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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 Morning Star

By Dr. John Thomas

The Morning Star is promised to him that overcomes, — "I will give to him the Morning Star," said the Spirit. To appreciate the importance and value of this great promise we must know what is signified by the phrase.

The Morning Star is the star belonging to the morning. This morning is alluded to in Gen. xlix. 27, where it is written concerning the tribe of Benjamin, styled "a wolf," "he shall tear in pieces; in the morning he shall devour the prey; and at the evening he shall divide the spoil." In these words of Jacob's prophecy of "what shall happen with Israel in the last of the days," we are instructed to look for a period in which Benjamin will devour his enemies instead of being himself devoured, as for the last eighteen hundred years. This is styled "the morning" —an era of triumph and conquest for Israel, as indicated by their devouring "the prey" and dividing "the spoil."

Now, the morning is the beginning of the day, or the time of the sun's rising. This is true whether the sun be the "Day Star" of the material or political heavens. The morning referred to by Jacob in his prophecy, is manifestly the time of the rising of a sun in the political heavens; because he is treating of a great political revolution in the affairs of Benjamin and the rest of the tribes. Israel can not now "devour the prey" and "divide the spoil" among the people; because, as Moses says in Deut. xxxii. 36, Yahweh sees that power hath departed, and none retained or left." It is this perfect powerlessness of the tribes before their enemies, that excites the indignation and compassion of Yahweh. The scattering of their power having attained its climax (Dan. xii.) the morning of their deliverance arrives; " for Yahweh will plead for his people, and show pity upon his servants, when he shall see that power is departed, and none

retained or left."

But the tribes of Jacob are not the sun, or Day Star, of this I morning of their glory. In the antitype as in the type, "in the morning they shall see the glory of Yahweh appearing in a cloud" —Exod. xvi. 7, 10; and they who behold are different from the thing beheld: this is the Sun who in his rising makes it morning time. He will then give them bread to the full; and his dew will lay round about the host. The life and power of Israel is not in their own prowess; but in the Eternal Spirit, Yahweh, manifested in Messiah and his brethren,—the one Yahweh Elohim of Israel. It is he that makes "their latter end" glorious; and turns the weeping of their long and dreary night into the joy that cometh in the morning.

This Eternal Spirit in his multitudinous manifestation is the Sun, belonging to the morning of that great day in which the world shall be ruled in righteousness; and Yahweh's glory shall cover the earth as the waters cover the sea. The Spirit in David contemplating this, and vice versa, the One-in-Many, the future ruling body upon earth, says, "There shall be a Ruler over mankind, a Just One, ruling in the righteous precepts of Elohim. And as brightness of morning, He shall rise the Sun of an unclouded dawn shining forth after rain upon tender grass out of the earth"—II Sam. xxiii. 4.

This One Ruling Body, the mystical Christ, is the Shiloh, to whom shall be the gathering of the peoples, as the Sceptre of Judah. This is the King that shall be higher than Agag, and whose kingdom shall be exalted,—the Star out of Jacob, and the sceptre or rod of iron, that shall smite the princes of Moab, and destroy all the children of Sheth. Jesus of Nazareth is the Head of this "One Body"; and the Head of Jesus is the Eternal Power, whence is effused the anointing of all"—I Cor. xi. 3.

Now the Eternal Wisdom is the revealer of the Apocalypse. He gave it to Jesus, "whom he anointed both Lord and Christ." Hence, when the anointed Jesus speaks in the apocalypse, it is the Eternal who speaks. For this reason it is, that at the end of each epistle the hearer is reminded that it is the Spirit speaking to the ecclesias. Thus we see the same rule maintained in the Apocalypse as in the Testimony of John. There, in ch. vii. 16, Jesus saith, "My doctrine," or teaching, "is not mine, but His that sent me. If any man will do his will he shall know of the doctrine whether it be of Deity, or I speak of myself," and in ch. xii. 49, "I have not spoken of myself, but the Father who sent me; He gave me a commandment what I should say, and what I should speak." The rule of the apocalypse is the same—the Eternal Wisdom speaking through Jesus, himself become spirit in being begotten and born of the Spirit from among the dead.

It is the Eternal Spirit, then, who, through Jesus, says in Apoc. xxii. 16, "I am the Root and the Offspring of David, the bright and morning star." The Spirit, apart from Jesus, could not say this. The Spirit is the Root of David, because David and all mankind sprung from the Spirit who created them; but apart from flesh and blood, He was not "the Offspring" of David. It was necessary for the Spirit to become flesh of Judah and David's line, as John teaches in ch. i. 14, to become "the offspring of David." When he raised up the dead body named Jesus, he transformed it into spirit-body. This became the Bright Star—the bright particular star—of that galaxy of stars pertaining to that morning when "Israel shall do valiantly"; and the wolf, Benjamin, shall devour the prey; and the Beloved of Yahweh shall dwell in safety by him, shall cover him all the day long, and he shall dwell between his shoulders—Deut. xxxiii. 12.

The Bright and the Morning Star, then, the Eternal Spirit glorified in

Jesus, promises to give the morning star to him that overcomes. In other words, that he shall become a glorified constituent of the "One Body," when it is adopted at the manifestation of the Sons of Deity—Rom. viii. 19-24. He will, then, be a star pertaining to the Millennial Dawn—a morning star; for " they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, in the olahm and beyond "; or, as Jesus said, " Then shall the righteous shine forth as the sun in the kingdom of their father"; which belongs to " the Olahm and beyond "—Dan. xii. 4; Matt. xiii. 43. The redeemed will then be, in the aggregate, a Cloud of Morning Stars, " equal to the angels," themselves " the Morning Stars that sang together, and the Sons of Deity that shouted for joy," when the corner-stone of earth's foundation was laid by the Eternal—Job. xxxviii. 7. We look for the Bright and Morning Star from heaven, that he may "change our vile body and fashion it like unto his glorious body "—Phil. iii. 21; and we know that "we are now the Sons of Deity, and that when he shall appear we shall be like him "— I John iii. 2. This is equivalent to saying we shall be Morning Stars —stars that come forth as dew from the womb of the morning, shining in all the glory of the resurrection state—I Cor. xv. 41; Ps. ex. 3.

Of all the Stars of the New Heavens, Jesus will be the brightest; for in all things it is the Father's will and pleasure, not only that all the fullness shall dwell in him, but that he also shall have the pre-eminence. "There is one glory of the Sun," and that is his; and "there is another glory of the Stars," and that is the glory of his brethren individually; and "there is another glory of the Moon," and that is the glory of his companions collectively. As his Bride, they "look forth as the morning, fair as the Moon, clear as the Sun, and terrible as an army with banners "—Cant. vi. 10. He that overcomes, to him it shall be given to be one of these—a splendid one sparkling in the glory of the great and fearful Name of Yahweh Elohim.

Self Examination

An Exhortation by Bro. Roberts

It is probable that everyone now present feels as Peter expressed himself on a different and much more interesting occasion:

"Lord, it is good for us to be here."

It is refreshing—it is tranquillizing—it is improving, to come together and surround the Lord's table and break bread in memory of Him, and to unite our thanksgivings and prayers and praises to Him who is not only the creator of heaven and earth, but the God of Israel and the God and Father of our Lord Jesus Christ. This appointed assembly on the first day of the week is always an occasion for renewing strength for the conflict in which we are engaged. Let us this morning complete its edifying and purifying power by making it an occasion of self-examination.

We may take the interval since our last breaking of bread as the basis of process. We have had a six days' battle—six days of experience common to man in his present evil state—six days of mortal occupation mixed with care and watchfulness and endurance. These six days are all gone, never to return; and we are here to look back upon them and sit in judgment upon them. How do they look? Each man must make the survey for himself. There will come a moment when the whole of our life will lie in the rear in the same way. There will come a gathering much larger and very different from this, when the

aspect and character of the past will be the very question for consideration, as effecting the standing and destiny of the thousands upon thousands there assembled in the presence of the presiding brother into whose hands God has committed all judgment. The present occasion differs from that in this, that while on that occasion, the account will be closed and the die cast, and the review serviceable only for a decision, on this occasion the review may be useful in helping us to change the position of the account if need be.

How then do the past six days appear in our eyes? Have they been all we could have wished them to be? There is a short answer to this. It is impossible at present that our days can ever be entirely what we should desire; it is impossible in the nature of things. It is well to know this. Some failing to recognize or remember it may carry a heavier burden than they need. They may feel as if the amount of earth-cleaving they experience is inconsistent with the relationship of a child of God; and under this feeling they may abandon effort and give themselves up to despair.

The impossibility arises from the fact stated by Paul in the chapter read this morning (Rom. vii.), that in the flesh dwelleth no good thing; that there is an ever-present law in our members warring against the law of the mind and bringing us into captivity to the law of sin (verse 23), resulting in a distinctly developed conflict in which the man of God has to say (yea. with a feeling of wretchedness—v. 24) that he cannot do the things that he would, and that things that he disowns in his mind he finds himself compelled to do. Let us realize what this means, for a good deal of our comfort, and perhaps to some extent, our success in the struggle depends upon being able to discriminate between constitutional sin (or sin that dwelleth in us—verse 17) and that overt and willful sin which will exclude from the Kingdom of God. Many illustrations might be given of the thing Paul means when he says:

"What I would, that I do not, but what I hate, that do I" (verse 15).

Let one suffice for all.

It is the will of God that we be in a state of continual memory and love towards Himself. It is contrary to His desires concerning us that He should ever be out of our mind, or that we should ever abandon the attitude of adoration and thanksgiving and dependence. It is not to His mind that there should ever be cloud or dimness. Now bearing in mind that whatever is opposed to His mind is sin, how do we find ourselves in this matter? Is it not according to our utmost and strongest desire that we should always have God before us? that the vision of His Being should never fade a moment from our eyes? that His praise should be continually in our heart and lip? and that His will should at all times be the potent and delightful magnet of our wills? There can be but one answer to these questions on the part of those who have been begotten of the Word. David's declaration will be the declaration of every one who has become with him members of the family of the Lord God Almighty: And what is that?

"As the hart panteth after the water brooks, so panteth my soul after Thee."

The love of Jehovah and the love of Jehovah's testimonies will be in every true brother and sister (when fully developed at all events) as it was in David. But can we realize the aspirations of our hearts in this matter? Are we always in the sunshine of His full memory and love? Are there never times of exhaustion and blank? What about tired nature at the end of the day? What about the irritating and perhaps exasperating pre-occupations of the rough-and-tumble business life many of us are compelled to lead? Is it not the case that oftentimes, we are ashamed of our own weakness and disown the moral chaos

to which we find ourselves reduced in the struggle? There is probably not one brother or sister present in whom these questions do not evoke a painful response.

You look back upon "the last six days, and perhaps you are distressed at the amount of this kind of experience you have had. Well, do not be too much distressed. If you are wretched on account of it, Paul felt the same, saying:

"Oh, wretched man that I am; who shall deliver me?"

He was able to thank God at the prospect of deliverance through the Lord Jesus Christ, and you must fall back on the same consolation. So long as you disown that which is inseparable from the weakness of this sin-clogged nature, you will not be responsible for it; that is, it will be forgiven you if you ask, if your prayer is backed by the Lord Jesus.

"who ever liveth to make intercession for us."

And as to whether he will back our prayers, that rests with him. It is a question depending upon our state with regard to that other department of sin which relates to our deliberate acts. All men are alike with regard to certain constitutional incapacities; they differ in those states and actions that depend upon volition. No man, for example, can keep awake all the time. Saints and sinners are the same when asleep; but let them awake, and you see the difference. There are other matters like sleep; they affect our fitness for divine service, but they do not affect our responsibility, because God is just. The things that in this sense we do which we would not do "are no more I, but sin that dwelleth in me," and for this we shall be forgiven; but if our actions—and action depends upon affection—if our actions are contrary to what God desires, then none of our sins will be forgiven, and an unforgiven man cannot enter into the kingdom of God.

Each intelligent mind will be able to supply the other matters and cases to which Paul's rule of no-will sin applies. Wherein the last six days have been beclouded by these, make confession and supplication to the God of all grace through our Lord Jesus, and He will hear and forgive and help. Peter was forgiven, because Christ prayed for him, and Christ prayed for him because his denial was a sin of weakness and not of will. His affection and his will were all towards the Lord. He was sincere when he said: "Lord, I will follow thee to prison and to death," as was shown by the fact that he did so follow Christ to prison and to death afterwards. But when, after a night without sleep (except the few minutes snatched in the garden of Gethsemane), in the darkness and in the cold, he saw Christ, whom he thought invincible, given up to the will of his enemies, it was not wonderful that in the presence of a challenge which meant possible arrest and death, he denied that he knew the Lord. It was only for a moment. At the third "challenge he "went out, and wept bitterly."

