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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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“They are Worthy”

(Rev. iii. 4).

By Dr. John Thomas

Belief of the gospel of the kingdom and immersion, while they are indispensable to worthiness, do not alone constitute men "worthy." The constituents of the Angel-Presbytery of Sardis had all believed the gospel and been immersed, yet they were pronounced by the Spirit "dead." This faith and obedience gave them an orthodox standing among contemporary Christians, who supposed that they were enjoying spiritual life; but the Spirit, who sees not as men see, declared that they were unworthy of his favour, because "their works were not perfected in the sight of the Deity." They were in the case of a man who says "he hath faith, but hath not works." This is the reason why the Spirit testified that they were "dead"; for he had said by James, that "faith, if it hath not works, is dead, being alone." The Angel in Sardis said they had faith; while "the few" in the same city had works." They all claimed to have faith; they had all believed the gospel and been immersed; for in the time of the apostles none were recognized as Christians who had not thus consented to "the wholesome words of the Lord Jesus." But how were the "worthy" to be distinguished from the unworthy? By their professions? No; the "dead" undertook to "show their faith without works"; but the Spirit rejected their claim, and gave his approbation to "the few," who "showed their faith by their works," as Abraham their father did, "whose faith" in the promises of the Deity "was perfected by works," whereby he obtained the honourable and exalted title of "The Friend of the Deity".

Contemporary with the apostles was one named Clement, who for nine years was a member of "the Angel" of the ecclesia in Rome. He wrote an epistle to the ecclesia in Corinth for the purpose of healing

schisms that had arisen there after Paul's death; and which he terms "a quarrel with their pastors from a weak partiality for one or two persons." There is a paragraph in this epistle, much approved by "the evangelists" of our day, which, if taken in the sense they put upon it, places him in fellowship with the class in Sardis, termed by the Spirit "dead." His words are these:

"All these," he is speaking of the Old Testament worthies, "were magnified and honoured, not through themselves, not through their own works, not through the righteous deeds which they performed, but through his will. And we also by his will being called in Christ Jesus, are justified not by ourselves, nor by our own wisdom, or understanding, or godliness, or by the works which we have wrought in holiness of heart, but by faith; by which the Almighty hath justified all, who are or have been justified from the beginning."

Milner, the ecclesiastical historian, introduces this passage by saying that "the distinguishing doctrine of Christianity, without which indeed the Gospel is a mere name, and incapable of consoling sinners, is doubtless justification by the grace of Christ through faith alone. See the testimony of this in Clement. It deserves to be distinctly remembered, as an unequivocal proof of the faith of the primitive church" (Vol. I, p. 79).

From certain passages in this epistle, we apprehend that Clement was one of those "pious pastors" living at the close of the first century, who passed current for "ministers of righteousness," like the many in Sardis; but was in reality "dead," having to a considerable extent acknowledged "the depths of the Satan as they taught." Speaking of Peter, he says, "having suffered martyrdom, he departed to the due place of glory"; and of Paul, he says, "having suffered martyrdom from princes, he left the world, and reached the shore of a blessed immortality." This is Platonism, and stamps the faith of Clement with reprobation. If anything had gone to "the due place of glory" after Peter's death, it must have been, in Clement's opinion, what the heathen term his "immortal soul"; and if "the due place of glory" and "the shore of a blessed immortality" be somewhere arrived at before resurrection, the promises covenanted to Abraham and David are nullified as superfluous. A man holding such unscriptural notions is a very unfit exponent of "the faith of the primitive church."

But in relation to justification, we rather think that "the evangelists" have misunderstood Clement. What he says above is true enough of the justification of sinners. These are justified by faith in baptism. If they believe the gospel of the kingdom in its mystery, their faith without regard to their previous works, good, bad, or indifferent, is counted to them for justification, at the time when they are in the act of obeying the truth, in being immersed. This is not the clerical idea of justification by faith alone. This consists in a sinner attaining to a persuasion that Jesus died for

him; and that in having reached this conviction, the blood of Jesus is thereby applied to his immortal soul, and he is justified. This may be an instantaneous operation, and totally independent of all knowledge of the scriptures, as evinced by "conversions" everyday. We do not believe that even Clement, who believed in the resurrection of the fabled Phoenix from its own ashes, had any idea of such a justification by faith alone as this; and sure we are, there is no such justification taught in the Bible from one end of it to the other. Clement was treating of the justification of sinners; not of the justification of saints. Sinners are justified from all their past sins in the way stated, and so become saints. As saints, "faith alone" will not save them. James teaches this clearly. "By works a man is justified, and not by faith only." He is writing of a man, who, like Abraham, had already become a saint. The saints are justified by works, but the saint who seeks to be justified by, or to be pronounced "worthy," by faith alone, is like his faith, "dead"; for "faith without works is dead"—dead as that of the many in Sardis.

But, however heathenish some of his creed evidently was, Clement cannot be classed with the dead faiths in Sardis, upon the ground of denying the necessity of good works to the perfecting of a previous faith. He evidently believed it necessary for all saints, who would "be accounted worthy" by the Spirit, to be rich in good works. "Shall we," says he, "neglect good works? Does it hence follow that we should leave the law of loving obedience? God forbid; let us rather hasten with all earnestness of mind to every good work; for the Lord himself rejoices in his works. Having such a pattern how strenuously should we follow his will, and work the works of righteousness with all our might."

They who pursued this course were pronounced "worthy." They "received," the gospel, and "heard" it by obeying it; and thenceforth, "patiently continuing in well-doing," sought thereby "glory, honour, incorruptibility and life" in the Aion (Rom. ii. 7). Thus, their faith was perfected by their works; and, as Jesus taught, "they were accounted worthy to obtain that Aion, and the resurrection from among the dead," after which "they can die no more; for they are equal to the angels; and are the Sons of the Deity being the children of the resurrection" (Luke xx. 35). In this way they are "clothed in white garments," and "walk with the Spirit in white robes; for they are worthy."

Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.

The Godly Man

An Exhortation by Bro. Roberts

It is a long time since the foundation was laid on which we stand in hope this morning; but there has been no decay in that foundation. There can be no decay in it. "Man decays and ages move," but "the foundation of the Lord standeth sure." Other foundation can no man lay, than that is laid—Jesus Christ the same yesterday, to-day, and for ever. Men may disregard this foundation and try to lay foundations of their own, but what can come of their efforts but disappointment and dismay? They cannot find a bottom that will stay sound and secure; they cannot find materials that will hold together for any length of time. The ground turns to quagmire; their stones turn to sand. A century wrecks their best efforts, destroys their highest hopes. "Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?" Who can bring a man from the grave? Who can give hope in death? The living are indifferent whom the question concerns, and the dead know not anything. Men play with the question till the time is past. They fritter away their strength in fancies, in criminal negligence of the fact that God has given His answer and laid His foundation, than which there is no other for the children of men.

We are here this morning, because we have accepted this foundation. We do not boast of it; we are thankful for it; but we must assert it and declare it, and contend for it, that away from the Christ preached by Paul there is no hope, and that away from the ordinances delivered by his hand men hope in vain to please God. Our particular business this morning, however, is to rejoice in the hope, and at the same time to realize wherein we must be careful that we come not short of our hope, and wherein we must mix trembling with our mirth. The day of salvation will be a day of pure rejoicing—a day of unmixed gladness—gladness without precaution or reserve. But we have not come so far yet. As yet we listen to Paul's exhortation: "Let us, therefore, fear lest" — lest we fail.

We have accepted Christ; will Christ accept us? This is a question that it is Christ's prerogative alone to answer. Nevertheless, we may profitably discuss it, because the principles by which his choice will be determined, have been abundantly revealed. In our day, people are accustomed to think that it is sufficient if we accept Christ; that in fact, we do Christ a favour, so to speak, in allowing ourselves to be saved. It is true that Christ has said (and we may rejoice greatly in his words): "Him that cometh unto me, I will in no wise cast out," but there is a great deal more in the "coming" than the common run of people realize. It means much more humility, much more anxiety, much more earnestness, much more ardent taking-up with him than would satisfy a modern clergyman. Christ speaks of "many" who will "come to him on

that day" anxious to be saved—who will claim admittance to his kingdom and rehearse the grounds of their claim in the "wonderful works" done in His name. They "come" to Christ in a sense, but not in the right sense, and they will be cast out (for so Christ says) although he had said in the other case that He would in no wise cast out the man coming to Him.

There will be a mass of suppliants for the favour of Christ when it is found He is in the earth, and that all judgment is in His hands. The suppliants are few now, although the fact of all judgment being in His hands is testified. A question that anxiously concerns all men is, who among the mass of claimants for His favour will be chosen? We may find and meditate on the answer contained in a very simple yet a very comprehensive declaration by the Spirit in David:

"The Lord hath chosen him that is godly for himself,"

him that is godly. Here is something to consider. How shall we know "him that is godly?" How shall we learn what is meant by the words? We may know in one way only. God has not left us without instruction as to what constitutes godliness in His estimation. We need not be concerned about anybody else's estimation. We shall waste our time in bootless search if we try to find out among the generality of men what entitles a man to be described by the words "him that is godly." The idea of godliness has in our generation evaporated to next to nothing. It is almost an obsolete term; and where it is not obsolete, it is used to describe a state of mind totally different from the godliness known to the writings of Moses, the prophets, and the apostles. Godliness is popularly conceived to be a sentimentalized state of mind in which a man, benevolently inclined, believes in a supreme Being, and is in a general way disposed to have some regard to questions of right or wrong. Such a man need not have very definite ideas about God; he need not have any theory of futurity or of duty; he need not be encumbered with any ardent "convictions" on such topics one way or other. He need not even be sure about a supreme Being. Provided he is kindly and honest, interested in "goodness," and prepared to be charitable in the sense of allowing that all men may be in the right and that nothing is particularly wrong, he is a godly man according to the attenuated sense of the term as now current.

Fortunately, we are under no need to seek our cue from modern traditions on the subject. God has given us His idea of godliness in a way we cannot mistake. He has given it to us in the best of all ways; in a variety of long exemplifications. We may see it first in the two dispensations of His will that have been most prominently displayed before men. We have a new testament and an old testament; a first covenant and a second. We look at these two systems as they are in themselves—as they are displayed to us in the scriptures (and not as they are conceived by moderns—

whether teachers or taught). They are both Divine, and the only Divine systems of godliness ever extant upon earth. And what do we find? That God is on their forefront with a brightness almost blinding. They are not systems of morality; systems of "goodness" as understood in our day; not systems of human behaviour but systems of divine worship and service. They are not concerned with philosophy or science or learning—terms that after all only define the partial and very small way in which limited aspects of eternal truth impress the shallow mind of man. They go to the root of the matter; they bring God before us—God Himself—God, the creator, God the Father; God the eternal and archetypal personal intelligence of whom the physical universe is but the expression in His attributes of power and wisdom. Take God from these systems and scarcely anything would be left. The precepts of human behaviour are but the minor rays of the sun that blazes upon us in these revelations. The nature of both (which are yet one, for the second is a development from and the complement of the first) is condensed into that grand opening sentence of the Hebrews:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

God speaking, and speaking for the glory of His Name; this is the characteristic of the old and new covenants. This is manifest at a glance.

