command to repent and be baptized. We hope that by patient continuance in well-doing she may receive the gift of eternal life. On behalf of the Quebec ecclesia we immersed bro. and sis. **Manicom, junr.**, on March 22nd, after a good confession. May they too inherit the kingdom.—**J. V. Richmond, Rec. Bro.**

NEW ZEALAND

WAIKATO (Cambridge).—Recent visitors to the "breaking of bread" have been sis. **Sexton** of Auckland, who stayed almost three weeks to recuperate after an illness from which we thank our Father in heaven for her recovery ; also bro. **W. Galna**, late of Tasmania, now of Whangarei. Two days ago a "Great Earthquake" occurred, about 230 miles (as the aeroplane travels) from the Waikato, laying in ruins the largest coastal towns and smaller adjacent places, with casualties running into thousands. The writer, who knows the place, is not aware of any brethren and sisters in fellowship in the vicinity. — **T. J. Connolly, Rec. Bro.**

WANGANUI. — 48, Roberts Avenue, Aromoho. Being in isolation here I rarely get a visitor, but recently bro. **T. J. Connolly**, of Cambridge, Auckland District, visited Wanganui for three days, and I enjoyed his company at the table of the Lord, when he gave the word of exhortation. To do so he had to journey some six miles, which he walked. I present the Truth to the alien whenever the opportunity arises. The other day, whilst doing the daily reading on a chair in the garden, a man called to see me. He did not pass remarks at the time, but the following week he called again and spoke about it, which gave me the opportunity to introduce the Truth. He now calls periodically for that purpose. He told me a Christadelphian named **Jacobson** in Wellington had previously spoken on these matters to him, thus verifying the Apostle Paul's Statement (1 Cor. 3, 6): "I (Paul) have planted, Apollos watered, but God gave the increase." —**E. W. Banks.**

UNITED STATES

BOSTON (Mass.). — **Sir Walter Scott Hall, Berkeley and Appleton Street.** Owing to an oversight of the writer, our correspondence was not forwarded when it should have been. We are still holding fast the form of sound words and keeping the light shining. There have been many changes; we have lost two by death, one by removal, and have had the pleasure of assisting eight more to put on the sin-covering name. On May 1st bro. **John B. Raleigh**, one of the pioneer members of the Boston ecclesia fell asleep, and was laid to rest in

Everett, Mass., and on May 7th bro. John Carruthers, formerly of Motherwell, Scotland, laid aside his armour, and was taken to Seymour, Conn., to be laid beside his sister-wife. Truly, as David says, "A mighty prince is fallen in Israel"—rather princes. They had long contended for the faith once delivered to the saints, and having fought a good fight, they fell asleep, to wait the summons "Come forth, thou that steepest!" In August sis. Iva van Passel removed to Orlando, Fla. The following have rendered obedience to the command "Be baptised and wash away your sins": Mr. Jas. Connelly on February 16th, Mrs. Esther Mckelvie, Miss Hannah Murray, Mr. Edgar Sargent on February 23rd; Miss Esther Wilson, daughter of bro. and sis. Robert Wilson on April 6th; Miss Nellie Mckelvie, daughter of sis. Esther McKelvie on May 11th; William Davey, son of bro. and sis. John Davey on July 13th, 1930; and Mr. chas. W. black on March 16th, 1931. Sis. Esther McKelvie is the mother of sisters Sawyer, Linney and Sargent; sis. Hannah Murray is sister in the flesh to sis. O'Connell, and sis. Davin; bro. Sargent is the husband of sis. Mabel Sargent. We are pleased to say bro. Thos. Bean has returned to our fellowship. We have been cheered by the following visitors: bro. and sis. Dowling, bro. and sis. Baribeau, bro. Andrew Marshall, sisters. Violet Puce and Lillian Rankin of Worcester, bro. and sis. W. M. Biggar of Los Angeles, Calif.; bro. Geo. Carruthers of Seymour, Conn.; bro. and sis. Robert McKelvie of Phila., Pa.; sis. Carrie Bangs of Lubec, Me.; bro. and sis. Arch. Duncan and sis. Fox of St. John, N.B. On New Year's Day we held our annual Sunday School entertainment and distribution of rewards, which was enjoyed by young and old. We are pleased to be able to say that our ecclesia and Sunday school are in a healthy condition and we are striving hard to faithfully obey our absent Lord's command, "Occupy till I come," so that when He does come we may be found vessels of honour, fit and meet for the Master's use. Faithfully your brother in Christ, John T. Bruce, Rec. Bro.

PHILADELPHIA, Pa. — Grand Fraternity Building, 1626 Arch Street. Sundays: Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m.; Sunday School, 9.30 a.m. The hand of death has visited us again, taking from us sis. Susan R. Paterson at the age of 77. Our sister for several years, through growing infirmity, was only able to attend the meetings occasionally, but held on cheerfully and thankfully to the faith unto the end, which came rather unexpectedly, but peacefully on March 11th. Our sister was baptized in Dublin, Ireland, eighteen years ago. She was laid to rest in Evergreen Cemetery, Camden, New Jersey, on March 14th. in the hope of a better resurrection, by bro. D. C. Wilson. Since our last report we have received valuable assistance in the work of the Truth from the following brethren: E. G. Twelves of Elizabeth, N.J.; C. A. Packie and H. Deakin of Newark, N.J.; and B. J. Dowling of Worcester, Mass. We have also welcomed the following visitors: sis. Buckhite, sis. Gorman, sis. Inglehart, bro. D. Williams, bro. Carlisle and bro. Mozier, all of Baltimore, Ind. Also bro. and sis. P. Cooper and bro. G. Cooper, of Hawley, Pa.—Herbert Fidler, Rec. Bro.