He disowned his act, and took the attitude to receive forgiveness. It was very different with the case of Judas. He deliberately planned his Lord's betrayal for the sake of making money. When his plan succeeded, and he saw the Lord in the hands of his adversaries, he likewise experienced a revulsion of feeling; but it was the revulsion of despair. He went and hanged himself. He knew the justice of the words of Christ: "It were good for that man if he had not been born."

The two cases may stand for an illustration of the two classes of sin—the one that may be forgiven, the other that cannot. The important question to consider in our self-examination is: How stand we with regard to the department of will and purpose?

Let us look at the past six days in this light. In the midst of the weakness and the gloom, what points of light are there? Upon what things can

we place our finger which we did deliberately with a view to the Lord's will? Some may say:

"Well, the fact is, I cannot put my finger upon any such points. I have been so worried and perplexed with matters pertaining to the present life that I cannot remember one thing that I can say was deliberately done with a view to the Lord's will." It is doubtless distressing where a brother feels like this. Still, even in this case, matters may not be so bad as such a brother may feel. Has such an one not refrained from evil at least? Has he not behaved justly and honorably in his transactions? Has he not withheld himself from malice and retaliation of evil? Has he not preserved his mouth from the taint of blasphemy and evil speaking? And has not all this "eschewing evil" been the result of "the fear of God before his eyes?"

It is something for a man to "cease to do evil," even if he has not yet as thoroughly as he desires learnt to do well. Of course, it is not enough to refrain from doing evil; we are likewise commanded to "do good " ; but there are degrees of attainment, and if a man cannot yet show so large an account as he would desire under the latter head, let him thank God for having been enabled to attain so high a point under the former. Perhaps the man in question may rejoin:

"But I have not refrained from evil; I have been hasty and unkind of speech, and my actions have not been without spot." What is to be said in the case? The Scriptures have only one kind of advice for such:

"Confess your sins and forsake them."

Such are promised mercy. "Repent," in the sense of "Reform," is the standing exhortation of Christ to the seven ecclesias of the lesser Asia, which stood for all, in every place and age having ears to hear. Return not like a dog to its vomit. Yield not to the evil environment of the present evil world. Overcome the world. " He that overcometh" is the man to whom the promises are made. And how are we to overcome? John the beloved disciple, supplies the answer:

"This is the victory that overcometh the world, even our faith"
(1 John v. 4).

And whence derive we this faith? Another apostle, even our beloved brother Paul, answers:

"Faith cometh by hearing, and hearing by the word of God" (Rom. x 17).

Hence, the most valuable advice that can be given to everyone feeling specially beset by the difficulties of life is to give themselves to the reading of the word. Let it be daily, for our need requires this; let it be methodical, otherwise it will not continue daily, but will by-and-by die off before the power of circumstances. Let it be by the Bible Companion, because hundreds upon hundreds in all parts of the world are reading on this plan, and because it has been found in the experience of a quarter of a century to be practicable and advantageous for the purpose in view. If the experience of the past six days lead you to resolve to give the daily reading of the scriptures a compulsory place in the coming six days and all that are to follow, your experience will not have been in vain.

And obeying this apostolic exhortation to

"desire the sincere (that is, the unadulterated) milk of the word that we may grow thereby."

you will come by-and-by to be able to indulge in a better retrospect than the mere regret of things done that you would not and the omission of things that you would. By-and-by you will be able to think of this and that which you did distinctly for Christ's sake; that is, of things done from that sense of duty to Christ and the Father which you have derived from your daily and prayer-accompanied readings of the holy oracles. Even if it is nothing better than the giving away of a poor piece of paper like a Finger Post or a pamphlet, you will be able to say to yourself:

"Well, I cannot do much, but I have done what I could ; and what I have done I have done with a view to the duty which I owe to Christ, for what other object can I have in inviting my neighbour's attention to the glorious truth concerning him?" But you will go higher than this as you make progress. You will remember the commands which say:

"Do good unto all men as you have opportunity."

"As ye would that men should do unto you, do ye even so to them."

"Be kind to the unthankful."

"Avenge not yourselves."

"Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

"Abstain from every form of evil."

"Keep yourselves unspotted from the world."

"Hate even the garment spotted with the flesh."

"Walk in wisdom towards them that are without."

"Be followers of God."

"Walk worthy of the vocation wherewith ye are called."

"Be ye holy."

"Whatsoever ye do (even to matters of eating and drinking), do all to the glory of God."

Under the power of these commandments you will be able to look back upon any six days, and say:

"Such and such a thing I did purely out of consideration for my neighbour. If I had followed my own feelings I would not have done it. Such and such a thing I did purely because I would be kind to the undeserving. Such and such injury I refrained from resenting because and only because Christ has forbidden it. Such and such a habit I did not indulge in, though the world thinks it all right, because I could not reconcile it with the Lord's command to be clean from all defilement of the flesh and spirit. Such and such a public pleasure I refrained from because and only because I would practice, and help my brethren to practice, that nonconformity to the world which Christ enjoins, and to lead that life of sobriety and godliness and denial of pleasure and separation from the world which he commands."

These things you will be able to rehearse to yourself without Pharisaic complacency. The recollection of them thus will be but that answer of good conscience towards God, without which, in some measure, no man will be able to stand without shame before him at his coming. It is those who in these things serve Christ that will have all those other things forgiven which are due to their constitutional weakness—both things done and things omitted. A man who allows "sin to reign in his mortal body, that he should obey it in the lusts thereof" (Rom. vi. 12), is without hope: for the end of these things is death (verse 21). Forgiveness is not for those who are reprobate to every good work, but for those only who, by obedience, seek to work out their own salvation amid the fear and trembling of this whole clouded state. It is only "if we walk

in the light," that "the blood of Jesus Christ cleanseth from all sin" (1 John i. 7).

We cannot recall or alter the six days that are gone. They have taken their place in the archives of the ages. But the six days to come are ours in a certain sense. To a certain extent, we have the making of them. What is the decision of wisdom in the case but to

"redeem the time because the days are evil."

Turn away your ear from those who would counsel slackness in this matter. No good was ever done by this class of counsel. The writings of the prophets and apostles are our patterns.

"If any man speak, let him speak as the oracles of God."

If the prophets and apostles counsel slackness, if they say "Beware of being too strait laced," if they are on the side of taking it easy and indulging in pleasure and conforming to the world, then we shall be safe in the same line of precept; but if we find that they always (without exception) advise men to take heed to fear lest they come short—to be in the fear of the Lord all the day long—to be as Christ was—to be as God—to pass the time of our sojourning in fear—to crucify the old man—to walk in the narrow way—to follow after holiness—to agonize to be saved—I say if that be the style of scriptural precept (and who shall deny it ?) then our wisdom as ephemeral earth-horns, invited to the mighty emancipation purposed in Christ, is to reject all contrary counsel from whomsoever proceeding, and to walk in the narrow way that leadeth unto life. Many are in danger of missing this way through supposing it consists of "doctrines" merely. "Doctrines" in this sense are in their place indispensable, but there are other doctrines without which the doctrines of man's mortality and the earth-location of the kingdom are of no use whatever. "Doctrine" means teaching; and apostolic teaching comprises more than a teaching of what man is, and what God purposes to do.

"The grace of God that bringeth salvation hath appeared," not only teaching that Christ is coming and that man is subject to death, but "teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world," while looking for the coming (Titus ii. 11-13). The teaching that deals only with the mortality of man and the coming of Christ, and omits the teaching that "we should be holy in all manner of conversation," will be found at last to be valueless as the sounding brass and the tinkling cymbal. It is, of course, pleasanter to be-easy; it is more agreeable to wait on inclination and encounter as little self-denial as possible in the process of trying to be saved; but to what is the favour sometimes shown to such a policy traceable? Distinctly to the mind of the flesh. The carnal mind is enmity against God: it is not subject to the law of God; and yet it likes to contemplate the idea of salvation. This is why Moody-and-Sankeyism is so popular. As a sister recently observed with reference to the oppositions of this class to the Truth: "They don't like the doctrine of obedience; they like to be told they have only to believe, and may smoke until they are sent for to heaven."

But we have not so learnt Christ. Christ has called us to obedience—to a stringent obedience—even to the extent of

"purifying us unto himself a peculiar people, zealous of good works."

And what if the path is narrow and the discipline severe? Is not the country beyond broad and beautiful? Is not the freedom for which the discipline is preparing us, great and glorious and everlasting? In many senses, we can say with Paul:

"THE SUFFERINGS OF THIS PRESENT TIME ARE NOT WORTHY TO BE COMPARED WITH THE GLORY THAT SHALL BE REVEALED IN US."

Obedience is the great lesson of the faith. It is the one great feature of

the house of Christ. It is the one simple test by which his friends are to be known, and by which they will be chosen and confessed in the day of his glory. Christ is "the author of eternal salvation to all them that obey him."

Editorial

THE INFLUENCE OF DOCTRINE UPON CHARACTER.

The influence of doctrine upon character is very real; indeed, there can be no true holiness of character in the sight of God, apart from right doctrine. In other words, true holiness has its foundation in right belief. That is the Scriptural order of things. First, belief (doctrine, or teaching); second, obedience—beginning in baptism, and leading to holiness of character. That order may never be reversed; it allows of no variation.

It would, no doubt, be thought quite ridiculous by even the religious people of the world to suggest that to hold wrong doctrine is to be in bondage to sin. It is, however, perfectly true. Paul is very emphatic in regard to this; to the believers in Rome he wrote:

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness.

But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." (Rom. vi. 17, 18, 22.)

If we carefully follow the apostle's argument here we shall find it is to prove that there is no true holiness of character apart from right doctrine, or stated in opposite terms, to hold wrong doctrine is a form of sin. This may not be popular, but it is true.

As a specific instance of the influence of doctrine upon character, we may consider the teaching of the Scriptures concerning the nature of man. Man is a mortal, or dying creature; related to death as a consequence of sin, which is the transgression of God's law. Adam and Eve, our progenitors, disobeyed God's law, and death followed, and as Paul again says to the believers in Rome:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom. v. 12).

Is there anything in these facts for man to be uplifted about? Is there here any room for conceit and boastfulness or human pride? By no means!

Abraham had the right sense of this matter; he was filled with feelings of humility and abasement in the sight of God, as the record tells us :

"Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." (Gen. xviii. 27.)

Abraham here exhibits true meekness, which is an important element in holiness of character. Of what was it the outcome? Surely of right doctrine, for if Abraham had held the view of man's natural immortality, he could not have expressed those meek and humble sentiments. He could not truthfully have said: "I am but dust and ashes." A man who claims to be in the present possession of immortality puts himself, in a measure, on an equality with God.

Job also leads our thoughts in the same direction; speaking of man's insignificance in comparison with God, he says:

"Behold, he taketh away, who can hinder him? Who will say unto him, What doest thou?"

"If God will not withdraw his anger, the proud helpers do stoop under him.

How much less shall I answer him, and choose out my words to reason with him?"

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

For he is not a man, as I am, that I should answer him, and we should come together in judgment" (Job ix. 12-14, 20, 32).

These expressions of true humility were the outcome of Job's understanding of man's sinfulness and mortality, and the effect of that understanding is to throw us entirely on the mercy and forgiveness of God. Of ourselves we are nothing! Our hope is only in God. As says the Psalmist:

"Out of the depths have I cried unto thee, O Lord: Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?"

But there is forgiveness with thee, that thou mayest be feared" (Psa. cxxx. 1-4).

Here is an exhibition of the same spirit of meekness and self-abasement which is well-pleasing in the sight of God; it all springs from a true appreciation of the doctrine of man's mortality, and the consequent unreliability and uncleanness of the flesh.

The same influence of true doctrine upon the character of the individual is illustrated in Paul. Writing further to the church at Rome, he said concerning himself:

"For we know that the law is spiritual: but I am carnal, sold under sin.

For that which I do I allow not; for what I would, that do I not; but what I hate, that do I.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death " (Rom. vii. 14, 15, 21-24).

Paul spoke by the Holy Spirit, and here is his description of the unreliability and the uncleanness of the flesh. Here is true doctrine, or right teaching; what was the effect of this true doctrine on the mind of the apostle? It was to produce a state of humility, and a recognition of the fact of our complete dependence upon God, as expressed by himself in the words:

"I thank God through Jesus Christ our Lord."

The doctrine of the resurrection provides another illustration of the influence of right teaching upon character. I Cor. xv. is devoted to the subject of the resurrection of Christ, the foundation doctrine upon which all our hopes rest. We believe that Christ rose from the dead, and that he is coming back to the earth again, and that he will then raise the sleeping saints. In this chapter is a considerable portion of the evidence upon which we believe these things. What effect should the doctrines so forcibly here expressed by the apostle have

on our characters? The apostle defines it thus:

"Therefore " (because of this doctrine, or teaching, which we believe) " my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord " (I Cor. xv. 58).