We speak of the "Mosaic economy," but we speak not quite accurately when we speak thus. The Mosaic element was but an instrumentality—a poor trembling instrumentality in the case. Moses left to himself would never have troubled Israel or the world with the law that bears his name. He was contented with the quiet life of a shepherd in Midian. God appeared to him; God sent him on an errand which was opposed to his inclinations. God sent him to Pharaoh to demand the liberation of His people. God wrought wonders in Egypt to enforce this deliverance. God brought them out by Moses. God opened the Red Sea for them; God led them into the wilderness. God manifested Himself to the whole nation at Sinai; God gave them a law from thence; and the very first clause in the first enunciation of that law was the declaration of His God-head and the demands of Israel's worship. God gave them a constitution; and the central idea of that constitution was God; God in their midst in the tabernacle of testimony; God to be approached in sacrifice on the morning and evening of every day; God to be continually remembered in the private intercourse of families, in the writing of the law on the door-posts, and in the presentation of offerings in connection with almost every incident of domestic life; God to be honoured in periodical public festivals— to be brought to mind in the Passover, to be thanked in the offering of the first fruits; to be praised in the

Feast of Tabernacles—and to be feared and worshipped on the great day of atonement. Every public and private institute of the Mosaic system was designed to bring God before the mind of Israel and Israel into the attitude of fear and worship.

And how is it with the new covenant? Is the image of God any less distinct in the teaching of Christ? Is it not rather more visible, and more full, and more forward, if that be possible? It invites men to a closer relation to God than the law established, "no more a servant but a son"; this is a change that develops God more distinctly to those who are the subjects of it. It is the feature visible in the entire system. Christ Himself comes to us as the manifestation of the Father for purposes of reconciliation.

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

"We pray you," says Paul, "to be reconciled to God." To those accepting the reconciliation, the proposal is made: "I will receive you, and ye shall be my sons and daughters." Those so received, viz., all who believed and obeyed the gospel, are said to "have fellowship with the Father"—are "now the sons of God" whose appointed part it is to be "followers of God as dear children," and "whom symbolically are said to have the "Father's Name written in their foreheads." They are in friendship with God—a mighty distinction, though "it doth not yet appear" what it involves.

This is a very different system from the poor morality to which popular tradition has reduced so-called "Christianity." It is a system of godliness as distinct from what may be considered as manliness. Popular Christianity is an affair of man's behaviour to man; the genuine thing, whilst it includes man's behaviour to man, is more a matter of man's behaviour to God. Does a man know God? Does he love Him? Does he obey Him? Does he serve Him? These are the questions that determine a man's relation to godliness of the only true sort. The man of whom "Yes" can be said in answer to those questions, is the man that is godly, and God "hath chosen him that is godly for himself."

God has given us examples of the man that is godly. There are many of them in the scriptures. If we desire to be in the category, let us study them and conform to them. Glance this morning at leading specimens. There is Abel, Noah, Abraham, Moses, David, and last and greatest of all, the Lord Jesus. These are all

"men that are godly"

after the divine pattern; and there is no other true pattern. What is their leading characteristic! Is it not this—their concern for the will of God, their recognition of God, their love of God, their zeal for Him? Abel pleased God by his faithful rendering of what was required. Cain brought the fruits of the field. We cannot please

God by our own contrivances. We must do as He appoints. In this matter, we must heed well the admonition:

"Trust in the Lord with all thine heart and lean not unto thine own understanding."

Our day is a day of men leaning to their own understanding. You cannot listen to a sermon or popular lecture on religious subjects without being made to feel that men have practically repudiated the obligation to submit to divine appointments, and rest wholly on their own conceptions of what is right, and true. This is ungodliness without people, perhaps, knowing it. There is no greater ungodliness than non-compliance with what God has required. This was the sin of Adam that brought death into the world; it was the sin of Nadab and Abihu, Aaron's sons, who were told to kindle their censers from the fire burning on the altar, but who thought any fire would do, and paid with their lives on the spot for their careless dealing in divine matters. It will be found to be the great crime of this generation when the Lord comes to administer Jehovah's vengeance. The offensiveness of the truth to our contemporaries lies chiefly in its insistence on what God has appointed. We are despised of our neighbours because we maintain that except a man believe the gospel preached by the apostles, and submit to baptism and continue in the observance of all things that the Lord has appointed, he cannot be saved. We do not like the scorn, but we must accept it if we can only escape it by joining in the universal rejection of the divine appointments.

Take Noah as a specimen of a godly man. What did his godliness chiefly consist of? His belief in God and what God said and his obedience of the commandments delivered to him.

"Moved with fear, he prepared an ark to the saving of his house,"

so Paul says (Heb. xi. 7) and by this he adds,

"he (Noah) condemned the world and became heir of the righteousness which is by faith."

His action condemned the world; it was a foolish action to build a ship on dry land, but it was done at the Divine command and with an object in view—to escape the coming flood. Had he not believed in the coming flood, he would not have built the ark; but, believing it, he did, and, therefore, silently condemned the world in what he did. So it is with the gospel now; we do things that are foolish in themselves; we do them because God has commanded them and for a reason; because we believe in the testified coming judgment and salvation; and our actions silently condemn the world, and, therefore, the world hates us. Do we not also, like Noah, become

"heirs of the righteousness which is by faith?"

The world does not believe in this species of righteousness. In a word, it does not believe in godliness. It believes in manliness; it believes in keeping your hand out of your neighbour's pocket, but as for pleasing God by having faith in His Word, it is an entire stranger to this idea. The idea of such a thing being "righteousness" sends it into convulsions of merriment. Lamentable aberration! The day of storm will rectify the atmosphere.

Abraham—how appears he as a godly man? Not so much as a man of neighbourly urbanities, though he was all that, as every godly man is in the truest form. It is more as the God-fearing, God-obeying man that Abraham is portrayed. The word of God finds him among his kindred and commands him to leave them:

"Get thee out of thy country and from thy father's house, into a land that I will shew thee."

By faith, Abraham obeys this command, breaks up his home, and departs to a strange country, not knowing whither he goes. In the land of his pilgrimage we find him building altars and worshipping God, Who appears to him. Jehovah commands him: "Walk before me and be thou perfect"; "I am thy shield and thy exceeding great reward."

God makes great and precious promises to him, and
"Abraham believed God and it was counted unto him for righteousness."

God is in Abraham's godliness first and last. He knows God, loves God, believes God. Further, he obeys Him under the severest test. God orders the sacrifice of Isaac in whom He had said Abraham's seed should be called. If ever there was reason for hesitation, it was in such a case, when obedience seemed to stultify God's own words; but Abraham hesitated not a moment, but in obedient docility proceeded to comply with the Divine direction. And Jesus says we are Abraham's seed if we do the works of Abraham.

Moses stands conspicuous for the place he gave to God in his regard, his fears, and his compliances. Paul tells us he was

"faithful to him that appointed him."

David, also

"the man after God's own heart,"

was like him, in placing God always before his face, and yearning towards Him with supreme desire, and trembling at His word and appointments. And who can think of Jesus without realizing in Him the completest concentration of this living sense of the living God of Israel, His Father, whose exhibition He was to the House of Israel.

"The man that is godly" is illustrated in all these instances.

Let us accept them and ponder them and imitate them. Let us disown the diluted and impoverished godliness of this corrupt age. It is a godliness that has no God in it. You may find professors of it who have doubts as to the personal God of Israel. They will tell you they believe in a Supreme Being, but as to the personality of the Deity they are not sure of that. Not sure of the

personality of the Deity? What do they think the Deity is? Is He a gas, a force, an energy, a principle working out a mechanical wisdom, without intelligence, without consciousness, without personality? If He has not revealed Himself, we might be in doubt; but He has revealed Himself, and there is no doubt. The God of Israel is the creator of heaven and earth, and He is a personal God, the kernel of the Universal Power—having invisible extension in Immensity and yet dwelling in bright and living glory at the heart-centre of His mighty dominion. This God of Israel is the Father of our Lord Jesus, and the recognition of Him and faith in Him is the heart of all zeal for Him and the first essence of true godliness. Though in the highest heaven, He is not far from every one of us, for in the mystery of universal simultaneous extension—which some phenomena of modern science have enabled us to receive as a fact—He fills heaven and earth, and we are in Him and subsist in Him, and are openly manifest to Him in the inmost intents of the heart. The man who realizes this has great power in the present walk through darkness. Nothing can overthrow him. His hand is clasped in the Deity's; his faith in Him is the unbounded confidence of a child in its father, but on a higher and stronger and more invincible basis. He knows that all things are of God, that no man has property in himself; that the program is in God's direction, and he feels as a reasonable sentiment, what Job put into words when he said:

"Though he slay me, I will trust in Him."

All things work together for good to them who are the called according to his purpose. Even the wicked are his sword and evil the scourge with which—sometimes for their good—He chastises his own. Who shall say the lesson is too hard? If any be so disposed, let them remember the lesson is no human invention. It is God's own lesson. Christ is the copy set. Shall we alter the copy to suit the capacities of the last arrived ragamuffin from the streets? This would be folly to be bitterly repented on the day when all things on earth will be conformed to the Divine standard, and when

"holiness to the Lord " shall be inscribed on even the bells of the horses in Jerusalem.

A PARABLE FOR TO-DAY.

Every glance at our Wrist-Watches should be a reminder that, for the service of God and our fellows, we always have Time on our Hands—(Selected).

Editorial

COVETOUSNESS

As we read the epistles to the seven churches of Asia the thought probably arises in the mind of every faithful brother and sister of Christ, —Would either of these states apply to my ecclesia? or can it be classed with that Philadelphian ecclesia to whom the apostle Paul gives such unstinting praise in his epistle to them?

We know that the state of Christendom is wholly Laodicean, characterized by lukewarmness and self-satisfaction; and perhaps (though we may not think so) that is the state we are most likely to fall into ourselves, and against which it is most necessary to be on our guard.

The character of an ecclesia depends upon the characters of the individuals composing it, and therefore the duty of the brethren and sisters is twofold: to work out their own salvation as it affects themselves personally,—and so to walk that their example may be an encouragement to others, and help to build up a faithful ecclesia.

Describing the Laodicean state of Christianity (so-called), Dr. Thomas wrote: "Pious faithlessness to the Word is characteristic of them all." The question we do well to consider is,—Is the opposite true of us? Is pious faithfulness to the Word characteristic of us? If so we are watching,—watching and waiting,— watching and meditating upon the signs of the times as they are developing, telling us in unmistakable language that the Kingdom is nigh at hand ; and earnestly striving in prayer and self-examination to keep ourselves separate from the world,—separate from its lukewarmness,—separate from its pious faithlessness,—and separate from its pursuit of money and pleasure and worldly advancement.

"Having food and raiment let us be therewith content," wrote Paul to Timothy; and again "Let your conversation be without covetousness, and be content with such things as ye have." Where are the people who are heeding such counsel? Nothing could be more foreign to the mind of Christendom.