WORCESTER (Mass.). — Sawyer Building, 393, Main Street. Sundays: Breaking of Bread, 10.30a.m.; Sunday School, 12.0; Lectures, 1 p.m. Thursday: Eureka Class, 7.45 p.m. During the month of March we held a series of lectures. On the 15th bro. H. Deakin of Newark, N.J., spoke on the subject, "The Eternal City, is it Rome or Jerusalem?"; on the 22nd bro. J. F. Williams of Boston spoke on the subject " The Powers of the World to come," and on the 29th bro. B. J. Dowling spoke on the subject " The Outlook of a Jewish Homeland in Palestine." The attendance was fairly good. Brethren Deakin and Williams spoke also at the breaking of bread, much to the comfort of the believers. Recent visitors around the table have been: sis. Ethel Davey, sis. Nellie McKelvie, brethren Kenneth Mackellar, Will Davey and J. F. Williams, all of the Boston ecclesia.—A. Marshall, Asst. Rec. Bro.

(Continued on page 222).

AUSTRALIA

Adamstown, N.S. Wales. – D. T. James, The Reservoir, New Lambton.

Albury, N.S. Wales. – “Yorkville,” 544 Parkinson St.

Cessnock, N.S. Wales. – H. G. James, 13 Ann St., Cessnock.

Coburg, Victoria. – L. Walker, “Kedron,” 50 a Shaftesbury, St., W.
Coburg

East Launceston, Tasmania. – J. Galna, 5 Lanoma St.

Inglewood, Victoria. – W. H. Appleby.

Sydney, N. S. Wales. – Albert Hall, 413 Elizabeth St.

Wagga, N.S. Wales. – C. W. Saxon, Sunnyside, Coolamon, via Wagga.

CANADA

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

Guelph. – J. Hawkins, 9 Elizabeth Street.

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

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

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

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

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

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

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

Quebec, P.Q. – R. Manlcom, 17 ½ Cremazie Street.

Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.

Richard, Sask. – Fred W. Jones, Box 30.

St. John, N.B. – A. D. Duncan, 46 Adelaide Street.

The Pas, Manitoba. – Gordon C. Pollock, 37 Crossley Ave., or P.O. Box
853

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

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.

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, 32 Upper Road, Cwmsyfiog.

Northampton. – G. R. Martin, 41 Murray Ave.

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.

(Continued on page 3 of cover).

Notes

Ecclesial News received too late for insertion. — Coburg (Victoria, Australia).

Forthcoming Fraternal meetings.—Holloway, June 6th; Seven Kings, June 20th; Plymouth, June 24th; Oldham, June 27th; Clapham (Bushey Park), July 4th; West Ealing, July 18th.

Apartment.—A sister has a nice comfortable Bed-sitting-room to let, with every convenience, close to the Tube and Buses, handy for all Meetings. 2a Cato Road, Clapham, S.W.4.

The Seven Kings ecclesia hope (if the Lord will) to visit Hainault Forest on Saturday, June 20th. Will all brethren and sisters wishing to join them please meet at Ilford station at 2.30 p.m. Full details from the secretary (bro. P. J. A. Coliapanian), or from bro. A. E. J. Cheale, 41 Shere Road, Ilford.

Jasonville, Indiana. U.S.A. — Owing to continued unemployment there are five families in this small ecclesia that are in needy circumstances. While we know that conditions everywhere are deplorable, we mention this case, and any relief that may be forwarded to bro. Ed. Hall, Jasonville, Indiana, will be carefully distributed and very much appreciated—Aude Plew, 703 W. 11th St., Bloomington, Indiana.

Men's Hearts Failing Them for Fear.—"A main cause for the sickness of trade is fear, and it is not confined to individuals but extends to nations," says

the chairman of the Cunard Steamship Company. (Evening News 8/4/31.)

Militarism in Europe.—The Secretary of war has announced that .where as Britain's expenditure on military services had decreased by 10% in 1930 as compared with 1924, that of France had increased by 110%, and Russia 185%. These are of course just the countries which we expect to find most active in military preparations.

France Causing Uneasiness Again.—It is reported that "France has dealt a fatal blow at the Naval Pact provisionally concluded by Gt. Britain, France and Italy." Her policy threatens to "wreck a great Disarmament Conference and throw Europe into bewilderment and despair" (News Chronicle 20/4/31).

General Allenby and the Next War.—Gen. Allenby in a recent interview says "I think the next war will mean a complete end of civilization as we know it. Everything, everyone, will be commandeered". Thus he, in common with all who face the facts, recognizes how terribly disastrous the next war, which we hope will be Armageddon, will be.

The Daily Express and the Next War.—"The war of 1914 began with Russia and Austria playing for domination in the Balkans; Germany and France in 1931 are playing the same grim game. France is today the most chauvinistic nation in the world. She stands for chauvinism (i.e. bellicose jingoism) in its worst form. Anything may ignite the spark of a new war. Great Britain must turn away from Europe. Her Colonies and the young expanding Dominions offer a heritage of opportunity such as no nation ever possessed in the world's history. Marching side by side with a friendly and high purposed America, the destiny of the British race can alone be fulfilled." (Daily Express, May 15th, 1931). We wonder if the writer has been studying Ezekiel xxxviii.

Spiritualism. — The Daily Express recently contained the following humorous paragraph. "Most people will sympathize with all those overworked mediums who are beginning to turn nasty. One of them said the other day that he was frankly sick and tired of doing all "the work and seeing the credit given to the spirits. After all, when the rapping and groaning and blather are over, the least the medium can expect is to be complimented on his stunts, and to receive well-merited applause. But usually the audience attributes the medium's best tricks to the spirits, which is unjust."