It is the same Bible truth; belief is the only acceptable basis of holiness; there is no true holiness apart from a correct belief of the things of God as revealed in His Word. It is the influence of doctrine upon character, so often expressed in the simple form, belief and obedience.

————— W.J.W.

Notes by the Way

OLDHAM, WIGAN AND PEMBERTON.

The British Isles stand out as a beautiful park, uprising from the deep blue sea, enclosed with spacious harbours, delightful coves, fertile shores, rugged and rifted rocks, and girdled with roaring waters ; all affording a variety of scenic attractions that no other travel experience can efface from the memory. These comprise a world by itself with great and busy cities, numberless gardens and countless rural delights.

While its soft landscapes gladden the heart and please the eye and its populous and cosmopolitan cities educate us from all exclusive-ness and excessive individualism, yet traveling through this eminently historic and thickly settled land of our sires is no easy errand for an home-born American, but the further we go, the more varied becomes our experience; everything is so different-like.

With all these variations of scenery, the country is comparatively small, Canada being 39 times as large and the United States 26 times as big as the British Isles.

Compared with the diversified scenery of the country, the people themselves are almost equally diverse in both speech and temperament. So when we visited Oldham, Wigan and Pemberton we noticed in this region of the country a marked difference in dialect from that of London, and in both of these districts the people find our accent equally different and possibly difficult. Notwithstanding these differences, we found our dearly beloved brethren and sisters—those in our fellowship, all speaking "the same thing," being—

"perfectly joined together in the same mind " (I Cor. i. 10).
having been

"All taught of God—as the truth is in Jesus" (John 6, 45; Eph. iv. 21).

In Oldham we were the guests of brother and sister Wm. Cockcroft and family of Werneth, a pleasant residential section of the city. Oldham is mainly an industrial centre, bro. Cockcroft himself being a manufacturer of confections, conducting a wholesale business. Some of the streets of the city are steep and rather narrow and bear queer names.

Many of the houses in the industrial section are visibly affected by slow-consuming age, indicating that Oldham is really "old" and flourished in the days of yore. We were, however, reliably informed that Oldham received its odd name from a famous ancient family whose genealogy can be traced back for centuries. The age of the Truth in Oldham is not so easily determined,

however, it is there, and has been for some time.

We spent a very pleasant day and evening with the believers. Among those we met were our bro. A. Geatley, an ardent industrialist in the work of the Truth, and bro. and sis. Heyworth, who were making diligent enquiry concerning relatives in Seattle, U.S.A.

Leaving Oldham, we travelled via Manchester to Wigan and Pemberton in the genial company of bro. and sis. Cockcroft, who proved very helpful by the way.

The American visitor in Britain finds another marked difference in the customs of railway travel. We found it very difficult sometimes to ascertain whether a particular train at a platform was the one we were looking for.

Passengers are left very much to their own devices. No particular care is taken to see that they get on board the right train. Being unable sometimes to get reliable information at the booking office, our only resource was to enquire of a passing official or porter, and if he happened to know he would direct us aright.

As to the station you wish to reach, if you have a sharp eye you may detect the name of your station on a small board sign as the train rolls into the station. If you fail to catch a glimpse of this sign-board, you must poke your head out of the window or alight from the train and enquire of a passing guard or porter, if you have reached the station sought for, or if you should change trains at that point to reach your destination. The tickets are collected not on board the train as in America, but at the gate or exit from the station.

The place so familiarly known in the United States and Canada as the ticket office is in Britain styled the booking-office, and the American depot is known as the station. If you should enquire for the depot, you would in all probability be directed to a railway storehouse.

The official known in America as the conductor is seldom found on board the train in Britain, but nearly always at the station where he is designated as the guard.

The long central aisle "coach" of American trains is rarely seen in Britain. The cars are built with separate sections, holding six or eight persons, some riding with face toward the engine and others backward. The right to open or shut the window is regarded as vested in the person sitting next to it, facing the engine, who usually endeavors to please all or the majority of those occupying the section.

The smoking nuisance in these compartments seems to be regarded as "the proper thing," both men and women indulging in the use of "the Indian weed" with the result that the smoke becomes as dense as a London fog, while the pungent titillating fumes have a choking effect, causing even the smokers to cough. By diligent search we found a compartment where the pleasing sign "No Smoking" was displayed. This section, however, would only hold eight at the most, and when all were seated there was not even standing room.

In America, we're happy to say, this is reversed, and invariably the "search" is for the "smoking car," where the offensive odour is confined.

WIGAN THE SITE OF A ROMAN FORT.

The present site of busy Wigan was once an old Roman fort called Coccium, and numberless perishing generations of men and women have chattered and jabbered in its old Roman streets ere the Danes and Anglo-Saxons came.

It was not until A.D.1246, in the reign of Henry III., that Wigan became a parliamentary borough.

The town is famous for its cannel coal, and the mines employ a large proportion of its 100,000 inhabitants. Being connected with Manchester and Liverpool by canals, and the London, Midland and Scottish Railway, its immense production of coal not only supplies its many local foundries and varied industries, but also the enormous cotton factories of Manchester, while large export shipments are made via Liverpool.

Like Manchester its streets are for the most part paved with stones, and the rumble of the heavy traffic over these makes it exceptionally noisy, as well as very rough for both buses and taxies. The street cars seemed to be the smoothest moving conveyances to ride in.

These densely populated manufacturing districts are seldom visited by tourists because the towns are smoky and sometimes a bit gloomy. Nevertheless Wigan was deeply interesting to us, as a revelation of the social conditions and habit of a large portion of the vast population of Lancashire, who make no pretensions whatever in order to create a fine impression, but stick closely to their work.

This spirit of giving all diligence to business in industrial Wigan seems unhappily to be more or less forced with the major portion of workers, and unaccompanied with that dignity of labour that should be maintained in all the other avenues of life.

However, with our beloved brethren, it is not so. As clay differs from clay, though the dust be the same, so it is with our brethren as workers in Wigan. They endeavour to exhibit the varied excellencies of the Truth in all the walks of life, and they have left a lasting impression upon many of their visitors of hard work cheerfully performed under difficult circumstances:

"Not with eye service, as menpleasers, but in singleness of heart, fearing God" (Col. iii. 22).

They are also quite enterprising in the service of the Truth, having under contemplation the erection of a building suitable to their ecclesial requirements.

During our short visit in Wigan our comfort and entertainment were well looked after by the two brethren and sisters Barton, who lived under the same roof. We were quite "at home" in the cheerful and cozy little upper room which was assigned to us, and where, after a refreshing sleep, we were promptly awakened in the early morn, by the clattering footsteps of the miners in their iron-clog burdened wooden shoes upon the stone pavement beneath, as they wended their way to the mines.

We had two good meetings with this interesting body of believers, the first on Sunday morning in the hall where they regularly meet in Pemberton, an important district of Wigan; and the second on Sunday evening in a much larger hall where the public lecture was delivered.

The attendance and attention at both meetings were all that could be desired, and the brethren appeared well pleased with the results of their labours for the day.

From Wigan we journeyed onward to Edinburgh and Glasgow, our chief objective for the time being Motherwell.

B. J. D.

The human race are but the raw material with which God is working out His own purpose with the earth. "After the counsel of His own will." This purpose is formed in wisdom, and involves a time to work, and a time to refrain from working: Human material to be used and human material not to be used : which explains to us every arbitrary limitation in the working out of His plan. The men that come not within the plan pass away like the beasts that perish—without hardship, without injustice, without issue or trace of evil left behind.—(Nazareth Revisited.)

"Knowledge shall be increased"

When Daniel sought to know the time of the end the answer given to him by the Angel of God was exceedingly clear (as recorded in Daniel xii.).

Prophecy gives, it is true, a broad view of the onward march of the divine purpose, but its details are best understood and appreciated after the event. Who, for instance, could have foreseen the Great War of 1914 and foretold the manner of deliverance that God had devised for the Holy land? Yet we all knew perfectly well that the deliverance and the British protectorate would come. We did not know how! Hence Daniel is told of the sealing of the book until the time of the end and with that "time of the end" is associated "increase of knowledge" and running (of many) to and fro. Now, while it may easily be that knowledge of the unfolding of prophecy and of God's truth is referred to as part of the phenomena of the last times of the Gentile era, yet possibly this is discounted by the fact that while the Truth was recovered in 1845 and blossomed forth strongly in the fifty years following, yet to-day it is rapidly fading away and many of those who once held faithful watch are either asleep in the literal sense or in the spiritual sense. Certainly also for Christ's present disciples there is not much running to and fro, comparatively speaking. Their activities are restricted by their service. But in the general sense no two sentences could more appropriately describe the peculiar characteristics of the present age.

Who among us fifty years ago even dreamed of the progress made in the realms of knowledge by human minds? Look at the developments of electrical energy and mechanical contrivance. At that time there were very few telephones of any kind; now we have personally talked clearly across the world to the Antipodes. There was not a single motor-car; we were rebuked less than thirty years ago for traveling along the London Road at St. Albans on a bicycle at about twenty miles per hour, and not a single tarmac or other dustless road of similar character existed.

Fifty years ago there were no underground railways, no ferroconcrete buildings, no "sky-scrapers," no lifts, no steel frame buildings, no arterial roads, no petrol pumps, no aeroplanes, no electric railways or tramways, no poison gas in war, and no " tanks."

No steamer had anywhere approached the speed of the Mauretania, now almost a "back number." Hardly a house had a bathroom.

There was no "wireless" telegraphy and none of that modern invasion of the devil—broadcasting; I say "invasion" because he has even invaded the homes of the brethren and sisters as no newspaper or "voice" was ever able to do.

The world is simply full of new mechanical ideas, and this great accession of knowledge has not led men to God, but merely to a time of trouble

such as never was. Progress is the modern Juggernaut riding over its helpless and prostrate worshippers—willingly helpless.

Minds are void while hands are full. Men are doing away with time and space and madly rushing to and fro like ants in a suddenly smashed anthill. No rest and no peace anywhere. What might have been a blessing to man is turned into a curse.

Earth's face to-day is scarcely recognizable when compared to that it bore but a short half-century ago. The prophetic word we now see clearly is a perfect description.

The danger to the faithful ones of God to-day and to their work lies in allowing the madness of our times to affect their course. Those are wise who stop to think; who become spectators rather than participants in the torrent of present-day "progress." They will deal wisely and quietly with the instruments of travel and of knowledge now so much within their reach and will remember that the mark of all use and service should be that which God puts on his horse's bells (Zech. xiv. 20).

_____ G.H.D.

The Resurrection of the Dead

In "Christendom," as it is termed, or the "Christian World" generally, the doctrine of the resurrection is practically dead; it does not believe in it. Its Salvation, and way of Salvation, not only renders such unnecessary, but really precludes it. The innate paganism of its constitution has eaten the doctrine as a gangrene out of its system ; and the parrot-like use by its priests and ministers of Scriptural phrases relating to the resurrection is a mere "face-saving" hypocritical performance. In fact, it has practically become a matter of "Christendom" versus the Bible; or man's conception of " Salvation," and "way of Salvation" and God's; the former rooted in unbelief, born of "ignorance of the Scriptures and the power of God" and the latter so simply, clearly, and forcibly enunciated, as to make it an unequivocal challenge of acceptance or rejection to clear and honest reason.

Who can reasonably withstand the force of this affirmation in view of the following testimony?

First, by our Lord Himself: "He that believeth on me though he die (said he), yet shall he live" (R.V.). "And he that liveth (or is alive when I come) and believeth on me shall never die." "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth."

Second, the Apostle Paul: Here is one specially chosen to turn men "from darkness to light, and from the power of the adversary unto God " (Acts xxvi. 18). And his message of hope was: "That there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 15). And he exclaims (Chap. xxvi. 8): "Why should it be thought a thing incredible with you, that God should raise the dead," and the whole force of this exclamation is brought home to us, by another exclamation of the apostle's: "Have I not seen Jesus Christ our Lord"? And what reasonable man can doubt it—if he read with honest heart, Luke's account of Paul's conversion, together with the subsequent history of his experience?

These thoughts well pondered will help us to look at, and think of, the resurrection of the dead as a coming reality; and to visualize the fulfillment of Job's words: "In my flesh shall I see God."

What a prospect, dear brethren and sisters! And will it not literally

astound, and startle the world presently?

Now for the evidence of the prophets and Psalms: The Spirit of Christ in the Psalmist suggestively asks the following question (Psa. Ixxxviii. 10): "Wilt thou show wonders to the dead? Shall they that are deceased, arise and praise thee?" (R.V.). Although the question is not directly (or immediately) answered, the matter is not left in doubt; for one by the same spirit is led to exclaim: "Thou wilt not leave my soul in the grave" (Psalm xvi. 10); And again, "Thou wilt redeem my soul from the power of the grave" (Psalm xlix. 15). "I shall be satisfied when I awake with thy likeness" (Psalm xvii. 15).