That remarkable sign of the times, the increase of knowledge (Daniel xn. 4), which was commented upon in last month's Berean (page 257) by bro. Denney, is not confined to any one class or country, the benefits and advantages flowing from it are generally and almost universally enjoyed, and ought to have led to increased happiness and contentment. But it has not done so; it seems to have had just the opposite effect. The man earning £3 a week today is far more dissatisfied with his lot than the man of forty years ago who earned 30/- a week. Why? Increased cost of living is not a sufficient answer. It is because worldly success does not give peace or contentment; increased income brings increased desires and responsibilities, but it very seldom, if ever' brings happiness in its train.

"He that loveth silver shall not be satisfied with silver,
nor he that loveth abundance with increase" (Ecc. v
10)

These things act as an incentive to the natural mind to seek more, and constitute a temptation to which many are subject by the increase of knowledge and the use to which it is being put. Recently meetings have been convened at some of the large business establishments in London which the young men and women employed there have been pressed to attend. They were addressed by speakers occupying important positions in the City, and it was impressed upon them that if they wished to succeed in life they must devote themselves wholly to their business, to the exclusion of all else, they were urged to make success in business their goal, and told that a good income and improved position were only for those who did so.

How different was Paul's advice to Timothy:

"Till I come give attendance to reading, to exhortation,
to doctrine, meditate upon these things give thyself wholly to
them "

The result of following the advice and example of worldly wisdom will be a neglect of reading, then neglect to pay heed to the word of exhortation, absence from the meetings, and finally neglect of the doctrine which will no longer be thought of importance. And what will the end be? Unless there is sincere repentance it will end in exclusion from the Kingdom. The great sin of humanity against God has always been idolatry. "Take heed and beware of covetousness" said Jesus; because, as Paul says, "covetousness is idolatry"; "but godliness with contentment is great gain" (I Tim. vi. 6).

There never was a time probably when unrest was so wide-spread; and yet there never was a time when men enjoyed so many material blessings. In the houses of the rich and prosperous we should find luxury and splendour of which Solomon in all his glory knew nothing, and in the homes of the wage earners conveniences and comforts, and even luxuries, unknown in the palaces of kings of a century or two ago. In every way the blessings of the present age exceed those of the past many times, and yet the people are unhappy and discontented. Covetousness has so taken possession of all, that, as we look on, we see the whole world madly struggling and fighting for gain.

In that struggle the brother of Christ must take no part. Let him always remember that the call of the Truth is a call to separation from worldliness, and strive to add contentment to Godliness, paying heed to the exhortation which says:

"But thou, O man of God, flee these things, and
follow after righteousness, godliness, faith, love, patience,
meekness" (I Tim vi 11).

C.F.F.

Notes by the Way

Motherwell, Scotland.—When visiting the believers in Motherwell, the necessity or chance approached to see Edinburgh or Glasgow, and this chance became the prompter to see both cities. Giving action to the thought, we caught the "Flying Scotsman," which leaves London in the morning and arrives at Edinburgh in the evening.

This "long distance" train is corridor, and is equipped with two dining-cars. The corridor is on the side and necessitates smaller compartments. Similar night trains on this route are furnished with luxurious sleeping-cars.

This road leads away from London along by the cradle of American history, namely, Chorley Woods and Jordans, both intimately associated with the name of William Penn, the founder of Pennsylvania, one of the great states of the U.S.A. In the graveyard at the latter place, this "mortal man," who wrote his name so largely in both English and American history, now lies in his narrow bed in "the house appointed for all living," his grave marked by a very modest headstone.

Traveling onward, we pass through some of the most beautiful and historic scenery in the British Isles, from the rich, colorful meadows and wooded lands of the English countryside, to the wild moors and rugged hills of old Scotland. Occasionally we get a glimpse at the bold ocean scenery, to be followed quickly by the quiet charm of lakes where the willows droop.

We made a short stop at Carlisle, a city of great age, and interesting not only as the ancient buffer between England and Scotland, but later as the birthplace of President Wilson's mother, his grandfather being a Protestant minister in Carlisle years ago. Coupling this with the distinguished Sulgrave Manor, nearer London, the ancestral home of the Washingtons, we are almost instinctively led to number the U.S.A.

"with all the young lions"
of Ezekiel's prophecy (chap, xxxviii. 13, 16), who together with the old lion "Tarshish," or Britain, will oppose the invasion of Palestine by Russia " in the latter days."

At length we arrive at Edinburgh, the national capital of Scotland, which has a population of over 400,000.

It is a unique city, and history styles it so, ever since A.D. 617, when Edwin, King of Northumbria, came and conquered it, calling it "Edwin's burg." He it was who fortified the great rock on which Edinburgh Castle stands.

Bro. Denney had secured a room for us at the North British Hotel, with a window from which we could look down the whole length of Princes Street, which is about a mile long, and is one

of the most lovely streets in all the world, comparing most favorably if not equaling the famous Avenue des Champs-Elysees in Paris, which we visited a few weeks later. The houses and shops are on one side only of Princes Street, with the gardens on the other, across which we get a magnificent view of the Castle. The gardens are bedecked with many statues and monuments, the most striking of which is the Scott Memorial.

To the east of Princes Street is Calton Hill, on which stands among other monuments "Edinburgh's Folly," or the unfinished national monument designed and intended to be a reproduction of the Parthenon (the Temple of Minerva at Athens), to commemorate the battle of Waterloo. This, together with the beauty of the architecture of this fascinating city and its many monuments, has led many to style it "the modern Athens."

There is a lesson in these things for intelligent men and women who understand human nature, because they show the natural tendency or drift of Christendom to suckle at the breast of Paganism those outworn creeds that have so sadly led Christendom astray, and, departing from the knowledge of

"The only true God and Jesus Christ"

whom He hath sent, they worship at the altar of "the unknown God," without body and parts, and serve a substitutionary Christ who did not "offer for himself."

After Calton Hill we visited the stately Edinburgh Castle, majestically enthroned in crags. This picturesque and imposing fortress was the ancient seat of the Scottish Kings, and from its rugged heights we obtained a magnificent view of the city and the Forth Bridge, a vast railway structure one-and-a-half miles long, which crosses the river at the Firth—an arm or inlet of the sea at the mouth of the Forth.

The bold rock on which the Castle is built falls precipitously on three sides, but on the eastern outlook it slopes gently down along Castlehill, High Street, and Canongate, to Holyrood Palace on Crown Square. This stretch of highway is styled "the Royal Mile," because of its many ancient buildings once frequented by royalty.

The Palace is not an imposing structure but is historically interesting.

Edinburgh is not a stronghold of the Truth, and this greatly impaired its charms for us, and we began to feel the power of a melancholy mood which was only soothed by the thought of Motherwell. The great city seemed unfriendly and slow. The sun had ceased to shine upon it, the west wind blew wild and beautiful Edinburgh became cheerless, and "dank wi' mist." Shortly after mid-day we boarded an express train for Glasgow, which made but one stop and that was ours—

M-O-T-H-E-R-W-E-L-L.

We were met at the train and afterward entertained by bro. and sis. Rod H. Ross. Motherwell, with which Wishaw has been incorporated, lies in Lanarkshire, and is situated near the right bank of the Clyde, having a population of 75,000.

The scenery around Motherwell has a quiet brooding beauty, peculiarly its own. It has a modest, peaceful work-a-day atmosphere. Its principal industries are the coal and iron mines, which abound in that neighbourhood. It has also large iron and steel works where great bridges, steam-cranes and iron roofs are made.

Motherwell takes its name from an old well, dedicated to the Virgin, the word "mother" being applied as a title to "the Head" of a religious community of women.

Just here we should remark that when the Scotch people pronounce the words "the head," they say "the heid." Other accentuations are similar, but we soon get accustomed to the vernacular.

Now, regarding Motherwell, "here is wisdom," for the number of the above community of women is the number of a "beast" and of a man; "and his number is six hundred three-score and six." Let him that hath understanding count the number.

The believers in Motherwell have no difficulty on this score. They have his or her number, as the case may be, and they work accordingly, endeavouring to turn the people "from darkness to light," pointing out that this "mother" well is a "well without water" — a broken cistern "that can hold no water," but that in that same city of Motherwell, "living water" may be found by searching the Scriptures, even "a well of water springing up into everlasting life."

On our second evening in Motherwell, the brethren and sisters held a fraternal and supper. There was an abundance of spiritual, as well as temporal, food; it was a time of refreshing, both physically and spiritually.

During our pleasant stay at Motherwell we made a brief visit to Glasgow, the commercial capital of Scotland, concerning which a citizen of Edinburgh said: "It's a fine place to get away from."

One day on Glasgow's seething streets was quite sufficient to enable us to fully understand the remark. There we very quickly perceived how tremendously absorbed the people were in business— their steadfast devotion to it and to nothing else.

Indeed, the affairs of this present life of vanity appeal so forcibly and tangibly to their senses, they have little desire to spend any time on the weightier matters of the Kingdom and the Name.

This probably accounts for the comparatively feeble progress the Truth has made in Scotland. Years ago the Bible seemed to command much more respect than it does to-day. The motto of the city then was: "Let Glasgow flourish by the preaching of the Word." This has been shortened so that it now

reads: " Let Glasgow flourish." The change is suggestive, Glasgow is flourishing

"and spreading like a green bay tree,"

the population of the city now being well over the million mark.

The name Glasgow is derived from the Celtic Gleschu, afterwards written Glesco, meaning "dear green spot." But Glasgow's dear silky green has long ago fled, and to-day it is frequently smoky and in some parts even sooty, owing to the enormous development of its iron industries, its great coal business, its ocean shipping and shipbuilding, which is conducted on a colossal scale all along the Clyde.

Queen's Park is still a pretty resort and a "dear green spot," and historically interesting, for this Park together with the surrounding district was on May 13th, 1668, the scene of the battle of Langside, in which Mary Queen of Scots lost the kingdom and the crown. This Mary had not "chosen that good part which shall not be taken away."

The Firth of Clyde with its rugged mountain scenery is also very beautiful and lingers long in the memory.

Glasgow's Gothic Cathedral is worthy of note, on account of its historical associations which date back to the thirteenth century. In the Chapter House there is a tombstone erected to the memory of nine martyred Covenanters, with this inscription: "They'll know on Resurrection Day, To murder saints was no sweet play."

This indicates that the Covenanters of the earlier days believed the Bible doctrine concerning a future life, to be experienced only by virtue of a resurrection from the dead. In the nave is "a preacher's hour-glass," the time limit for a sermon in those days.

A good story is told about Cromwell, who attended service in this Cathedral, and on one occasion heard himself described by the preacher (a Dr. Boyd) in a two-hour sermon, as a "sectary and a blasphemer." The preacher it is said, made this charge to avenge a supposed personal slight.

Cromwell, however, got his revenge by happily inviting the minister to dine with him that day. After taking a little nourishment himself beforehand, on the quiet, he came forth and announced to Dr. Boyd that dinner was now ready. Cromwell and Boyd stood by the table, while the former gave thanks, and in performing this heavenward duty he spent three solid hours. Boyd grew faint and weary and was almost famished before he got anything to eat. Having rudely imposed upon Cromwell's patience for two hours, he dared not, for shame and for fear, make any attempt to stop the flow of pious eloquence in the abundant thanksgiving of England's great Protector.

To forgive an offence is Christlike, and that would have been the proper and true Christian example for the minister to set before Cromwell, rather than make the effort to avenge his injured pride; for avengement, though sweet for the time to the natural

man, frequently recoils with bitter and wilting force.

Christendom has ever been disposed to hold the Commandments of Christ and his Apostles at a very low estimation, and too frequently those who have "come out" follow in their wake.

"Beloved avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord" (Rom. xii. 19).

The believers who meet in Motherwell are to be highly commended for the faithful stand they have taken in relation to a pure fellowship. As far as we know they comprise the only ecclesia in Scotland which has withdrawn from the Temperance Hall fellowship, because of their laxity in dealing with some who have called in question the Commandments of Christ, and also because they refuse to withdraw from some who falsely teach that "God's method of salvation by the shedding of blood to make atonement did not apply to Christ," and therefore they claim "He could not have been His own ransom sacrifice" or "offer for himself," as Paul affirms he did (see Heb. vii. 27; ix. 23). By their refusal, the Temperance Hall Fellowship are making themselves partakers of the evil deeds of these false teachers; therefore the Motherwell ecclesia, together with a hundred and fifty other ecclesias, are standing aside.

Well, as our time now goes by turns, we must turn again, and speed away quickly from Motherwell and Scotland, to famous old Dudley, the capital of the "Black Lands" of England.

B. J. D.

JEWISH COLONIZATION.

International Loan Proposed.

BASLE, Thursday.

An international loan project, through Great Britain or the League of Nations, for furthering Jewish colonization in Palestine, was mentioned by Dr. Arlossoroff, of the Labour Group, at the Zionist Congress to-day. He declared that negotiations for the loan were already in hand and he outlined a detailed plan for the creation of an investment trust to open up Palestine for international financial investments. He also advocated the strengthening of Jewish finances in Palestine by the creation of an agrarian credit institute.

Another plan suggested the British Colonial Development Fund as a source of loans from the British Government.

Urging that at least 20,000 people should be colonized annually, Dr. Arlossoroff explained that this involved an outlay of £4,000,000 a year. Available funds were quite inadequate, he said, without a loan.—Reuter. (Daily Telegraph, July 3rd).

The Sixth Trumpet

(Western Section)

(Continued from page 269).

So commenced the dountreading of the Holy City and it continued underfoot of the Papacy until the time of Garibaldi, when the cry arose for an United Italy and the Pope became the voluntary prisoner of the Vatican 1868-70. He no longer had the power to stay the testimony of the Saints, but was compelled to fretfully complain of the sale of Bibles in Rome itself, and the operations of various protestant societies throughout Italy, the stronghold of Roman Catholicism.

The hand of God in the affairs of His people is seen in verse 3: "I will give unto my two witnesses" so although they came under a period of suffering and affliction, God overruled all and preserved them until their appointed mission was accomplished and they were killed. We now go back to the time of Constantine—the so-called first Christian Emperor—howbeit a worshipper of Jupiter, his favourite God.

Constantius, his father, having died at York A.D. 306, the army of the West proclaimed Constantine Emperor. Civil war ensued throughout the Roman Empire, but Constantine by a rapid succession of victories, destroyed all opposition, taking Rome itself A.D. 312.

Lactantius records that Constantine in his sleep was commanded to mark the celestial sign of God on his shields and fight under the banner of Christ, which he did, thus nominally embracing Christianity. Many historians, however, declare that to the end of his life he bore the title Pontifex Maximus and adorned his coins with pagan symbols. With the advent of Constantine the Christians rapidly filled the seats of authority about the throne, forgetting that the followers of Christ can have nothing to do with emperors.

They cannot fight his battles nor engage in many of the practices associated with rulership in this present evil world. A faithful remnant recognised this and protested against the growing corruption, even carrying their grievances to the Emperor himself, but no assistance was to be obtained from that quarter, so the Christadelphians with them" sympathisers had to flee into the wilderness clothed in sackcloth, a term readily understood by referring to Joel i. 8. A false and corrupt system was enthroned and the remnant could only protest; it was not for them to use violence; their weapon was the sword of the Spirit, the Word of God, which they employed to call attention to the sad departure from the example left by the Apostles, but with little result. God, however, had another witness as we see in this chapter, for mention is made of "two witnesses, two olive trees, two candlesticks," and the second witness had no scruples as to the employment of violence, but continually used force in its resistance to the cruelty and oppression of a spurious form of Christianity.

From Constantine's accession A.D.312 to 1572 a period of 1,260 years, closing with the dreadful massacre of St. Bartholomew, history records a continual struggle between the witnesses and their oppressors, the now united Church and State.

The faithful remnant, wielding the Spirit's sword, exposed the errors of the growing apostasy and were met with prison, torture, and death, a condition of affairs which brought the other witness into the conflict—viz., those who, protesting against the enormities of Roman Catholicism, did not hesitate to employ carnal weapons, causing blood to flow freely in Germany, Holland, Switzerland, Britain and other countries under the sway of Rome. Towards the end of the 1,260 days the resistance offered by the witnesses grew weaker, their parties became merged as the saints growing tired of the struggle began to allow their differences to fade into the background and to mix themselves more and more with those whose warfare was more political than religious. We are thus brought to the time for "killing them." Their work was almost done and on August 24th, 1572, "St. Bartholomew's Day," the dreadful storm burst forth against them. In France for three days they were given over to the sword and more than 30,000 were destroyed. The beast ascended out of the abyss in his determination to put an end to their witnessing torment.

We now hasten to the next great event in the history of the witnesses. On October 23rd, 1685, Louis XIV., by the revocation of the Edict of Nantes, withdrew all privileges granted to dissenters by that famous act. Their churches were destroyed and all forbidden to teach or openly profess any but the Romish faith.

Dreadful punishments befell those who were convicted or suspected of disobedience, all the devices of the torturer being employed to silence, their testimony causing thousands to flee the country to more tolerant lands. Rome rejoiced at their slaughter and persecution, a medal being struck in commemoration of St. Bartholomew's day, thus perpetuating the memory of the terrible event, but a rod was reserved for the oppressor—"Vengeance is mine; I will repay, saith the Lord." Thus Rome made war upon and slew the witnesses and their bodies are said to have been exposed three and a half days in the street of the Great City.

The symbols are not difficult to understand when the historical facts are known. The privileges of citizenship were extended to the limits of the Roman Empire by Caracalla, thus making it a Great City. It embraced Palestine where our Lord was crucified, and on the West included France, the "tenth part or street," being the fairest portion of the City and the country wherein most of these dreadful scenes were enacted. From Eureka III. 657, we learn the days indicated were lunar days and to be calculated as the months of Rev. xi. verse 2—viz., 30 days to a month, one day of the moon being thirty times longer than a day on the earth. By this reckoning we have three and a half months of thirty days each—106 years, a period mentioned by Mr. Bicheno

in 1793 as covering the down-treading of the witnesses, the end of which would see their resurrection to liberty and religious freedom. To the date of the Revocation, 1685, we add the period of their exposure 105 years, and arrive at A.D. 1790. What followed is known to history as the Great French Revolution, the effects of which swept through the world, giving birth to the democratic movement. France had long groaned under the misrule of kings, aristocrats and priests and a tide of discontent was sweeping over the land. Louis XVI. endeavored to subdue the roaring of the sea and waves by calling the representatives of the people together in 1789. Paris anticipated great things as a result. The assembly was composed of nobles, clergy, and the third estate. Difficulties as to the mode of procedure arising and business being obstructed by profitless discussion, the latter, calling themselves the National Assembly, determined to carry on alone, but were eventually joined by the other parties. In October, 1789, a decree was issued giving equal rights to all ranks of society and religious freedom, and in July, 1790 it was commanded that all property taken from the Huguenots by the Revocation of the Edict of Nantes should be restored to their heirs.

Thus the witnesses stood again upon their feet and their enemies beheld them with dismay and terror. The echo of these days had reached our times and the freedom obtained then is a precious privilege which we enjoy. The years that have elapsed have seen the Truth recovered from the mass of Romish superstition and heresy which had been heaped upon it and our favored position is due in the goodness of God to the labors of Dr. Thomas and others who studied the scriptures and fearlessly proclaimed to the world the result of their labors. The Reforms proposed by the National Assembly were many and far-reaching, and the king, seeing his authority on the wane, ordered the representatives to disperse. The Commons emphatically refused, they had been invited by a great voice to ascend to the political heaven and were determined to remain until the necessary reforms had been carried through, and the nation, being behind them were prepared to defy the Aristocrats and the King. We read that the whole French nation claimed with energy the rights of the citizen—liberty and property and the free communication of thought, and the "genius of France says Clermont-Tonnerre hurried as it were the public mind." This genius, Dr. Thomas remarks, was "The Spirit of Life from God" and impelled events in the direction indicated in the Apocalypse. It brought about the fall of the Bastille, July, 1789, the death of the king, and the slaying of the names of men in the abolition of all rank and titles, "the members of all the orders being affected with a delirious impulse to relinquish their individual privileges." The clergy refusing to bear their share of the taxation incurred the anger and violence of the nation. Church property was confiscated and those things so dear to the Romish profession were given over to the destroyer, relics, images, etc., becoming objects of contempt and

derision. Civil war breaking out, the affairs of State passed into the hands of such men as Marat, Danton, and Robespierre, and the nation was made to experience the terrors it had dealt out to the witnesses some 105 years before. Religion as hitherto imposed upon the people was dethroned and Notre Dame became the Temple of Reason, a printer's wife impersonating the "Goddess of Reason." In the same year—1793—Nantes was given over to the tender mercies of one named Carrier. By his orders men and women were stripped, tied together and drowned. Ships were filled with the inhabitants from children upwards and sunk in the Loire, and it is estimated that about 30,000 perished in and about Nantes during the Reign of Terror. It is recorded that more than a million lives were lost in France, the most dreadful methods being employed by men such as St. Just and Fouche in their zeal for destruction and bloodshed. In such a way does God repay the deeds of His adversaries setting up over them the basest of men when the situation requires it and surely as we recall St. Bartholomew's Day and the Dragonnades we acknowledge they were worthy.

The "remnant were affrighted," for no one could trust his neighbour and the prisons were filled with suspects, doomed to be ruthlessly done to death. But all things have an end, and the nation was returning to sober thought. They were tiring of the ceaseless flow of blood. In 1794 Robespierre, being or professing to be a deist, proposed a return to the worship of the Supreme Being. He declared the Deity had been misrepresented by the clergy and their only interest in Him had been prompted by a desire for wealth and honours. He therefore urged that a day should be fixed and that they should with appropriate ceremony declare their belief in the God of Heaven which accordingly took place on June 8th, 1794. John, beholding these things, declared by the Spirit of God "the second woe (or sixth trumpet) is past." What remains? Very little before Christ's return. The seventh trumpet has been sounding for over 130 years, and we are now in the sixth vial division of that period, one vial only remains, that which will witness another great and mighty earthquake resulting in "the Kingdoms of this world becoming the Kingdoms of our Lord and of His Christ."