What again could be more plain, or easy of comprehension than the words spoken through the prophet Isaiah: "Thy dead shall live; my (the Spirit's) dead bodies shall arise. Awake and sing, ye that dwell in the dust . . . the earth shall cast forth the dead" (Chapter xxvi. 19), R.V.

Further, the angel sent to Daniel (probably Gabriel) was permitted to speak openly, and quite clearly of the resurrection of the dead. "Many of them that sleep in the dust of the earth shall awake," said he (Daniel xii. 2). But its actual elaboration remained for Christ and his apostles. Life and incorruptibility by a resurrection from the dead was brought to light in the gospel they preached; and was illustrated in the "Divine assurance given to all men by the resurrection of Christ himself.

Here we have our Heavenly Father's declared way of working "wonders" with His dead, prior to making those that please Him equal unto the angels to die no more.

He Has made his purpose and intention in relation thereto so clear and plain in His word as not to remain in the category of uncertainty. It is there to be received, or rejected; to be believed and thus give Him glory, or to be denied, and thereby make Him a liar. The latter our religious contemporaries do.

Notwithstanding such plain testimony, we have men from Plato and his kin, down to Sir Oliver Lodge, etc., struggling their hardest to get rid of death, by every subterfuge imaginable; trying to make it appear what it is not; to belie its reality, and thus hiding God's salvation and the way thereof. Death, however, goes on mocking them, and will do so until the moment comes, for all their foolishness to explode and to vanish as swiftly as the mists before the rising dawn. "What a shame producing "eye-opener" will this be for all the Balaamites, with their distinctive garbs of pride and arrogance!

Should we not, in utter detestation of the whole system of fraud, let our constant and earnest prayer be: "It is time, oh Lord, for thee to work, for they have made void thy law" (Psalm cxix. 126).

And again: "Oh let the wickedness of the wicked come to an end, but establish the just" (Psalm vii. 9). Yes, that the just (or righteous) may be established in the political heavens, and the earth be full of Jehovah's praise and adoration.

Dear brethren and sisters, we are on the eve of the most soul-stirring event of human history; a certain and startling phenomenon spoken of as a "wonder" in Daniel xii.—the actual "resurrection of the dead," and the world around us totally oblivious of the fact: and consequently talking, and writing the most consummate rubbish about the "missing link," and a "million years' old fossilised skull!"

What a prospect! A soul-rousing thought indeed! Oh, let us make an effort to realize it as a fact, and picture to ourselves that which certainly is just ahead of us; and there will be no faltering, or slackening of our grip of the hope set before us in the gospel. Let us try to visualize the prospect, and by mental

vision look at the galaxy of stars that will then appear, the God-chosen members of the human race, to which the righteous of this generation will be introduced as eternal companions; the great, and victorious, captain of our salvation actually there, to enhance the situation—He having "come forth" to "serve them" in a very real manner. The newspapers may aver that "the land (given to them by covenant) is barren; that its fertility has been drained into the sea," yet, God's word will prove itself true: "That the wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose."

Having Daniel's faith and hope in these things, and knowing by "books" as he, that the time for the great event under consideration has arrived, and that its accomplishment is due; should we not, as the prophet, set ourselves to earnestly pray for it in view of our godless surroundings; adopting the Spirit's forcible language, just quoted from the Psalms, as the basis of our prayer? It would appear that the edict of Ezra i. 1 closely followed Daniel's earnest prayer of chapter ix.; therefore, if we are earnestly desirous (as men of faith) of the "Resurrection" in our day, and we pray accordingly, may not a similar coincidence obtain? We cannot say; but we are free to think that it might be so.

But this is a digression. To return to the subject of our discourse: how is it that we do not individually talk of it more among ourselves? Is it because of a natural feeling lurking in our hearts of its seeming impossibility? It does strike poor finite human incapacity, as such; to think of a large host of people of past ages gone into nothingness, and apparent oblivion, appearing suddenly again in the land of the living, does necessitate a staunch faith, and confidence in the Word of God to realize it. To visualize an actual introduction to those we have so often read about; to Job, for instance, and other Old Testament worthies. Nevertheless, God has said (as we have seen) that He will produce the "Wonder," and He will; we may have absolute confidence in His purpose and power to accomplish it. All latent feeling of unbelief that would tend to dull, or choke our faith, let us thrust from our hearts, and avoid as we would a plague, and try in our conversation to help each other to stimulate imagination, and thus make it more easy to visualize the great event now immediately confronting us.

God has said it, and He will do it. "The dead in Christ shall rise first." Therefore all that slumber within "the bonds of the covenant," and be responsible to it, will at the voice of the Father's Strong Angel, stand forth. And the living in Christ will be the first to behold such (apart from the Angels).

A study of I Thess. iv. 15-17 will reveal this fact.

Let us as God's favoured ones, to whom He has revealed "His secret," try to mentally look at the picture! Dead men alive again; a few of them, probably, seen first by us; and afterwards a huge host. The Great Central One of the Day will be there—the One whom Paul says he saw; and we cannot reasonably doubt him. Abraham, Isaac and Jacob will be there; so will Moses, Noah, Samuel and David; and, as we know, a great company of others we have never heard of; what a joyous response to the call, "Awake and sing ye that dwell in dust!"

God is preparing a situation, dear brethren and sisters, and this is His way of producing a people for the situation: that He may come upon apostate Christendom "as a thief."

The end of the "Times of the Gentiles" has arrived; and "Distress of Nations, with perplexity already obtain." The gentile "Heavens and earth" will presently pass away with greater "noise" of thunder than that of the Jewish Commonwealth. Its "Sun and Moon" will verily be darkened, and vanish in "Blood and fire, and pillars of smoke" (Joel ii. 30). Figurative language, but

presaging much.

The Jews themselves, as a people involved in God's maturing coup, are now doing a providential work for Him, and know it not. They see not His hand: but we do. It is a preliminary work for the open manifestation of His hand, at the crisis so graphically pictured in Ezekiel xxxviii. 17-23: " Thus saith the Lord God ... it shall come to pass in that day when Gog shall come against the land of Israel . . . that my fury shall come up into my nostrils " (R.V.). . . . " In that day there shall be a great shaking in the land of Israel." A shaking that will produce terror upon both man and beast dwelling upon "the face of the earth"; and by this great manifestation of power, God will "sanctify himself," and "Magnify himself," and " Make himself known in the eyes of many nations " for a permanency. What an exhibition of indignation in vindication of His outraged majesty!

The priest-ridden and dark-minded nations of Europe will regard the occurrence as an unusual convulsion of nature only; and will therefore disregard the words of the second Psalm: "Be instructed ye judges of the earth." They will not know that it is the standing up of "The Great Prince" for the "Children of Daniel's people."

We see the maturing situation ; let us therefore endeavor to realize that the dead must rise first; and then the nearness of the great event will force itself home to us ; for it is the first thing of the adventual program.

This being so, the Apostle Paul's interesting and important question presents itself (important as to doctrine, interesting as to detail), I Cor. xv. 35: "But someone will say, How are the dead raised, and with what manner of body do they come?" (R.V.).

With regard to doctrine, it is certain that the dead spring forth (or as Dr. Thomas puts it) are "sprouted" mortal. They could not otherwise receive in body "good or bad" (II. Cor. v. 10); or reap as a "man soweth" (Gal. vi. 7). Our Lord clearly taught also that the "good" come forth to " life," and evil-doers to "damnation"; which could not be so if the dead were raised other than mortal. Neither could "This mortal put on immortality"; or "This corruptible" "put on in corruption."

Not with certainty or safety can we dogmatize upon the "interesting question of detail." Still, we may hazard thoughts for consideration. It has been said by some: "That we begin to die, immediately we begin to live." This may be true in cases; but certainly is not true as a general principle." Dying thou shalt die," was not intended thus to be understood. There is the beginning, flow, and ebb of life; but palpably these do not begin together. The view that we would suggest for thought is this: That death, being a process of decay—it would be more reasonable to assume that this process begins with the ebb of life. We arrive at maturity, and decline begins; grey hairs appear, etc. Death working in our members brings about dissolution of being; sometimes quickly, other times slowly—but the result is the same. Here the problem interests. To what stage in the process will the deceased one be resuscitated in the resurrection to mortal life? If descent to the tomb be in old age—i.e., in a worn-out decrepit condition, will the individual so emerge therefrom; or will he be restored to the condition obtaining at the crisis of maturity? There are, we think, good reasons for assuming the latter. Firstly, the Angels of God's power (who are spoken of as having experienced "good and evil "— Genesis iii. 5, 22) have in no case in which they have appeared to man been described as venerable old men ; but the word " young "is used in the only case in which a designation as to age is vouchsafed (Mark xvi. 5). Secondly, there is the matter of reward, and punishment to be thought of; a restoration to a state (or

condition) of decrepitude and faded "desire" would seem to materially interfere with the latter; a "second death" in such a case would only be a second relief; and would appear to leave no place for the "few or many stripes" threatened (Luke xii. 47-48). However, we will not pursue this point further: God's wisdom is infinite, and "His work is perfect." "All his ways are judgment: a God of truth and without iniquity, just and right is he " (Deut. xxxii. 4).

When the supreme moment arrives, what is the first thing that obtains? Our Lord sends forth his angels, for the severance of the righteous from the wicked: "Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God (Elohim) is judge himself" (Psalm 1. 5-6; Matthew xiii. 49; xxiv. 42-51).

Not much reflection will be necessary here to enable us to see that there must be simultaneous (or concomitant) relays (as it were) in regard to this "general assembly" (Hebrews xii. 23); as the enlightened of past generations are gathered together with the dead and living, concurrent with the thrilling event of the "King's coming in to see the guests" (Zephaniah i. 7; Matthew xxii. 11).

The momentous epoch of judgment having arrived (Rev. xi. 18), several questions intrude as to the eventful time, and are sometimes asked by brethren and sisters; such as: "How will the announcement of our Lord's arrival be made; and by whom? Shall we see those who have been raised from the dead first, or those by whom they have been so raised? We are not informed. The writer suggests the possibility (or even probability) of the former: "Go your way and tell" (not "His disciples and Peter" but the brethren of your ecclesia) "behold I will see you there again." We will, however, not attempt to dogmatize upon this point.

Further questions are also propounded: shall we, "the quick and the dead," know each other when the latter are called forth? How will the varied circumstances of the eventful time be arranged, as to existent debts; and other business arrangements, and entailments? Again, what about dependent friends; children of God's people—especially the young and infantile? In regard to the last of these questions, bro. Roberts' remarks in the December "Berean" may in part here be repeated: " There is no revelation (he says) as to what will be done with the children of those who are called away to judgment when Christ comes. . . . God has always shown respect to the friends and dependents of those who belong to Him. . . . Considering also that the time will have arrived for the first thorough taking in hand of the human race with a view to their blessedness in Abraham . . . there is every reason to expect that the docile relations and dependents of the people of God will be offered an asylum in the East, where the work will for some considerable time be confined. They may be among the strangers, etc. (Ezekiel xlvi. 22-23)." Further we may add: Can we think that the One who was compassionate to the children and infants of the Ninevite sinners, will be regardless as to the welfare of the offspring of those in Christ? Impossible!

Inspiration we think settles the inquiry as to our seeing, and knowing each other—i.e., the living and dead when the latter are brought forth (I Thess. iv. 16). "The Lord himself" (says the apostle) "shall descend from heaven with a shout (or strong voice)... And the dead in Christ shall rise first. Then we (the living) shall be caught up (away) together with them in clouds to meet the Lord."

The "being taken away together in clouds," involves association first, and if those of our generation be thus brought together, what is to hinder recognition? Features (whether younger or older) are generally recognized.

Operations will be very wonderful, but yet very real and natural.

"Taken away in clouds" (not in a "cloud"—the general assembly" will constitute the "cloud of witnesses"). Do not the words "In clouds" mean in communities, or ecclesias? Let us discard the "Wesleyan" notion of literal earthquake and lightning-like procedure. God is a God of "order" and wise arrangement; and will not be the "author of confusion." It is not to be supposed, that He will stir the whole of English-speaking society to its depth to begin with: that would interfere with His intention to come upon "Christendom" "as a thief."

These thoughts bear upon all the circumstances of the time, as to business arrangements, and entailments; and here we leave things, and in conclusion turn our attention to the more important personal aspect for all, that of readiness or the reverse. The signs of our Lord's coming that are graciously given to us, speak most loudly, nevertheless his appearance will be sudden. "Behold I come quickly (or suddenly)." Blessed will those be who have been wise and are ready. John the Apostle heard their exultation nearly two thousand years ago (Rev. vii. 12-17; xix. 5-7). What a wonderful and remarkable exhibition of divine infinity, that enabled the apostle to dramatically listen to the result of joy, not yet experienced! What a seal of inspiration!