E. A. CLEMENTS.

A THOUGHT FOR WISDOM'S CHILDREN.

"If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say that he is your God.'

There was no confuting this argument. To this day it remains unanswerable. The powers exhibited by Christ have to be accounted for. They cannot be denied. They could not be his own, for when he was killed, they were still exerted on his behalf: he rose from the dead. Whose were they? Whose could they be but those of God, who had similarly interposed in Israel's midst many a time since the day he brought them out of Egypt by unexampled power?"—Nazareth Revisited.

An Exhortation (2)

[The last Sunday morning exhortation to the Clapham ecclesia by the late bro. J. M. Evans, August 24th, 1930.]

It has often been said from this platform that the ecclesia is a divine institution. That is a statement which can be justified by the opening words of the epistle to the Corinthians which we are now reading, where the apostle Paul addresses those at Corinth in these terms in the second verse:

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

So that we are not exaggerating when we say that the ecclesia in every place is a divine institution, it is the ecclesia of God, it is God's church, and those composing its members are called to be saints.

Now what are the objects of an institution of this kind? It is better perhaps to take the words of Scripture when we are dealing with such an important matter as this. One of the first objects is mentioned by the apostle Peter in his first letter, chapter ii. and verse 9:

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

That is one of the objects; it is that God's glory might be manifested by us, that we might sing His praises, that all that is done might be done to His glory and His praise. Then if we turn to I. Timothy, chapter iii. and verse 15, there is another important statement in regard to its duties and obligations, where the same apostle addressing Timothy says: "If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The ecclesia of the living God, the pillar, the ground, the stay, the support of the truth.

If we turn to the Ephesians, chapter iv., we shall find to a very large extent that the ecclesia, with the ministers which it appoints for edification, filled with the Word of God, very largely does the work that was accomplished in the first century by the Spirit. We read in the eleventh verse of the fourth chapter:

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Now those are the objects which, with the aid of the Word of God and with the help of God obtained through prayer, the ecclesia is supposed to, and must attain, if it is to fulfill its divine object.

It might be thought extraordinary that we should need to remind ourselves of such primary truths as these. It was said last Sunday there was need to remind the young generation of some of the important affairs in connection with the ecclesia, but it is equally important that all of us should now and then review the real objects of the ecclesia of which we are members, for remember this, we have a very vivid warning in the words of the prophet Elijah this morning. Human nature is prone to prostitute divine institutions to its own lusts and desires. They had killed God's prophets, thrown down His altars, and in every way had turned their back upon the God of Israel, yet they were a divine institution. We remember the scathing words of the Spirit in Isaiah: "Bring no more vain oblations, incense is an abomination unto me; away with your feasts and your new moons." That being so, is there no danger that in these days, these last days of the Gentiles, that an ecclesia may also forget the real objects of its existence. There is every danger, as we know from experience, from what we see around us, and therefore we must remember this at all times, that these are the definite objects for which an ecclesia is established, those matters which we have supported by reference to the Scriptures.

In every big ecclesia there is a multitude of business. You listen to the announcements on Sunday morning as the recording brother tells us of the activities of the week. Many things to be done, many departments, numerous activities in various directions in the work of the truth, many ministers who are reminded of their work during the coming week ; but there is always the danger in the midst of all this bustle and activity, the danger to forget the great unseen Head to whom this ecclesia belongs, to forget the principles upon which that work has to be done ; for remember this, the ecclesia is not like a P.S.A.; it is not a meeting called together for our gratification or to glorify man or to satisfy our own desires or to spend a pleasant hour. That is not the real object of our meeting together, and unless those objects which we have mentioned are attained, then we can say without any hesitation that the ecclesia must be a failure from the divine standpoint and that is all we need consider. You will remember the words to Sardis: "Thou hast a name that thou livest," a great reputation, but the Spirit's verdict was that they were dead. They were very complacent, they thought a lot of themselves, like other ecclesias may do in these times, but that was the verdict of Christ their Judge. The same can be said of Laodicea, rich and increased with goods, a fashionable cultured assembly, but the Spirit's view of the matter was very different from that. They were wretched, and poor, and blind and naked; that was the word of the Spirit.

What is the real difficulty? What is the real problem which confronts and has confronted every ecclesia since the first century? That although it is a divine institution, yet its members are fallible mortals, that the Truth is contained in earthy vessels, to use the phrase of the great apostle, and consequently success can only

be achieved by a constant reminder of the real object of our existence, by vigilance and by insistent maintenance of the divine principles upon which the ecclesia has been founded. How does it work out in the case of this ecclesia? Well, we have to await the verdict, it is not well to presume upon our standing. We certainly have the verdict of Christ in the first century upon the seven ecclesias in Asia, and we also have the inspired apostle's opinion about many things that took place in the ecclesia at Corinth, an ecclesia established in a large and busy city, where the brethren were in a similar environment in many respects to that in which we find ourselves, the same temptations, the same love of sport and knowledge and science and wisdom as we see so popular to-day. This ecclesia was founded by an inspired apostle, not like ours by the labours of men who only had the truth—a great thing, of course, the truth in their minds. It was founded by the apostle to the Gentiles, a chosen vessel who was sent with that very object, and although he praises them for many of their works, yet as we have read already there were many faults which he had to call in question. They were glorying in men, that was one of the first things for which he had to criticize them. They allowed false teaching in their midst, philosophy, which had resulted in a weakening of the doctrine of the resurrection of the dead. "How say some among you that there is no resurrection of the dead." There was also grave immorality which had passed without rebuke, or at any rate had not received any great censure from those who were in authority. There were those who availed themselves of Gentile courts of law to redress their grievances; the very breaking of bread was accompanied by serious disorders. This shows to a large extent they had forgotten the exalted position to which they had been raised as the ecclesia of God, as those who were called to be saints.

Now the apostle Paul deals with many of these disorders and faults as an affectionate father who had begotten them in the bonds of the gospel. We have read his words this morning:

"I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel."

Not many fathers; that is a very important point. There are many instructors in the Truth, but the apostle Paul did not imagine that his duty was ended when he instructed those disciples in the gospel of the Kingdom. No, he sat up night and day, writing to these ecclesias affectionately reminding them of their calling in the gospel, of their duties, encouraging, exhorting, correcting, as he does to the ecclesia at Corinth. It is quite easy, it is a pleasant duty, to instruct people in the gospel, many have done so in this ecclesia and will continue to do so, but that is only the beginning. That is only the commencement, only the foundation. It is the watching, it is the guiding, it is the encouraging, exhorting, the correcting, if there

is to be perfection, if that one is to grow to a perfect man in Christ Jesus. What a lesson for us, not merely those who are ministers appointed by the ecclesia, servants of the ecclesia, but to everyone who has instructed another in the gospel. There remains the duty, still the duty, to foster and to develop the truth in that brother or sister, a matter of constant care, not only to bring people into the Truth, but to maintain them there and to help in their spiritual development. That was the apostle Paul, not an instructor only, but a father. There were ten thousand instructors, but very few fathers in that day and possibly also in these days. Now Paul, as a faithful father to those begotten in the gospel, tries to bring his brethren back to those foundation principles from which we must start and which we must maintain if the ecclesia is to fulfill its divine object, and he holds before those at Corinth those great and lofty ideas and principles on which alone the Truth can prosper and bring forth its fruits. So he finds fault with them because they gloried in men, however good those men may have been; Peter, Apollos and Paul; they were vain, they were carnal, they were partisan, they gloried in being baptized by this one or that one. The apostle says that was merely a carnal idea, that they were baptized in Christ. If Peter was the one who opened the door for them to Jew and Gentile, he was only the servant of God. If Apollos was an eloquent orator, what had he that he had not received from God to be used in the service of the truth. And Paul also, a chosen vessel, nevertheless merely a minister for God. Who is Paul, who is Apollos?—nothing. That is the verdict. "Neither is he that planteth anything, nor he that watereth, but God that giveth the increase." There is the right note, there is the standard, there is the true ideal in relation to the work of the ecclesia, that it is God's work, that we are labourers together with God, always it is He who gives the increase. It is not the work of the eloquent brother or the diligent worker, it is God who gives and can withhold the increase if He so pleases, and so all things must be kept in mind in that sense. They must be done to the glory of God and not to minister to the flesh in any sense whatever.

And as to the ministers, what a lesson as to the true attitude of those who are the servants of the ecclesia. Can there be a more beautiful statement upon that point than what we have read this morning in the fourth chapter: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." That word "stewards" means a very lowly servitor indeed, one who rowed in the last row of the rowers in a ship, not the master of the ship. You remember in the ships in those days there were two or three banks of rowers, and this word means the one rowing in the last row.

"Moreover it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know-nothing by myself; yet am I not hereby justified; but he that judgeth me is

the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God."

There is the model for the ministers, for the servants of the ecclesia. Here is the apostle likening himself and Apollos and others to humble servants; to be watchful over our own actions and works and motives in the work of the Truth, looking forward to the time when that work shall be submitted to the scrutiny of the Master, and then and not before shall those who are worthy of it have praise of God. It is too soon to glory now, let us wait for the time; then shall every man—whose work will survive the fire of judgment—have praise of God.

Now these are the kind of servants which will help an ecclesia on the way to life eternal, which will develop in it a true spiritual sense which will raise them up to the true ideals which others can follow, keeping always to the fore those divine principles which have been enumerated this morning, the glory of God, the keeping of the Truth pure and perfect, the edification of the body of Christ. Those are the only reasons why we have met together as an ecclesia, and if the ministers are chosen for any other reason, then sooner or later that ecclesia will fail in the object for which it was created. If we choose those because they are rich, because they are intellectual, or for any other fleshly reason, for oratory or things that appeal to the flesh, then that ecclesia in time will find itself in the same position as those whom Christ condemned in the first century. The glory of man is a narrow and fleshly thing. The apostle Paul's mind goes forward in spirit to that great and perfect day in the future.

"Let no man glory in man, for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's and Christ is God's."

There is the true relationship; in the day that is coming, in the Kingdom, all the faithful will be there; Abraham, Moses, the prophets, Daniel, David, they will all be there, no partisanship, they will all form part of the multitudinous Christ, they will be Christ's ; and finally there will be the great and perfect state beyond, when Christ Himself shall be subject unto the Father, and God will be all in all. Where is narrow partisanship, glorying in man, when you survey the wonderful future, the perfect state to which the ecclesia stands related?

Thus did the apostle instruct those whom he had begotten in the gospel. Having laid down the true foundation in Christ Jesus, his thoughts naturally tend towards the building erected upon that foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ."

And how does he exhort and instruct his brethren in regard to their various duties? He makes no direct commands, or very few. He calls attention to that great fact which is mentioned in the sixteenth verse of the third chapter:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

That assembly of Corinthians, not merely an assembly of Greeks and Jews and others, but the temple of God in which His Spirit dwelt, for they had the possession of the Spirit in those days. The temple of God. Then he goes on to say:

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

What an inspiring and elevating thought, much stronger, more forcible, than any direct commandments not to indulge in vain and vicious thoughts, for this was the habitation, the ecclesia of God. In what way is an ecclesia the temple of God? Only in so far as the minds of its members have that truth dwelling richly in them, only in that sense can it be said they have the Spirit of God in these days, but it is a very real sense. They are an ecclesia who have been bought with a price as the apostle says in another place:

"Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

There was the ideal he set before them, the temple of God, the habitation of God in the sense that they held and believed the Truth, and what a powerful incentive to abjure all those things offensive to God, those evil thoughts and ideas to which the flesh is prone. If the mind is filled with the Truth in the way set forth by the apostle, there will be no room for those things which defile, to which the Master gave reference; they will be sanctified, they will be cleansed, they will be a fit temple for God to dwell in and to dwell with them. If this is the mind of the ecclesia, the perfection to which they have attained, then those things which he condemns will never be thought of.

Paul appeals to them on higher ground in regard to those faults. They went to law, to the Gentile courts, and he appeals to them on these grounds. How can one who aspires to be a judge and king of the coming age—how can he bring himself to go to the atmosphere of a Gentile Court for any cause whatever? Impossible! is the thought of those who attain to that perfection of mind and character. If there is any doubt upon any other matters, of eating meats, attending this or that, then the apostle lays down a principle which should guide in all directions, in any matters of doubt, in the tenth chapter of this epistle, verse 23:

"All things are lawful for me, but all things are not expedient."

There are many things lawful, (but if they lead our brethren into wrong or false positions then they must be abjured whatever they may be.

"All things are lawful for me, but all things edify not."

That is the criterion; does any action, any word, any habit of our's edify or not? If it does not, it is not contributing to the well-being of the ecclesia and therefore must be abjured because it is not in harmony with the true object of a member of the ecclesia. Then again in verse 31:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ."

That is the method, that is the criterion—does it edify our brother? Can we say, whatever we do, that it is done to the glory of God, or does it detract from the true object of the ecclesia? That is the question to ask, and if we are in doubt, and we ask ourselves honestly and truthfully that question we shall know what to do. All our actions must tend to the edification of the ecclesia.

So we come back to the original conception which is set forth in the Word of God in regard to the ecclesia, both as to its members and as to the corporate body of the ecclesia, that everything must be subordinated to the glory of God, His praise, the maintenance of His truth, the edification of the body of Christ,

"built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in whom all the building fitly framed groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

J. M. EVANS.

FORCIBLE WORDS.

"When men take to reading the Bible rather than reading about the Bible, the works (i.e. the works of Christ) loom before them as living verities which no amount of learned criticism can dispose of. They are facts in Earth's history which yield but one meaning to the ear of reason, and that is the one that Jesus put upon them—that the things he did, and the things he said, could emanate from God only.

This is true of the Bible as a whole, and all the history to which it stands related; but especially of the personality of Christ, which stands invincibly written and engraved in the records of men. It cannot be removed; it cannot be blotted out. Men may close their eyes, but the thing is there. It cannot be explained away. Men may nurse their theories, but the theories do not stand. The facts are in

fundamental contradiction to every theory that would deny God in Christ. The theories come and go with every age, like the changing clouds that sometimes hide the sun; but Christ, like the sun, remains, and imparts even to the obscuring clouds the only bit of radiance they ever display."—

Nazareth Revisited

The King of the South, The King of the North, and The Peace Cry

(Daniel xi. 40; Thess. v. 3).

DEAR BRO. WHITE,

How ominous and thrilling are the glowing "Signs of the Times," especially to those who for 50 years have been looking for the things that now at last obtain: Britain in the Holy Land, the evidences of life in the "Dry Bones," the existence of the "unwalled villages," etc. How kind is our Heavenly Father to those who know and fear Him, in showing them in such an unmistakable way the culminating indications of the "Day of the Lord," alluded to so forcibly by the Apostle Peter in our recent readings.

I am sending you a couple of cuttings: one from the Daily Mail and another from the Daily Telegraph, that are worthy of publication, and of great attention in their purport. The one from the Daily Mail, the writer thinks, aids us in the understanding of the much discussed verse of the above text of the Prophet Daniel. Let the "hundreds of small ships" in the last paragraph of this cutting be specially noted, and compared with the "many ships" of the verse referred to.

And with reference to the extracted lines from the Daily Telegraph, how forcibly are we reminded by the same of the Apostle Paul's inspired language in 1 Thess. v. 3: "When they are saying peace and safety, then sudden destruction cometh," etc. (R.V.). A Peace Sunday was held a few weeks ago by the Churches and nearly a hundred and fifty-thousand signatures obtained, calling for disarmament and peace. And now this cutting from the Telegraph shows another "Call to Prayer" for peace, signed by the Archbishop of Canterbury. Let all our hearts be stirred by these indications, and may they cause us to "look up, and lift up our heads" in joyful anticipation of our redemption.

J. BELLAMY.

A CALL TO PRAYER FOR WORLD DISARMAMENT

"A Call to Prayer, signed by the Archbishop of Canterbury and other religious leaders of Great Britain and Ireland, which bears special reference to the World Disarmament Conference next year, is issued to-day. It reads as follows:

"The World Disarmament Conference will meet early in 1932, and it is difficult to exaggerate its importance. Our hopes for the peace of the world depend largely upon its success. A great responsibility will lie upon the delegates of the nations who will attend it; it is right that they should enter on their task not only attended by the hopes of their fellow-citizens but supported by their prayers.

"We therefore appeal to the members of all Christian communions to give themselves in the intervening months to public and private prayer, that the peoples, Governments, and delegates may seek to be guided by the Will of God, and that mutual confidence may lead to such results as will strengthen the foundations of goodwill and peace among the nations of the world.' "

—Daily Telegraph, June 13th, 1931.

Moscow's War Plans Afghan Border Conscription

"Moscow is making extensive preparations in Russian Central Asia on the pretext that the British are planning an attack on Soviet Russia.

"The Daily Mail is to-day able to reveal details of these preparations and to show that a serious state of affairs is being disguised under the cloak of so-called ' industrialisation ' activities.

"Last autumn four military commissions toured Turkestan (now known as the Uzbek Republic), the Tadzhik Republic, the Badakshansk Republic, the Kirghiz Republic, and the Turkmen Republic. These republics are situated along the frontiers of Persia and Afghanistan.

"This tour was followed by visits from Voroshiloff, Commander-in-Chief of the Red Forces, and Budenny, the cavalry commander and a member of the War Collegium.

CONSCRIPTION LAW

"Early this spring the local Soviets of these republics passed laws for military conscription and immediately enforced them. The formation of the ' Eastern Annies ' was then entrusted to Moscow military and military-political (Polit-kommissars) experts, assisted by ex-German and Austrian officers, and these have now reported that the nucleus of a ' highly efficient war force ' has been established.

"Huge munition works, aerodromes, and gas factories are being erected in and near Tashkent, Samarkand, Bokhara, and Ashgabend, with depots or branches in the smaller places near the frontier. Thousands of prisoners are making ' motor ' roads leading to the railway junctions of Kokand, Dzhelalabad, Tashkent, Bokhara up to Krasnorodsk on the shores of the Caspian Sea.

RAIL AND SHIP PLANS

"Arrangements are being made for water storage, while hundreds of small ships are being built to act as ' lines of communication ' on the Caspian Sea with the Caucasus. The new Turksib Railway, which connects Central Asia with Russia and Siberia, is to have new branches, and hundreds of railway engineers and surveyors are

preparing the necessary plans." —The Daily Mail, April 24th, 1931.

Land of Israel News

At the time of writing, the seventeenth Zionist Congress is in session, and reference to its results, therefore, will have to be deferred until next month. The intended resignation of Dr. Weizmann makes it the most important of the post-war congresses, for upon the politics of his successor, the future policy of the Zionist organization depends. Many Zionists consider that Dr. Weizmann has been too ready to give way to all the demands of the British Government; has been too ready to conciliate the Arabs, and too willing to co-operate with the non-Zionist Jews. The leader of the most extreme opposition is M. Jabotinsky, and it seems probable that the Zionist leadership will eventually fall into his hands. But so revolutionary are his views (his party call themselves "Revisionists," because they desire the terms of the Balfour Declaration and the Mandate to be "revised") that he is not allowed even to enter Palestine. What the upshot of all the controversy in the Zionist ranks will be cannot yet be foreseen. The Jewish World remarks: "In such circumstances anything is possible and may be looked for."

* * *

It is stated officially that the death-rate among Jews in Palestine is the lowest recorded anywhere. This alone is evidence that it is truly a "delightful land."

* * *

An Anti-Semitic campaign in Salonika (Greece) has led to serious rioting there. The police remained passive, and it was eventually necessary to secure the personal intervention of M. Venizelos, the premier. Jews have also suffered persecution during the last few weeks in Vienna, Germany and as far afield as South America.

* * *

The Palestine Government has issued a booklet giving the official transliteration systems from Hebrew and Arabic into English, from Arabic into Hebrew and vice versa. It gives also the Hebrew and Arabic alphabets with the equivalent sounds in English script and explanations of the sounds, where they are complicated or capable of more than one rendering.

* * *

A sign of the times from the advertisement columns of the Jewish World: "Young lady from Palestine wishes to give lessons in modern Hebrew."

* * *

A writer in the Jewish Chronicle points out that it is too much taken for granted that the Arabs have rights in Palestine if not older than, then coeval with, those of the Jews. On the contrary he declares "The Arabs seized the land without other claim than sheer lust of conquest in 637 A.D. and held it for only 420 years, being themselves subjugated by the Turkomans in 1057. The latter having held it for 860 years were in their turn conquered by the British in 1918. ... As well might a Saxon community claim special rights in

England as the Arabs in Palestine."

Signs of the Times

THE SUSPENSION OF WAR DEBTS. — One of the signs of his coming, predicted by Christ, is that there shall be "distress of nations with perplexity" (Luke xxi. 25). We can well understand how present day conditions are in harmony with this prediction; much more so if we realize the meaning underlying the term "perplexity." The concordance defines it as "without a passage out," or "to be without any resource." This is particularly the state of mind of politicians today, as their speeches frequently express.

But should there be any doubts on the subject, they have been totally dispelled by Mr. Hoover's plan to suspend all war debts for one year. By this plan America agrees to permit the European nations to suspend their debt repayments, provided they agree to make the same offer to their debtors also. At the time of writing it appears that the agreement to accept the proposal will be unanimous, and in all quarters the plan is hailed as a wonderful contribution to the cause of world prosperity.

Unless the nations were "without a passage out," we may be perfectly certain that they would not agree to any form of suspension of debts repayments. It is the most eloquent proof imaginable that the present distress of nations is very real indeed. Great Britain alone stands to lose £11,000,000; and this at a time when great unemployment makes the task of balancing the Budget a very difficult one. America will lose £50,000,000.

It might be supposed that this attempt to revive the world's fortunes is a set back to the signs of the times—that we ought to expect affairs to get worse and worse until the final crash. But let us find the chief reason for the world's inability to meet its obligations, and we shall not then suppose the signs are failing. It is because of the enormous sums expended on armaments. Mr. Wilson Harris expresses an American's point of view thus, "Why should we let them off 250 million dollars a year, when they are spending ten times that in preparation to fight each other?" Mr. Harris comments "The logic of that is irrefutable."