We must not close without a word as to the converse. Associated with this "exultation" of the time, we have been told, will be great distress. The Judge pictured the same several times, as with "gnashing of teeth"—"weeping, wailing and gnashing of teeth." Let those of us who are inclined to falter; or to say "Our Lord delayeth his coming," ponder this; turn again, and change our minds.—"The Lord God is merciful and gracious, long-suffering, and abundant in goodness and faithfulness" (R.V.). "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord. And he will have mercy upon him, and to our God, for he will abundantly pardon" (Isaiah Iv. 7).

J. BELLAMY.

Nehemiah

In Bible history we have examples of faithful men and women in every conceivable circumstance in life, and always having their energies used for the benefit of others. This fact is based on a divine principle clearly enunciated by the Apostle Paul in Romans xiv. and also I Corinthians xii. In the worldly order of things the converse is true, for in the main people in the world are entirely obsessed with a desire to ensure their own personal well-being irrespective of the welfare of others. Service in the Truth is of an entirely different character, for not only does it produce good results for the individual concerned, but it also reacts for the benefit of others. Nehemiah is a case in point. A captive at the court of an alien king, and occupying an important position in the king's household, he was downcast owing to a report which had reached him concerning the piteous condition of his countrymen in Jerusalem, and more especially as concerning the state of the city itself.

Viewed from the merely human point of view, there was no reason for Nehemiah to trouble himself over the matter. Doubtless his position in the king's service was a comfortable one, but the prayer of all God's servants through the ages has been for the peace of Jerusalem, and Nehemiah was

troubled in spirit. Being of the right mind, he "prayed before the God of heaven" (Neh. i. 4). His prayer was not merely an outpouring of words without meaning, but it was based upon a complete recognition of the principles on which prayer is acceptable to the Father. "Remember, I beseech thee, the word that thou commandest. ... If ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and bring them unto the place that I have chosen to set my name there" (Neh. i. 8-11). Nehemiah was in tune with the divine purpose, and full of faith he followed the admonition contained in Isaiah Ixii. 7 to "give Him no rest, till He reestablish, and till He make Jerusalem a praise in the earth."

The effect of Nehemiah's anguish was reflected on his countenance, with the result that the king asked for an explanation. This immediately threw Nehemiah into a state of great mental perturbation, but he courageously gave the reason for his trouble, with the result that the king asked him what he desired to do. Nehemiah's mental state can now be better imagined than described, and in his dilemma he tells us he prayed to the God of heaven. This act of prayer must have been almost instantaneous, but how effective is the fervent prayer of a righteous man. God does not require long wordy petitions, for He knows full well what is best for His children, "For the Lord God is a sun and shield: the Lord will give grace and glory": no good thing will He withhold from them that walk uprightly" (Psalm Ixxxiv. 11) and "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will" (Prov. xxi. 1). Nehemiah's fortitude resulted in his obtaining authority from the king to visit the city of Jerusalem and put in hand the work of rebuilding the walls thereof.

The state of affairs was distressing in the extreme, but Nehemiah did not pine over the trouble. He immediately commenced to put matters right, willingly sacrificing the luxurious surroundings of the Persian court, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. xi. 25). It is so with all who are rightly exercised in divine things. Men and women of faith do not seek for ease and comfort in the present order of things. They well know that the faithful servants of God are always outcasts with the world by reason of their strict separation from its affairs. Had Nehemiah adopted a self-complacent attitude the work of rebuilding the walls might not have been accomplished and he would have retained a position of personal comfort, but what of the future? The inspired apostle tells us that to live in pleasure, is in reality to be dead (1 Tim. v. 6).

Nehemiah's visit was not heralded by any flourish of trumpets or noisy show, for he tells us, "the rulers knew not whither I went, or what I did" (Neh. ii. 16). Having formulated a plan of action based upon a personal inspection of the conditions on the spot, he told his countrymen of "the hand of God, which was good upon him" (Neh. ii. 18). There were those, however, who scoffed at his proposals, but his answer was a crushing one. "The God of heaven, he will prosper us" (Neh. ii. 20).

On the work being commenced every individual was appointed to perform a specific duty, and the lesson ought not to be neglected in these days. It is fitting that all things should "be done decently and in order." The routine duties of ecclesial life must of necessity be allocated to certain individuals if the work of the ecclesia is to be truly effective. The welfare of the ecclesia depends very largely upon the harmonious and Christ-like spirit in which the work is effected. In Nehemiah iii. 5 we are told that the Tekoite nobles "put not their necks to the work of their Lord," but from verse 27 of the same chapter

we learn that others of the same family "repaired another piece." Thus, while some were either too proud or too lazy to work, others performed more than their allotted task. So in every age, some are dissatisfied with their immediate surroundings and being continually in a state of spiritual distemper, "put not their necks to the work of their Lord," while others are "always abounding in the work of the Lord." In verse 12 of this same chapter we are told that Shallum was assisted by his daughters, thus indicating that work in God's service is uniformly available for every member of the household, male and female alike.

With such a lot of willing helpers the work went on with great rapidity, much to the disgust of the adversary, who set out to hinder progress by scoffing at the amateurish style of the workmanship; nevertheless Nehemiah says "we made our prayer unto God" (Neh. iv. 9). It is peculiar to the work of the Truth that it is performed in the main by people who in the worldly sense are not adapted for the work. An apostate Christendom has a very highly developed system of education for its leaders. Not so in the Truth. The servants of God in every age have been, mostly, men and women of humble birth and lacking in social standing, but they never lacked the essentials of good character in the sight of God, viz., an intelligent appreciation of the mercy and love of the Father and faith in Him. In Christ's day the taunt was "Have any of the rulers believed on Him?" The prophets and apostles, with few exceptions, were of lowly circumstances in life, and the same remarks are true as concerning the latter-day revival of the truth. Dr. Thomas and bro. Roberts did not possess any of the popular hall-marks which are supposed to entitle one to a hearing with the multitude. They possessed something of far greater intrinsic value—namely, a wholehearted determination to know, and to help others to know the whole counsel of God, and not only so, but to make it a rule of daily life.

Internecine strife soon set in among the people, for many of them had been reduced to a position approaching to slavery due to the oppression of the nobles. Nehemiah by example and forcible words, was able to alleviate the distress of his brethren and thus is shown the value of personal example to others, for it was within the power of Nehemiah to have obtained many amenities in his position of governor.

The adversaries finding that Nehemiah was not to be thwarted by ridicule altered their tactics and invited him to a conference outside the walls of the city. Incidentally, ridicule is one of the adversaries most potent weapons. Few are able to withstand the scoffs and jeers of the so-called learned of the day. It is very easy to be side-tracked by an array of high-sounding phrases, but the one and only true test is "To the law and the testimony, if they speak not according to this word, it is because there is no light in them" (Is. viii. 20). Nehemiah's answer to Sanballat and his colleagues with reference to their invitation is worthy of note. "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you" (Neh. vi. 3). Nehemiah was not to be turned aside from his work of rebuilding the wall. Ezekiel (viii.) was taken in vision to Jerusalem and saw a terrible state of affairs among the leaders of Israel focalised under the symbol of the wall which had been breached. The whole of our energies should be organized with the one object in view of preserving intact the wall of the Truth. We are not even in the position of Dr. Thomas and bro. Roberts. In their day the wall was broken down, and to a large extent the very foundations were obscured, but like faithful Nehemiah they cleared away the rubbish of apostasy and revealed the foundations still firm and intact—the Bible, the wholly inspired and infallible word of God. The wall has been rebuilt in spite of many invitations

from modern Sanballats to confer outside the walls of the city, and faithful watchmen will remain on the wall and not go down into the plain.

On completion of the work, Nehemiah caused the book of Moses to be read to the people and enforced the cardinal principle, "that we would not give any of our daughters unto the people of the land, nor take their daughters for our sons" (Neh. x. 29, 30). The state of affairs in natural Israel depicted in the latter portion of Nehemiah (xiii.) was terrible in the extreme. The Sabbath was profaned, alien marriages had been so numerous that many of the children "could not speak in the Jews' language" (v. 24). There would have been no alien marriages had there been an entire absence of fraternizing with the alien. It is well to remember that although we are compelled to obtain the necessities of life by laboring side by side with those who have no regard for God or His purpose, friendship with the world is a voluntary act of sinfulness on our part, and is no less so no matter what specious arguments the carnal mind may invent to condone the offence. Ever and anon in our study of the Bible we are confronted with the fact that separation from the world is a fundamental principle in the process of making ready a people for the Lord.

"Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. xvi. 15).

C.W.

The Sixth Trumpet

(Western Section)

Continuing our study of the Apocalypse, we turn from the East and in Chapter XI. follow the operations of the sixth trumpet or second woe in its Western phase. In the East it resulted in the scourging of apostate Christendom and the fall of Constantinople before the four Angel powers from beyond the Euphrates, and in the West, in the fall of the tenth part of the City after a great earthquake and subsequent reign of terror during which Christendom, so called, again suffered for its blasphemy and cruelty towards God's witnesses.

John in the vision before us is commanded to "rise up or awake, being made the subject of a symbolic resurrection. From this position he looks back over the past as a representative of the one body and is enabled to give in detail their experiences and sufferings. Our bro. Dr. Thomas states that "this is a notable feature in all prophetic oracles—namely, the primary statement of the end to be established as the result of, or consequent upon, the details immediately to follow." "First in design, last in execution, is the order of the Apocalyptic visions." A notable example is that found in verse 15 of this chapter where it is said: "the Kingdoms of this world are become the Kingdoms of our Lord," the resurrection and judgment not being referred to until we reach verse 18, an illustration of the end being introduced before the events which necessarily precede it.

John was given a "reed like unto a rod" and commanded to measure the temple of God. By a reference to I Cor. iv. 21 we learn that the use of the rod (rhabdos) indicates affliction for the temple of God (II Cor. iv. 16) and the Christ Altar worshippers at the hands of their enemies. These are incensed by the exposure of "their murders, sorceries, fornications and thefts" so retaliate with the sword and imprisonment as the vision shows. We recall the exhortation which sustained our brethren in those troublous times "beloved, think it not strange concerning the fiery trial which is to try you— but rejoice

inasmuch as ye are partakers of Christ's sufferings." For "if we suffer with him, we shall also reign with him." Our brethren therefore lived as becometh saints, earnestly contending for the faith, and by so doing aroused the hatred and vengeance of the people in whose midst they dwelt. We cannot fail to notice the separation of Israel after the spirit from the world. The Court of the Gentiles, consisting of the Mother of Harlots and her rebellious daughters, adorned with the name of blasphemy and presided over by the Bishop of Rome, was cast out as being fit only for destruction, for " the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever," and these latter are found only in the ranks of the Saints who have come out and remained separate.

The downtreading of the Temple worshippers was controlled by God and was to be limited to 42 months or a period of 1,260 years as reckoned in prophetic times taking a day for a year on the basis of Numbers xiv. 34. It commenced when the Bishop of Rome was "appointed head over all the Churches" in or about A.D. 608. For many years the Bishops of Rome, Alexandria and Constantinople had contended for the premier position, but it was left to the Emperor Phocas, a murderer and usurper, to bestow the honour upon Boniface III.

Gregory had previously stated that "whoever adopts or affects the title of Universal Bishop has the pride and character of Anti-Christ," but Boniface welcomed and accepted it. It is now stated in a work on the "supreme authority of the Pope"—"we define that the Holy Apostolic See, and the Roman Pontiff possess the primacy over the whole world," causing us not only to recall Gregory's condemnation, but that of the Apostle Paul in II. Thess. ii. 4. As a mark of appreciation a pillar was erected to Phocas "For the innumerable benefits of his piety, and for the quiet procured to Italy and the preservation of liberty."

(To be continued).

Land of Israel News

"The Perpetual Fund for Israel" (Keren Kayemeth) has lost its appeal against being assessed for income-tax on the ground of its being a charitable association. The Court of Appeal finds that its primary object and function is the acquisition in perpetuity of land in Palestine as the inalienable property of the Jewish people for the purpose of settling Jews on that land. This, they say, cannot be held to be a charity. (Reported in The Times, May 22nd.)

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At the banquet given in honour of Lord Cecil at the Anglo-Palestine Club, Dr. Shiels reiterated the oft-repeated assurance that it was the intention of the Government to keep Britain's pledge to the Jewish people. (New Judea, May, 1931.)

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The Keren Hayesod has collected over £4,400,000 since its inception up till March 31st.

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The first shipment of potatoes from Palestine to England has arrived "in good condition and fetched excellent prices."

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Employment conditions are now much better and it is expected that the depression will end in the near future. There is considerable building activity in Jerusalem, Tel-Aviv, and Haifa.