Such is the extraordinary situation in the world today. The crushing burden of armaments has rendered it impossible for the nations to pay debts which were incurred on armaments during the war. For one year at least the repayments are suspended, in order that the nations may continue to pile up these armaments, and temporarily delay the financial crisis that will shortly, inevitably come. Thus the situation for which we have looked for years past is close upon us, and it is possible now to realize as never before, the literality of Christ's prediction, "Men's hearts failing them for fear and for looking after those things which are coming on the earth."

W.J.

Ecclesial News

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

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who 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 Stnckler.

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 am Lecture, 6 30 p m Thursdays Bible Class, 7 30 p m During the month of June we have welcomed to the table of the Lord brethren H M Doust, W P Lane, A K Clements, E W Evans, all of whom gave us the word of exhortation in the morning and lectured in the evening, and we sincerely thank them for their labours amongst us We shall be pleased to have the company of any brethren and sisters in fellowship at the memorial service, who may be coming this way on holiday or otherwise —W H Cotton, Rec. Bro

BIRMINGHAM.—Shakespeare Rooms, Edmund Street Sundays Breaking of Bread, Ham, Lecture, 6 30 p m Wednesdays Bible Class, 8 p m Since our last report we have been pleased to receive bro and sis Powell and bro Jack Powell, formerly of Blackheath, but now residing in Birmingham, as members of this meeting, a welcome and useful addition to our numbers On the other hand, we deeply regret to report that, owing to "resignation" from our Fellowship on the part of sis Warrender and return to the Temperance Hall ecclesia, we were in duty bound to pass the following resolution "Sis Warrender, having resigned from our meeting in order to associate with the Temperance Hall meeting, from whom we are separated because of their toleration of erroneous doctrines, our withdrawal from them now also applies to her." We have

been pleased to welcome the following visitors around the table of the Lord sis Nellie Harrison (Lichfield), bro and sis Growcott, bro Gilbert Growcott and sis McKie (Detroit, USA), sis Deane, bro and sis Phipps (Great Bridge), bro Geatley (Oldham), and bro Dan Jakeman (Dudley) We thankfully acknowledge an anonymous donation of £10 to the funds of our meeting, which will be faithfully used to the best of our ability in the spreading of the Truth in this city We purpose, if the Lord will, journeying to Sutton Park on Saturday, September 5th Tea will be provided at "Powell's Pool" at 4 30, after which we shall have an open-air meeting for the daily readings and impromptu addresses thereon. If inclement weather, the meeting will be held in the "Boat House." We extend a cordial invitation to all the brethren and sisters who can possibly come, on request we will send full particulars of times and travel and will meet them in Birmingham We take this opportunity of expressing appreciation of the faithful ministrations of the visiting brethren from local and distant ecclesias, and also for the untiring labours of the editors of the " Berean " Magazine.—W Southall, Rec. Bro

BLACKHEATH (Staffs).—Christadelphian Meeting Room Ross, Blackheath Sundays Breaking of Bread Ham , Sunday School 3 p m , Lecture, 6 30 p m Thursday Bible Class, 7 30 p m On Wednesday, May 27th, we held our usual children's outing; this year Kinver was visited and a goodly number of brethren and sisters journeyed with the scholars to this beautiful spot, we were very pleased to have the company of bro Daniel Jakeman and bro and sis Chas Jakeman and a very enjoyable time was spent amidst beautiful surroundings, 15 brethren and sisters and 38 children sat down to tea after which we listened to an address by bro D Jakeman Bro Albert Siveter and sis Rosella Siveter were united in marriage on Saturday, May 30th , we pray the Father's blessing may rest upon them in their new relationship Our thanks are due to those brethren who have helped us to proclaim the Good News in Blackheath —Chas Bennett, Rec. Bro

BOTHENHAMPTON. – "Home Cot," near Bridport, Dorset. Sincere greetings in the one Faith We have been very pleased to welcome at the Lord's Table since our last report bro and sis Finch and sis Paine of the Southend meeting, sis Winnie Keate of Putney sis Carter of Seven Kings and bio and sis S F Jeacock of St Albans Our brethren gave us words of exhortation which were very encouraging and upbuilding and we greatly appreciated them These visits are of much help to us in our isolation, especially knowing as we do that the time is very near at hand for our redemption draweth nigh. With our united love your sincere sisters in Christ, E Miller and D Hallett.

BRIDGEND. —Dunraven Place Sundays 11 am and 6.30 p.m. Tuesdays, 7 30 p m Since sending our last intelligence we are in receipt of £10, a gift from a brother who wishes to remain anonymous We are very grateful to him for his great kindness and assure him that it will be spent wisely in the Master's service We are also delighted to report that a stranger who has been attending our lectures for some time has been examined with a view to immersion into the "Saving Name" Bro W

White, of Avondale Hall, Clapham, who intends spending a holiday at Porthcawl has promised to assist us during August if the Lord wills Bro and sis Ellis continue to meet with us periodically —Gomer Jones, Rec. Bro.

COLCHESTER.—2, Barrack Street (corner of Brook Street), upper room, Sundays Breaking of Bread, 11.15 am , Lecture 6.30 pm Thursdays: Bible Class, 7.15 p m alternate Thursdays It has given us great pleasure to welcome to our small ecclesia the following visitors Sis Westley, sis F C Wood (Clapham), bro and sis R Mercer (Holloway), bro R Jeacock, bro F Jeacock (Croydon), bro and sis Burton (Luton), bro and sis W P Hayward, bro and sis B Hayward, sis Mabel and Marjone Hayward, bro R Hayward, sis I Hayward (Ipswich), bro and sis Goodwin, sis. Hodges (St Albans) We thank brethren W Piper, W Webster, W Whelan, A Cheale, H Cheale, E Bishop, V Copestake, P Cohapaman (Seven Kings), H Atkinson, W R Mitchell H Southgate M L Evans, H Doust, E W Evans, E C Clements E J B Evans W Lane (Clapham), R Mercer, E Bath (Holloway), for their willing and faithful assistance in both exhorting us, and expounding the way of Truth to the few strangers we had Although a thousand cards are distributed from house to house each month the attendance of strangers has been small indeed, but the sowing still continues, knowing that God only gives the increase We wish to express our thanks for the gift of £10 from an anonymous brother, which has enabled us to keep up the card distribution continuously. It is with thankfulness to our Heavenly Father that we are able to say that both sis Watsham and sis Burton are progressing favourably and that once again they are meeting at the Table of the Lord We are pleased to mention that our bro. Ell is now distributing leaflets and pamphlets in Kirby Cross, the village in which he lives, and a few have been interested, but no tangible results are forthcoming yet We ask God's blessing upon his efforts.—L. Wells, Rec. Bro.

COWES (I. Of W.).— "Holywood" Mill Hill Road—We have had the pleasure of the company of sis Mulliner (Shanklin) and sis A F Quin (Plymouth) at our meeting Sis Bullen (Clapham), who was at Totland Bay on professional duties also paid us a mid-week visit On June 7th, at the invitation of bro Atkinson, the following brethren and sisters "broke bread" at Sandown bro and sis Atkinson sis Squires, senr., sis Gwen Squires (ill of Clapham), sis Mulliner (Shanklin), bro and sis Quin (Cowes)—an enjoyable and mutually helpful meeting , by such means are forged ties of affection between members of the household of God —W A Quin

CROYDON.—Gymnasium Hall, 117 B, High Street. Sundays: Breaking of Bread and School, 11 am , Lecture 6.30 p m Wednesdays Bible Class (at Hormman Hall, North End, W Croydon, 8pm Since our last report we have had the pleasure of welcoming to the Table of the Lord bro and sis P I. Hone, bro and sis W. R Jeacock, bro and sis D L Jenkins, bro and sis E F Ramus, bro and sis M Smith, bro and sis W E White, bro and sis W J White, brethren W Davis, S Wood, F Wood , sis Miriam Smith, F White, M White Beryl White, Mavis White J Wood, L

Wood, all of Clapham brn. G H Lethbndge (Holloway), R A W Ell (Colchester), sis M Milroy (Bedford), A Hosking (Porthleven) , brethren Hone, Jenkins, W R Jeacock, W E White, and W J White have been with us in the service of the Truth, and we thank them for their welcome words of exhortation We are still encouraged by the presence of several interested strangers at our lectures, and at four special lectures delivered in the Hormman Hall, West Croydon, on Saturday, May 9th, and Fridays, 15th, 22nd and 29th May , the attendances of strangers were 26, 22, 21 and 13 respectively, and we pray that the seed sown may bring forth fruit to the honor and glory of the great name of our Father We take this opportunity of thanking the anonymous brother who has again forwarded us £10 to be used in making the Gospel of the kingdom of God more widely known in this district, to which we will endeavor to add personal effort so that full use may be made of the opportunity thus given —Arthur A Jeacock, Rec. Bro

HITCHIN.—Co-operative Hall, Nightingale Road Sundays Breaking of Bread, 6pm (first, third and fifth Sundays in the month) , Lecture, 3pm, Breaking of Bread, 4 15 p m Thursdays MIC at " Eureka," Radchffe Road, 8pm Our special effort at Letchworth Garden City has just concluded, and as far as we can judge at present has produced satisfactory results, having stirred up at least one honest heart to search further for the Truth He is attending our Thursday class, and others have promised to visit us at Hitchin. The attendance of strangers at the lectures was 22, 13, 8, and 14 respectively. We gratefully thank our Clapham brethren who have so zealously worked in the effort and pray that we may be guided to water the seed wisely, and help forward some good fruit During the months of May and June brethren H L Evans, M L Evans F G Ford T L Young, J T Warwick and H W Hathaway (Clapham) and bro E H Bath (Holloway) have lectured for us, and in addition to these we have welcomed to the Lord's Table brethren S G Warwick, J Squires, E Williams and sis E Jenkins F G Ford, E Ford, H L Evans, J T Warwick, M Evans, E Pinchen J L Young and H W Hathaway (Clapham) and brethren A H Phillips, C R Crawley, J Squires and F Phillips and sis Allen Squires and G England (Luton) — Herbert S Shorter, Rec. Bro

HORNS CROSS (Kent).—Our brethren and sisters will be pleased to hear that our bro E R Cuer, who has been suffering from a broken leg, due to a motor-cycle accident, and who was taken to Farnborough Hospital, Locks Bottom, Kent, is now convalescent, and by the time the August " Berean " is in our hands, we hope our brother will have returned, God willing to his duties as Recording brother May our Heavenly Father grant his complete recovery Sincerely yours in Israel's hope, J Hembling

LEICESTER. — 71, London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. We are truly thankful to our Heavenly Father that we are able with the help of faithful brethren to continue to show forth the light of His glorious gospel to those by whom we are surrounded, and although there is little response our duty is to do what we can, hoping for the Master's approval at His coming. We have been pleased to have the company of the following visitors and take this opportunity of thanking the brethren for faithful and willing service: brethren W. J. Webster (Seven Kings), J. B. Strawson (Nottingham), J. T. Warwick, H. M. Lee, F. W. Brooks, E. A. Clements, H. M. Doust, R. C. Wright (Clapham), P. J. A. Coliapanian (Seven Kings), and sis. V. Westley (Clapham), C. Reeves (Seven Kings), M. Barnatt and Muriel Barnatt (Nottingham).—A. C. Bradshaw, Rec. Bro.