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Commenting on the increase of imports and exports for 1930 (in spite of the great depression all over the world) a Palestine correspondent says: "Few are the countries which could nowadays pride themselves on such facts as an unbroken growth of commerce and industry and of an increase in the purchasing power of the population."

* * *

An attack on a party of Jews near Haifa resulted in the death of three, and four others were severely wounded. The murderers have not been traced.

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It is foretold that Israel are "to dwell safely" at the time of the Northern invasion. Thus it is fitting that British protection should be adequate. We learn that "Immediately after the riots a military garrison of two battalions of infantry was restored and has since been maintained in addition to the Royal Air Force units previously in the country." The strength of the British Police personnel has also been increased from 212 to 570.

I WILL REMEMBER THE LAND.

Signs of the Times

RUSSIA AND BRITAIN. Russian events are again finding considerable prominence in the newspapers, and so closely identified is her progress with the signs of Christ's coming that we need not apologize for introducing the subject so often. It is plain that her Five-Year Plan for the reorganization of the country is likely to succeed, and the alarmed Continental nations are at a loss to know how to combat her enormously increasing strength. "What, asks the Man in the Street with some sagacity, is the good of talking about disarmament, with Russia armed to the teeth?" (News Chronicle, June 3rd).

It is stated that the enormous works of construction entailed by the Five-Year Plan have led to the total abolition of unemployment, although in 1929 there were nearly 2,000,000 on the Labour Exchange registers. To-day, "the mills, factories and construction jobs have absorbed the last on the list and are demanding more." (Moscow News, May 14th).

Further, in harmony with prophetic requirements, the hostility between Russia and Britain is increasing, in spite of endeavors on the part of the British

Government to preserve the peace. A general review of the international situation was delivered at the Sixth All-Union Soviet Congress held in Moscow on March 8th, in which it was stated: "The Soviet, Government is compelled to warn the Soviet Congress of the necessity of devoting special attention to the development of the situation in Great Britain. . . . the imperialist circles in Great Britain must be recognized as the direct organizers of the fresh intervention planned against the Soviet Union, the direct organizers of the fresh World War."

We may trace even further the development of events in the fact that for the first time in history the U.S.A. recognized "Empire Day." Will the U.S.A. be amongst the "young lions" referred to in Ezek. xxxviii.?

The activities of Lord Beaverbrook in the Daily Express against British participation in the League of Nations further illustrate the fact that British interests are tending to drift away from the Continent, and, instead, towards the English-speaking nations of the world. Lord Beaverbrook in defending his attitude, in a letter to the News Chronicle, says: "Our choice must be between Europe and the Empire. We are following the wrong road. My hope is that as soon as possible we shall abandon it and take that which is indicated alike by our traditions and our national future" (June 2nd).

Of course there is in many quarters a great outcry against such plain speech; but doubtless many are beginning to see how inevitable Britain's isolation is, and that before long she must abandon her European commitments. The contention of the Daily Express is in perfect harmony with the Divine plan when it declares: "Britain's destiny is with her own League of Nations—the British Empire. Britain's destiny is with that other great English-speaking country, the U.S.A. The heart of the British Empire is in London, not Geneva" (April 30th).

The picture is completed when we observe the amazing influence which France has on most European matters to-day.

"France is the master. France has captured the League, lock, stock and barrel. Geneva is nothing more than an adjunct to the Quai D'Orsay" (Daily Express, May 12th). It is stated that "Poland, Hungary, Czechoslovakia, Bulgaria, Austria, Yugoslavia" are joined together in a network of political intrigue, "tied to France by chains of gold." Another paper refers to her "unparalleled stranglehold"; another to her as "the most aggressive imperialist power in Europe."

At the 1931 Soviet Congress in Moscow it was stated that "It is not without a reason that the French Government invariably refuses to sign the non-aggression pact proposed by us as if the abolition of the danger of war were not in the interests of the French Government."

Thus in these few extracts, selected from many which have been published in the papers since our last article, we see how plainly the affairs of Russia, Britain and France are developing in the manner we have so long anticipated. It is very certain that we are on the eve of a grave crisis in world affairs. The Pope has not improved matters by his encyclical stating that "no good Catholic can be a true Socialist," and denouncing Communism as a "pernicious error." Indeed, the Pope is already having experience of the troubles incidental to his assumption of "Sovereignty" in the serious anti-Papal riots in Italy.

Already Britain is having considerable trouble in retaining her influence in Egypt. "Hostility to Britain has never been more intense." Is this not a situation we should expect, seeing that "Ethiopia and Libya" are with the King of the North (Ezek. xxxviii. 5)? "He shall have power over all the precious

things of Egypt "(Dan. xi. 43).

We may surely agree with the Soviet leader, who declares: "1931 is the critical year," for it is certain we are seeing amazing developments of the signs which tell us that our redemption draws nigh.

W.J.

When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Ecclesial News

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

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

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

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

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

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

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

BEDFORD. — 53, Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.. Thursdays: Bible Class, 7.30 p.m. We desire to express our grateful thanks to the donor of £10, which will be used in the best way possible in the service of the Truth. Although the attendance of the stranger at our Sunday evening meetings is very small, we still plod along and keep "The Light" burning with the assistance of brethren from Avondale Hall and elsewhere; and we are encouraged in the knowledge that the present indifference to the things of the Truth is a sign that this present order is about to pass away. We are pleased to report that our little meeting has increased in numbers by the addition of sis. Margaret Milroy, formerly a member of the Croydon ecclesia, who is now residing in Bedford. We have been pleased to have the company of the following visitors, who have met with us at the Table of the Lord:—sis. Singleton (Clapham), bro. Roythorne and sis. Young (Bishop's Stortford), sis. Jeacock (St. Albans), sis. Burton (Dunstable). We also extend our grateful

thanks to the following brethren for their faithful labours amongst us by way of exhortation and lecture: brn. E. A. Clements, M. L. Evans, T. Wilson, C. O. Owen (Clapham), A. Cattle (Putney), S. Jeacock (St. Albans), S. Burton (Dunstable).—W. H. Cotton, Rec. Bro.

BRIGHTON.—Athenaeum Hall, 148, North Street (Room A). Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.15 p.m. Wednesdays: Bible Class (same hall as Sundays, Room B), 7.45 p.m. With pleasure we report the company and assistance of brethren G. H. Denney (Holloway), C. R. Crawley (Luton), W. Webster (Seven Kings), D. Jenkins, and W. R. Mitchell (Clapham). We are encouraged by the attendance of a few friends at our lectures, one or two being particularly interested. We have welcomed to our memorial feast: sis. V. Westley, sis. Walpole, sis. Jenkins (senior), sis. Ramus, sis. Crumplen, bro. and sis. Tarling, bro. and sis. L. Evans (all of Clapham), sis. Quelch (Worthing), and sis. Warner (Luton). We cordially invite all our brethren and sisters who may be on holiday in or near Brighton during the summer to meet with us, that we may be mutually benefited and encouraged on our road to the Kingdom.—J. D. Webster, Rec. Bro.

FALMOUTH (Cornwall).—5, Mayfield Road. We invite all brethren and sisters of like precious faith to the Breaking of Bread at 3 o'clock on Sunday afternoons if any are passing this way or are nearby, and assure them of a hearty welcome. We are staying here for at least twelve months on account of bro. Richards' health. With our united love to the brethren, bro. and sis. A. Richards.

LONDON (Clapham). — Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road}. Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. On May 10th we had the pleasure of assisting William Harry Ross (formerly Church of England) to put on the name of Christ in the appointed way. This immersion is the fruit of the Wandsworth effort and is encouraging to those who carry on the lectures in that district. For convenience our new brother will meet with those of like precious faith at Putney and we commend him to their care. On May 17th we baptized Charles Jesse Jackson (formerly neutral). We pray that both of our new brethren will be found worthy of eternal life in the day of Judgment. We gain by removal from Croydon, bro. W. R. E. Davis, bro. J. Wood, sis. A. F. Wood, sis. L. M. Wood, and bro. F. Wood, also sis. M. Bird from Plymouth. Theecclesial and Sunday School Outing to Hampton Court and Bushey Park will take place, if the Lord will, on Saturday July 4th and a cordial invitation to be present is extended to all brethren and sisters in fellowship. We have been pleased to welcome the following visitors at the Table, namely: — sis. Eva Potier, bro. and sis. C. F. Evans (Brighton); bro. W. Southall (Birmingham); bro. Ell (Colchester); sis. Parsons, bro. and sis. Crowhurst (Croydon); sis. Cuer (Horns Cross); bro. G. H. Denney (Holloway); sis. Flood (Luton); bro. Furneaux (Margate); bro. and sis. Martin (Northampton); sis. Hoskin (Porthleven); bro. and sis. Ellis (South Wales); sis. Pritchard (Seven Kings); bro. and sis. Penn (Welling); bro. and sis. Browning (Nairobi, Kenya Colony); bro. and sis. Crowcott, bro- G, Crowcott, sis. McKee (Detroit Mich. U.S.A.)— F. C. Wood, Rec. Bro.

LONDON (Holloway). — Sundays: Manor Gardens Free Library, 11.15 a.m. and 1 p.m. Thursdays: London College, 409, Holloway Road, 8 p.m. We are pleased to report that one more has responded to the call to "Come out," making another addition to the Family of God, by the baptism of Mrs. Mary Louise Morgan, which took place at the Tottenham Baths on May 12th. Our new sister is niece to sis. E. H. Bath, and we are encouraged by this addition to our membership. Our hope and prayer is that she with us may obtain "the end of our faith even the salvation of our souls." — Geo. H. Lethbridge, Rec. Bro.

LUTON. — Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Sunday School, 2.45 p.m. Thursdays, 8 p.m. We omitted in our last intelligence to acknowledge the receipt of £10 for the furtherance of Our Father's business in this place. We are grateful for this help and hope to use it as faithful stewards in a manner pleasing to our elder brother, as well as the anonymous donor. It has given us great pleasure to welcome around the Table of the Lord bro. Raymond Hodge (Plymouth), brethren James and Eve (Southampton), bro. J. Hodges (St. Albans), sis. Stansfield (Nottingham), bro. and sis. Brooks and sis. Ethel Moorhead (Clapham), and brethren Jenkins, Lindars and Doust, also of Clapham, the last-named in the capacity of serving brethren whose labours were much appreciated by us all. — A. H. Phillips, Rec. Bro.

MANCHESTER. — 15, Middlewood Street, Harpurhey. On April 5th bro. and sis. Mellor, of Ashton, and the Oldham Meeting, rejoiced me very much by their presence at the Table of the Lord. And on May 10th bro. Mellor, bro. Nicholson, and bro. and sis. Hargreaves were with me in the remembrance of Him who died to set us free. Then on May 17th bro. and sis. Nicholson came to my house and we had the pleasure of being taken in a motor by bro. Butterfield to Oldham to the meeting for the breaking of bread, and being brought back afterwards. It was refreshing to see our dear bro. F. G. Jannaway once again, especially as I missed him last year twice when I was at Clapham, he being away lecturing. It helps one to realize, in some small measure, the reunions that will take place amongst those who are found worthy of acceptance at the Lord's return, a never-ending theme of delightful anticipation, for which we hope and pray and patiently wait, with joy, if yet with fear. Your brother in hope, Geo. J. May.

NEWPORT (Mon.). — Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month), 2.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to announce that on May 17th we had a visit from Dudley of bro. T. Pearson, bro. Allen and sis. Allen. Bro Allen gave us the word of exhortation, and bro. Pearson lectured in the evening; the words spoken by our brethren were very much appreciated by all present. We regret to report that our bro. and sis. G. Morse have moved to Cardiff, on account of our brother's employment being there; they will be in isolation, but it is their wish that they still remain members of this Ecclesia. Anyone visiting Cardiff and wishing to call upon our brother and sister please note their address is: "Rose Villa," 2, Pentre Gardens, Grangetown, Cardiff.—D. M. Williams, Rec. Bro.

NEW TREDEGAR (Mon.).—Workman Hall.—Greetings. We take this opportunity to report that we have changed the time of the meeting for Breaking of Bread to 6 p.m. We also thank our anonymous brother for his gift

of £10 for the master's service. We continue to distribute literature, and 100 "Bible Advocates" every month, but there is no response. It is, however, very encouraging to read that there are some fruits elsewhere for the labours of the brethren. We pray that God will yet bless us and our efforts, and enlighten some more of those that are in darkness.—T. Davies.

OLDHAM. — Guild Room, Greenacres Hill Stores, Greenwood Street. Breaking of Bread, 10.40 a.m. Sunday School, 2.45 p.m.; Lecture, 6.30p.m. Wednesdays: Bible Class, 7.30 p.m., Mechanics' Institute, Manchester Street, Werneth. We are again very pleased to announce that one more has put on the saving name of Christ and thus entered the race for Life Eternal. We immersed Eric Aston on Tuesday, May 19th, after a very satisfactory interview. Our new brother is the only son of our sis. Aston, and a member of our Sunday School, and we hope and pray that he may run well, ultimately gaining a place in the Kingdom of God. We are all thankful to our Heavenly Father and rejoice with our sis. Aston for this further fruit of our labours together. We have welcomed to the table of the Lord bro. May and bro. and sis. Nicholson of Manchester, sis. Elston of Nottingham, and bro. Jannaway of London, who was with us in the Truth's labours and also gave a special lecture on "Britain and Russia — War Inevitable in Palestine," on Saturday, March 16th, when we had a fair attendance of strangers. We are thankful for his labours and practical words of exhortation at the breaking of bread.—W. Cockcroft (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 to withdraw from bro. Fred Lea and sis. Lottie Lea, who have joined a meeting not in our fellowship. We are, however, pleased to report the return of bro. J. Goulton to the Lord's Table. Our bro. has ceased companionship with the world and its allurements, and, after repentance, seeks the company of those brothers and sisters who prefer the Truth rather than the fleeting pleasures of this evil world which will ultimately result in death. On Sunday, May 24th, we were pleased to welcome at the Lord's Table bro. W. V. Butterfield, of Oldham, whose services were much appreciated in the work of the Truth. We have also had a visit from sis. D. Jannaway, of Southport. We are pleased to acknowledge the sum of £10 from an anonymous donor; we greatly appreciate this gift, which we shall endeavour to use in the best possible way in the furtherance of the Truth in this district. Please note that the undersigned has been appointed Recording Brother.—B. Littler.

REDHILL. — Rees Rooms, Warwick Road, Sundays: Breaking of Bread, 11 30 a.m.: Lecture, 7p.m. Greetings in our Master's name. Our ecclesia had their usual Bank Holiday outing on the Reigate Hills at Whitsun, and quite a large number of brethren came from Clapham and Welling, etc., and an enjoyable time was spent, the day being perfect, thanks to our Heavenly Father for His goodness to us children of men. The usual outing on the Hills will be held (God willing) on August Bank Holiday. We wish to record our grateful thanks to a brother who has sent us £10 for the work of the Truth in this district, and it will be faithfully spent in that direction. We are still proclaiming the glorious gospel here with the help of brethren from Clapham, etc., and we are extremely thankful for their help. We are distributing 500 leaflets monthly; results are disappointing, but surely it is the last day, so we cannot expect great increase, but with God's help will keep doing the Truth's work until the end.—

W. H. Whiting, Rec. Bro.

SOUTHEND-ON-SEA.—68, Cumberland Avenue (buses from L.M.S. railway station pass top of turning to Bamstel Lane). Breaking of Bread, first and third Sundays at 6.15 p.m., or oftener by arrangement. Since last writing we have been glad to welcome sis. A. H. Allwood from the Clapham Ecclesia, who we hope will meet with us in future as her work is now in Westcliff-on-Sea. We are very grateful for these little additions, and what was at one time isolation is now a little meeting of nine. As, however, most of the work falls upon one, our little meeting would much appreciate, and undoubtedly the Lord would reward any willing workers who could spare the time for a trip to Southend to give us the word of exhortation and the pleasure of their company. We are within an hour's run by train from London, and there are also buses from North London through Ilford, etc., to Southend, so that we are easily approachable. Will those who are desirous of doing a good work, even if an unobtrusive one, note our words and respond in the spirit of love. Sis. Williams, of "Ferndale," Leigh Park Drive, Leigh-on-Sea, wishes me to say she can accommodate any brethren and sisters who are wishing to spend a holiday in our district.—Wm. Leslie Wille, 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. As announced last month, we have commenced our series of special lectures, and so far we are grateful for and encouraged by the attendance of the alien; there are quite a few who are interested, and we hope they will continue in their interest. We had the company of bro. E. A. Clements (Clapham) on May 24th, who gave us the word of exhortation and lectured at night when we had six strangers. On May 29th we had the company of bro. Frank Morse and sisters Phyllis Squire and Edith Stock of Clapham, bro. Morse exhorting us at the memorial table. We wish to thank those brethren for their kindly help in ministering to us words of comfort and encouragement on the road to the Kingdom.—James Hy. Morse, Rec. Bro.

WELLING. — Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; School, 3 p.m.; Lecture, 6.30 p.m. Thursdays, 8 p.m. If the Lord will, we hope to hold our Sunday school tea and outing on Dartford Heath on Saturday, July 11th. Tea will be at 4.30 at the tea rooms, by the gravel pits at the top of Swan Lane, Crayford. Green Line buses from Ascot to Dartford stop at the bottom, and there is a frequent service of trains to Crayford station. We again express our thanks for an anonymous gift of 10s. "for the poor of the flock." We look back upon the past with thankful hearts, realizing that the good hand of our God has been upon us, and although outnumbers have been depleted, yet we have been able to carry on the work of the 'Truth. The response to the invitation to hear the Truth for the past few weeks has been nil, but we realize" this is no excuse for slackness; we pray for strength for further efforts so that it may be said of us: "he did what he could." The lectures at Plumstead Common attracted some strangers, and if the Lord permit further efforts in that direction may result in someone finding the pearl of great price. Our visitors during the past month have been: sisters Atkinson, Sowerby senr., Doris Sowerby, N, Kitchen; and brethren H. T. Atkinson, L. J. Walker (all of Clapham), sis. Cuer (Horns Cross), and bro. G. J. Barker (Holloway). We thank brethren Barker, Atkinson, L. J. Walker, and E. W. Evans for their valued assistance both in exhortation and lecture.—Percy G. Kemp, Rec. Bro.

WELLINGTON (Salop.).—The outstanding event of interest during the past month was the Fraternal Gathering held on Whit Monday, when we had the company of 42 brethren and sisters representing the Ecclesias at Birmingham, Crewe, Dudley, Great Bridge, Leamington, Nottingham and Pemberton. Our Heavenly Father blessed us with fine weather and many of our visitors were able to include a journey to the Wrekin, one of Shropshire's historic landmarks, and at this time of the year in particular, the centre of a beautiful piece of country. At holiday times this spot is the rendezvous of crowds of people from the surrounding districts, and as we view them journeying thither, enjoying a brief respite from their toil, we are reminded of the time when " many people shall go and say, ' Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob '." It was with a view to helping our brethren and sisters to keep this glorious prospect in view that the Fraternal was arranged, and we all felt that our object was achieved. We spent a most upbuilding and profitable time in contemplation of "The Ecclesia of the living God." The subject was divided into four sections and dealt with by brethren W. Southall, J. B. Strawson, T. Phipps and R. Barton respectively. We felt indebted to our brethren for the faithful words of exhortation and pray that we may keep in mind the many helpful thoughts. These opportunities of meeting together to reflect upon the wonderful and mighty issues to which, in the mercy of God, we stand related is one of the greatest blessings of this our pilgrimage Zionward. It was a real joy to us to have the privilege of entertaining so many brethren and sisters and we felt amply rewarded for what effort had been made. Our testimony for the Truth continues although we see at present little fruit to our labours. During the past month we have been assisted by brethren B. A. Warrender (Birmingham) and R. Barton (Pemberton), whose faithful ministrations we deeply appreciate. We have also had the company at the Memorial Feast of brethren T. Hughes (Dudley) and P. Barton (Pemberton), sisters Hughes, Meese (senr. and junr.), and Osmond (Dudley), sisters Bayle, Herrott and Plater (Nottingham) and sisters E. and D. Barton (Pemberton).—H. G. Saxby, Rec. Bro.

AUSTRALIA

COBURG (Victoria). — Buffalo Hall Ecclesia. I have purposely withheld this intelligence in the hope that the unnecessary division would be healed. Time, however, has proved of no avail. Through the machinations of our bro. Robertson, who forced the same matter forty-three years ago, the temptation, question has unfortunately proved a stumbling-block, even to a cleavage in our midst, where age and wisdom should have served the interest of Truth more wisely. The advice given by bro. R. Roberts—August Christadelphian, 1891—was also ignored, as also was other brotherly persuasion. There is, however, no detail to be gone into by me as bro. Galna, of Launceston, Tasmania, combated bro. Robertson's ideas when bro. Robertson personally addressed his Launceston ecclesia. Bro. Galna appealed with sound scripture, which proved that our Redeemer and Exemplar was tempted in all points as we are, yet without sin, and in this sense earned his personal redemption, in that he suffered, and worked out his salvation with fear and trembling as the first fruits. Another reason claimed for separation was an assumed breach by bro. J. Hughes, who fellowshiped an ecclesia not recognized officially in fellowship with a neighboring ecclesia in N.S. Wales,

while recognized as in fellowship with us. This charge was afterwards realized as incorrect, and therefore such a charge against bro Hughes was unfounded and unscriptural. Casting aside these stumbling-blocks, which so easily beset and hamper the cause of Truth, we take joy in the fact that another ecclesia—viz., Albert Hall at Elizabeth Street, Sydney, New South Wales—has joined us in fellowship. We trust the union will be to our mutual upbuilding and comfort in these days of trial and tribulation. Bro. F. McKinlay, of Wagga Ecclesia, N.S. Wales, used his best endeavors to bring reconciliation on basic principles of faith, and the members of Elizabeth Street Ecclesia responded with a reasonable attitude as scripture exhorts us, "Come, let us reason together."

We have had as visitors to the Lord's table sis. Mabel Jones of West Australia and bro. F. McKinlay, of Wagga, A.S.W., who gave us words of refreshment and exhortation. Faithfully your brother in Christ's service. —L. Walker, Rec. Bro.

CANADA

HAMILTON (Ont.).—Berean Christadelphian Ecclesia, C.O.O.F. Hall, corner Wentworth and King William Streets. Memorial Service, 11 a.m.; Lecture, 1 p.m.; Sunday School, 9.45 a.m.; Wednesdays: Bible Class, 8 p.m. Since our last report we take pleasure in recording the baptism of Mr. Roy Sparham, age 24 (neutral), son of our sis. F. Sparham of Chatham, Ont. Our brother was immersed on March 5th and has since removed to Chatham to be with his mother and brother, bro. L. Sparham. We pray our brother will so run the race that he may receive that "Well done." On March 8th we were pleased to welcome back into our fellowship the following brethren and sisters from the I.O.O.F. Temple Ecclesia, who are convinced from a study of the Word of God by the aid of the works of our late brethren, Thomas and Roberts, that the position in relation to fellowship re "Alien Divorce" adopted by the Berean Christadelphian is the scriptural one: brethren H. J. Ward, Edwin Button, John Crisp, Thos. Pryer, and sisters E. Ward, Florence Button, Florence Ward, M. Crisp, G. Button, L. Pryer. On March 21st the Mutual Improvement Class held a fraternal gathering, when excellent addresses were given by the members of the class and listened to by a large number of brethren and sisters. Tea was served at 5 o'clock. On Good Friday, April 3rd, sixty members of our ecclesia journeyed to Toronto to attend the fraternal gathering of the Kimbourne Hall ecclesia, where we spent a very happy day with those of like faith, being built up and strengthened by the encouraging addresses given by the speakers, the exhortations and warnings of the near approach of our Lord and Master. On Wednesday, April 8th, our beloved bro. B. J. Dowling paid a visit to our ecclesia on his return from the Toronto fraternal gathering, giving a very stirring lecture upon the subject, "Watch Russia," which was advertised in the daily papers. A large audience attended, numbering 275, including brethren and sisters from Brantford, Guelph and Buffalo, N.Y., who made the effort to meet our brother again. On May 3rd we had the company of bro. Gibson of Toronto, who gave us the word of exhortation and lectured in the evening. We thank our brother for his labour of love. We have been pleased to welcome to the Table of the Lord the following brethren and sisters: bro. G. Gibson, bro. and sis. Wm. Pole, junr., sis. Todd of Toronto, bro. L. Sparham, sis. F. Sparham, bro. Roy Sparham of Chatham, sis. Eunice Styles of Brantford, sis. Gruitt of Buffalo, N.Y.—E. D. Cope, Rec. Bro.

MONTREAL (Que.).—Allies' Hall, 618, Charron Street, Pt. St. Charles. Sundays: Breaking of Bread, 11 a.m. We have finished a course of lectures extending over a period of seven months, and hope that our efforts will bear fruit amongst the many who attended, the average being about six strangers at the lectures. We sincerely appreciate the services and assistance rendered by bro. Manicom of Quebec City. On the other hand, we deeply regret the resignation of sis Ivy Field. — J. V. Richmond, Rec. Bro.

TORONTO (Ont.). — Kimbourne Hall, 1484 Danforth Avenue.— Breaking of Bread , 11 a.m.; Public Lecture. 1 p.m.; Sunday School, 9 45 a.m. Wednesdays: 8.15 p.m. Once again we rejoice that two more interested friends have responded to the rail of the Gospel. On February 5th Mrs. Edith Moore was immersed into the saving Name of Christ. Our new sister is the wife of bro. Moore, whose immersion was recorded in the Berean, July, 1930. On March 4th Mrs. Mary Sisson, sister-in-law of our bro. Geo. Jackson, senr., also put on the saving name of Christ. They both have our best wishes for a successful walk in the truth. We are very pleased to announce the arrival of sis. Millicent Craig from the Winnipeg eclesia, who expects to remain here with her daughter. And here is another pleasure for us; we have received into fellowship bro. and sis. James Seabrook, who formerly met with the body, known in America as the Advocate Party. They realize the soundness of our position, and are now very happy with us. We are greatly encouraged by these additions to our eclesia. On Good Friday, April 3rd, we held our usual Easter fraternal gathering, when we were cheered and refreshed by the presence of a large number of visiting brethren and sisters from Brantford, Guelph, Hamilton, London, and Montreal, Canada, and also from the following ecclesias in the U.S.A., Buffalo, N.Y., Detroit, Mich., Hawley, Pa., and Worcester, Mass. Four exhortative and comforting addresses were given on "The Rising of the Sun of Righteousness." Three subdivisions of this general caption were given in the afternoon by bro. H. A. Sommerville, Hawley, Pa., bro. D. Gwalchmai, London, Ont., and bro. J. P. Vibert, Hamilton, Ont. The fourth was given in the evening by bro. B. J. Dowling, Worcester, Mass. At this meeting also a number of our brethren and sisters sang some specially prepared and appropriate anthems. Tea was served to about 260 at 5 o'clock. It was a wonderful day of prayer praise and thanksgiving and has left a marked impression on the minds of those who were present. A number of our visitors remained for the week-end and were entertained Saturday evening at the home of bro. MacDonald. On Sunday bro. Dowling gave us the word of exhortation in the morning and lectured in the evening on " Watch Russia—Her Great Advance under the Soviet Plan: An Impending Crisis in the East, and its Remarkable Sequel." Needless to say, it drew a capacity audience of over 350. Again on Tuesday evening he addressed the Bible Class. We are greatly indebted to our beloved brother for his much-appreciated work among us and earnestly pray that it will be crowned by Divine blessing. We take this opportunity also to thank the other visiting brethren for their valued assistance, including bro. Fred Marlett (Brantford), who gave us the word of exhortation and lectured on Sunday, March 15th. To the believers, scattered abroad, we send fraternal greetings and sincere love in the Truth, and earnestly that you with us may hold fast to that which is good and not be moved away from the Hope of the Gospel.—Geo. A. Gibson, Rec. Bro.

WINNIPEG (Man.). — Royal Templar Building, 360, Young Street.

Sundays: School, 9.50 a.m.; Memorial Service, 11 a.m.; Lecture, 7 p.m.
Wednesdays: Bible Class, 8.15 p.m. The results from our "Free Press Dairy Farmer" newspaper advert., offering "Christendom Astray" on free loan have been gratifying. We have had sixty replies and fifty-one copies are now in the hands of readers. Our Good Friday fraternal gathering was held as usual this year and a very profitable time was spent by all those present. On behalf of the ecclesia at the Pas, Manitoba, we are pleased to report the immersion on March 13th of Robert Carl Klaas, age 26, formerly Roman Catholic. Our bro. Gordon Pollock visited us in January and again in March; bro. J. W. Sadler from Dafoe, Sask., also visited us in March. We always welcome those of like precious faith. On May 7th we immersed Syvert Helmer Sorenson, age 42, formerly Lutheran. May the blessings of our Heavenly Father attend the efforts of our two new brethren to obtain the great prize of "eternal life." On February 10th sis. Millicent Craig left us to take up her residence in Toronto; we miss her, as she was a sister of many years' standing in this ecclesia, and commend her to the care of our brethren and sisters of the Toronto ecclesia. We have been obliged to accept the resignation of bro. and sis. Norman McMillan on account of their inability to endorse the attitude of this meeting in regard to fellowship. Sis. James Bailey has returned to the meeting after approving of our stand in regard to fellowship. — Will. J. Turner, Rec. Bro.

NEW ZEALAND

CAMBRIDGE (Walkato).—The writer having made an investigation into the personal differences mentioned in the intelligence from Whangarei in March number, has proved that brethren Levesque and sis. Sothorn had a lawful reason, and that the inference of unscriptural actions was hardly correct, as they had previously admitted that they had done wrong in withdrawing from the Ecclesia without giving an opportunity to right matters. The evidence adduced was in bro. Levesque's favour, there being not one single denial of his evidence in the absolute sense of the term. When matters are righted, and the prospects seem good at present for that desirable end, the resolution (slightly amended) most assuredly will be the basis of a reconciliation. Meanwhile we retain our fellowship with brethren Levesque and sis. Sothorn under the provisions of Clauses 34, 35 of our Constitution.—T. J. Connolly, Rec. Bro.
(We hope all the brethren and sisters concerned will now meet together in a spirit of mutual forbearance. [Eph. iv. 32; Coloss. iii. 13.] Ed.)

UNITED STATES

LOS ANGELES (Calif.).—Woodman of the World Hall, 1040, So. Grand Avenue. Sunday School, 9.30 a.m.; Worship, 11 a.m.; Public Lecture, 7.30 p.m. We are very pleased to report that on Nov. 2nd, 1930, we immersed into the one faith Mrs. Annie L. Keeley and on May 3rd, 1931, three members of our Sunday School: Beatrice Norris, daughter of our sis. Mabel A. C. Livingston, Russell Burnett, son of our bro. and sis. Chas. E. Burnett, and Robert Magill, son of our bro. and sis. Hugh H. Magill. We rejoice with them all in this evidence of the grace of God to us, "the sinful sons of men," and hope they may all be kept in the way of life "until the day dawn and the shadows flee away." Also on

November 10th, 1930, we had the pleasure of receiving the application and subsequently baptizing into the name of Christ Mrs. Myrtle Curtis of Morenci, Arizona. And on May 10th, 1931, we immersed on request of the little ecclesia in that city, Mrs. D. J. Brenner of San Diego, California. All these are evidences of the power of the Word of the Living God to influence the mind, and give us courage to continue preaching the word, leaving the increase of our work in the hands of Him who doeth all things well. And in this work we have the blessing of God, for there is seldom a Sunday evening when there are not some strangers at our lectures, and usually a goodly number. We are having quite an interesting time preaching the Truth over the Radio. For some time we have been giving addresses at irregular intervals, but have recently made arrangements for a Bible talk on the first Monday of each month, and hope to be able to continue for some time with this arrangement. The addresses are given over station K.N.X., Los Angeles, and usually at 8.45 a.m. This time, however, is subject to variation, and any brother or sister in this part of the country who wishes exact information as to the time, will be gladly notified if they will so request. And if any wish us to send notice of these radio talks to friends seeking the truth, we will gladly notify them also, on receipt of the names and address. Visitors at the table have been bro. and sis. Randall of Vancouver, B.C., and bro. G. G. Biers of Rochester, N.Y.—W. M. Biggar, Rec. Bro.

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.

Perth, West Australia. – E. C. Foley, Arundel Street, Bayswater, Perth.

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. Wolft.
Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.
Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. - J. Bunton.
Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.
Detroit, Mich. – E. Styles, 1447 Helen Avenue.

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

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

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

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

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

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

Hebron, Texas. – J. Lloyd.

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

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

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

Lampasas, Texas. - W. A. Ray.

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

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

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – H. Deakin, Indian Run Park, Union, N.J.

Philadelphia, Pa. – 1626 Arch Street Ecclesia. D. C. Wilson, 3330 North 15th St.

Pomona, Cal. - Oscar Beauchamp, 261 West 8th Street.

Portland, Oregon. – Carl Hanson, 779 Roosevelt Street, Portland, Oregon.

Post City, Texas. – A. W. Greer.

Robert Lee, Texas. – James Greer.

Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.

Rochdale, Texas. - R. O. Greer.

Santa Barbara, Calif. – W. Salmon Davis, 2817 Lace Ave.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. - See Glendale.

Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

Worcester, Mass. – B. J. Dowling, 5 Florence Street.

Yucaipa, Cal. – R. Smead, R.R.I., Box 57.

Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

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. – B. Litter, 39, Pembo Lane, Upholland, near Wigan.

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

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

Purley. – See Croydon.

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

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

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

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

Seven Kings (near Ilford, Essex). – P. J. A. Coliapanian, 27 Wanstead Pk. Rd, Ilford

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

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

Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.

Smethwick. – A. E. Tandy, 135 Bearwood Rd.

Southend. – W. L. Willie, 68 Cumberland Avenue, Southchurch.

Southport. – Miss Doris Jannaway, 73 Oak Street.

St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.

St. Austell. – A. Sleep, 31 Moorland Road, St. Austell.

Swansea. – J. H. Morse, 33 Gerald Street, Hafod.

Swindon (Wilts). – J. H. Dyer, 36 Ashford Rd

Tier’s Cross. – H. Thomas, Tier’s Cross, Haverfordwest, Pembroke.

Wainfleet (Lincs.) – Bernard Smith, “The Sycamores,” Croft.

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

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

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

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

India

L. W. Griffin, Chakadahpur.

Australia

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

New Zealand

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

Tasmania

J. Galna 5 Lanoma St., East Launceston.

Notes

ECCLESIAL news received too late for insertion.—Blackheath;
Croydon; Plymouth.

Distressed Jews' Fund — We are received £3 for this fund from "3
members of the S.B. Ecclesia." These have been handed to bro. F.G. Ford to be
included in the next remittance to Jerusalem.

Forthcoming Fraternal Meetings. — Clapham (Bushey Park), July 4th;
Seven Kings, July 11th: West Ealing, July 18th: Clapham (Kew Gardens),
August 15th; St. Albans, September 5th.

Seven Kings.—The outing arranged for June 20th, as announced last

month, will now take place on July 11th (if the Lord will), this being a more convenient date. All particulars may be obtained from the Rec. Bro., P. J. A. Coliapanian, or from bro. A. E. J. Cheale, 41 Shere Road, Ilford.

Kew Outing. — The South London (Clapham) Bible and Mutual Improvement Class will, God willing, hold their annual outing to Kew Gardens on Saturday, August 15th. Particulars will be announced later.

"The Berean Christadelphian." — A sister has for disposal the Magazine from 1923 to 1929 inclusive, and will send them (or any part of them) to any brother or sister who would like to have them, free (on payment of postage if able). Apply to Miss E. Cha'dwick 42 Chermshire Road, Aigburth, Liverpool.

The Worldly Conception of a "Great Man."—"To you it does not matter a cracked halfpenny whether he believes in the Trinity, or the Virgin Birth, or any dogma under the sun. That does not matter. Just big warm-hearted men who traverse the path of clean living, friendship and fellowship. Hail fellow well met to all."

(Balham Rotary Club Program, May, 1931).

The Ex-Khedive of Egypt.—At the end of 1914 the Khedive of -Egypt (Abbas Hilmi Pasha) was deposed by Great Britain in favour of King Fuad. It is announced that on April 13th he signed a declaration renouncing all rights to the throne of Egypt, and declares his loyalty to King Fuad. This also involves the abandonment of his claim against Britain for £3,000,000.

Increasing French Influence.—The proposed customs union between Austria and Germany has had to be shelved owing to strong French disapproval. "The triumphant success of France marks her as the most dominant political power in Europe and discloses her unparalleled stronghold in European diplomacy the triumph of France is complete the cabinets of Europe may well ask ' What lies ahead ?'"

A Russian View of the Coming World Crisis. — "The struggle among the capitalist countries for markets and spheres of influence and for [a couple of words are missing here] for a redivision of the world is becoming more acute every day. The crisis intensifies all these antagonisms. The crisis affects some countries more than others, weakens these, and awakens in the others the hope that they may carry off an additional share in the redivision of the world. In connection with this grows the danger of new imperialistic wars." (From "The Success of the Five Year Plan ", V. Molotov, 1931).

France and Disarmament.—"On the whole the Preparatory Disarmament Commission has in its work taken the path along which it has been urged by the French delegation which represents the most aggressive imperialist power in Europe to-day." (Ibid).

War with Russia Inevitable.—The Russian Authorities have intercepted a report alleged to come from an agent of the papacy in Austria. It says " The struggle against Bolshevism means war and this war will inevitably take place. Therefore there is no time, nor is it in place, to occupy ourselves with the question of ways and means of avoiding it, for this is only wasting energy on

hopeless peace Utopias."

"Peace and Safety."—The League of Nations Council has now convened the International Disarmament Conference for February, 1932.