LONDON (Clapham).—Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m., Breaking of Bread, 11 a.m.; School, 11 a.m., Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. On June 28th we had the pleasure of witnessing the obedience of two more to the Divine command to "be baptized," namely, Gladys Margaret Simmons (formerly Church of England) and Harry Walter Billingham (formerly Church of England). Our young sister Simmons came to a knowledge of the gospel as the result of our lectures held in the Peckham district, whilst bro. Billingham heard the "glad tidings" through answering bro. Bath's advertisement in the newspaper, and later on attending our lectures. In both cases it is an encouragement to continue faithfully in the good Work of sowing the seed of the gospel of the Kingdom of God. Our forty-fourth annual outing to Bushey Park and Hampton Court was held on Saturday, July 4th, when a most happy day was spent amidst very delightful surroundings. Tea was provided for over 275, after which the brethren and sisters listened to addresses by brethren E. W. Evans and F. G. Jannaway, the children meanwhile being addressed by bro. H. Southgate. A record number of visiting brethren and sisters from other ecclesia in fellowship was heartily welcomed, and 18 of these stayed the night in London and met with us the following day at the breaking of bread. Altogether during the past month, we have had the pleasure of the company at the Table of the following, who have all been heartily welcome, namely: bro. B. A. Warrender (Birmingham), bro. Wilkinson (Bournemouth), sis. Henderson, sis. Potier, bro. and sis. C. F. Evans (Brighton), sis. W. Irving, bro. and sis. Townsend (Holloway), sis. Cuer (Horns Cross), sis. Ivy Hayward, sis. M. Hayward, bro. and sis. Albert Hayward (Ipswich), bro. Feltham (Leamington), bro. G. Hodge, bro. A. H. Phillips, sis. L. Phillips and sis. Blake (Luton), bro. Restall (Oxford), sis. Barton (Pemberton), bro. N. Hodge (Plymouth), sis. Norah Penn, bro. and sis. Kemp (Welling), sis. Saxby and bro. Brewer (Wellington), sis. J. Thorpe (West Baling), bro. H. Blake (Worcester).—F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway). — Sundays: Manor Gardens Free Library, 11.15 a.m. and 7 p.m. Wednesdays: London College, 409, Holloway Road, 8 p.m. Will brethren and sisters please note that, for the convenience of some, we have decided to change our week-night evening from Thursday to Wednesday, commencing August 5th. Our tea and fraternal gathering took place on June 6th and was well attended. Over 100 brethren and sisters sat down to tea, and about 150 assembled for the after meeting. The subject, "One of the Songs of Zion" (Psalm 23) proved a most refreshing and uplifting theme. Such occasions are indeed as an oasis to the lovers of Zion and all who "hunger and thirst after righteousness." Three interested strangers also attended and appeared to much appreciate the addresses. The attendance of strangers at the Sunday evening lectures continues good (for these barren times), being an average of six per lecture. We have been cheered by the following visitors to the table of the Lord: bro. Crawley from Luton, bro. Jackson, sis. Pinchen and the two sisters Pinchen, junr., all of the Clapham meeting.—Geo. H. Lethbridge, Rec. Bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. ', Bible Class at 24, The Broadway, West Baling (second and fourth Tuesdays), 8 p.m. We are grateful to brethren G. M. Clements, H. T. Atkinson, and P. Lane of the Avondale Hall ecclesia, and bro. W. Buck, of the Putney ecclesia, for their assistance in proclaiming the way of life since our last report. We are encouraged from time to time by the attendance of strangers, some of whom are now fairly regular in their visits. Our Father alone can give the increase. We have to report the marriage on June 13th of our bro. Reginald Williams and sis. Phyllis Lang. In extending to them our good wishes, we also pray that they may receive our Father's blessing, and that they may help each other in striving for the crown of life.—Norman G. Widger, Rec. Bro.

MARGATE.—Thanet Club and Institute, Hawley Square. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesdays: Bible Class, 8 p.m. We continue proclaiming the glad tidings in this part of the vineyard, aided by our brethren of Avondale Hall, to whom we offer our sincere thanks through this Magazine. By this means and the distribution of literature, the opportunity is kept open for any desiring to come into the pale of God's salvation for man. Also we have received encouragement from the visits of brethren and sisters from other ecclesias. With God's blessing we will continue to keep our light burning. We have had of late very little interest shown by attendance of strangers. This tends to show the nearness of the realization of our hope.—A. H. Newman, Rec. Bro.

MOTHERWELL (Scotland).—Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. We desire to place on record our grateful thanks to the brother who desires to remain anonymous, for the gift of £10 toward the work of the Truth in Motherwell. We are meantime, during the summer months, distributing a thousand linger Posts per month, in the hope that when we resume our lectures (if the Lord will) there may be some interest aroused in what the

Scriptures show regarding the purpose of God with the earth and man upon it. We held our annual Sunday School outing on Saturday, 27th June, at Stonehouse, where we spent an enjoyable day. — Rod H. Ross, Rec. Bro.

NEWPORT (Mon.).—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month), 2.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to report that on Sunday, June 21st, we had a visit from our bro. J. Widger, of Plymouth, who faithfully exhorted us to all good works in the Master's service, and lectured in the evening, six strangers being present. Also on Sunday, July 5th, we had a visit from our bro. K. Smith of Birmingham, who gave us encouraging words of exhortation and lectured for us in the evening, nine strangers being present. We take this opportunity of once again thanking these brethren for their services, which were much appreciated by all. We much regret to state that we lose by removal to London our bro. and sis F. Beighton, who we believe will be meeting with the Seven Kings ecclesia, Ilford, to whom we commend them. Our loss is their gain. Owing to the fact that a couple of our brethren have had to leave the town on account of their employment, our small ecclesia is still smaller, so we shall appreciate the more the services of the brethren who may visit us, and we invite all the brethren and sisters, who may be this way during the summer months, to visit us, and so help and encourage us to plod on, through these trying times, and with God's help, keep the light burning in this place.—D. M. Williams, Rec. Bro.

NOTTINGHAM. — Corn Exchange, Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6 30p.m. Wednesdays, 7.45 p.m., Huntingdon Street Schools Tuesday evening, 7.45 p.m.: Eureka Class. In obedience to the command of Christ, the ecclesia has withdrawn from bro and sis. Mynott on account of their denial of the teaching of the Lord, that Light is the ground of responsibility to his judgment seat, and declaring that unless a believer obeys the command to be baptized, he will not be accountable to the judgment seat for any rebellion against the Word of God. Bro. and sis. Heaton, of Lincoln, who desired to be reckoned as members of this ecclesia, have now written saying that they do not wish to have anything more to do with the brotherhood. Upon certain occasions in the past it has been necessary to visit them and urge them to continue in the Faith. Since their last letter, however, they refuse to see or in any way hear the ecclesial admonition. The ecclesia has therefore withdrawn from them. While grieved at these manifestations of departure from the only way which leads to Life Eternal, much encouragement has been experienced by the affectionate obedience of others to the gospel call, and we rejoice in making known that the following have been baptized into the saving name of Christ: Harold Cox, on March 24th; Joseph Alfred Leslie Hobson, June 9th; and Ada Francis Coaten and Leslie Henry Chapman on June 30th.—W. J. Elston, Rec. Bro.

OLDHAM. — Guild Room, Greenacres Hill Stores, Greenwood Street. Breaking of Bread, 10.40 a.m.; Sunday School, 2.45p.m., Lecture, 6.30 p m. Wednesdays: Bible Class, 1.30 p.m. Mechanics' Institute, Manchester Street, Werneth. We held our fraternal gathering on Saturday, June 27th, when we were pleased to welcome brethren and sisters from London, Birmingham, Pemberton, Whitworth and Accrington, Southport and Manchester. About forty-five brethren and sisters partook of tea and we had for the after meeting the subject of "Current dangers in relation to the Truth," dealt with in two addresses by brethren H. T. Atkinson (London) and W. Southall (Birmingham). We had a very profitable time together, the addresses being of a high order, grappling with the subject in a very straightforward manner, and we thank the brethren for their faithful words of exhortation. We have been ministered to in the service of the Truth by bro. Saxby (Wellington) and brethren M. L. Evans and H. T. Atkinson (London) to whom we tender our thanks for their edifying words of exhortation. We have been pleased to welcome also to the Table of the Lord our sis. Atkinson, of London.—W. Cockcroft, Junr., Rec. Bro.

PEMBERTON.—Orrell Gardens, Orrell Post. Sundays: Breaking of Bread, 3 p.m., Lecture, 6 30 p.m. Wednesday: Bible Class, 7. 15 p.m Saturday: M.I.C , 3 p.m. A cordial welcome is extended to all brethren and sisters in fellowship to be with us on Saturday, August 8th, when we hope to hold our annual fraternal gathering in our new meeting room, Chatsworth Street, Pemberton, Wigan. We have been pleased to welcome at the table of our Lord brethren Cockcroft and Geatley, of Oldham, whose service in the Truth was much appreciated. We have also been pleased to welcome as visitors bro. Brewer and sis. Saxby, both of Wellington.—B. Littler, Rec. Bro.

PLYMOUTH. — Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m., Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. We are still labouring, sowing, and watering, and God has again given us increase in the person of Mr. Percy Harry Phillips, formerly Church of England, who was immersed into "the only name whereby men must be saved" on May 26th, and received into fellowship on the following Sunday. We pray that he may run the race with patience, and that our labours together may eventually win for us the crown of life which fadeth not away. We thank our Heavenly Father for this, the third baptism we are able to report this year, and it is with grateful hearts and renewed energy that we are continuing to hold forth the word of Truth which is able to make us wise unto salvation We have been cheered and encouraged by the company of the following whom we have welcomed to the Lord's table brethren J Evans and

M L Evans sis J M Evans, M Evans, and E Jenkins, all from the Avondale Hall ecclesia, South London —Our summer outing to Shaugh Mill on June 24th was marred by unfavorable weather, but 31 adults and 10 children were present at tea amid beautiful surroundings, and in spite of the adverse conditions an enjoyable time was spent, partly in a consideration of divine matters and partly in recreation We were pleased to welcome bro W Rhodda (Pensilva) on this occasion Taking advantage of a business visit of bro G H Denney on Wednesday July 1st we hurriedly arranged and advertised a special lecture on the subject "Watch Russia Her Progress under the Five Year Plan The approaching Crisis in the East and its Wonderful Sequel." We were pleased at the attendance of nearly thirty strangers, who gave the speaker a very fair hearing After the lecture questions were invited, and a few political extremists took full advantage of the opportunity A variety of questions were asked, and bro Denney Was fully prepared for them silencing all his questioners by appealing to the scriptures of Truth It was a splendid witness for the Truth in Plymouth especially on the question of Christadelphians and military service, and we sincerely thank our brother for his assistance in the Lord's work Visitors have been bro and sis G Clements, bro Button and sis O Button, bro John Evans, bro M L Evans, sis J M Evans, M Evans, and E Jenkins (all of Clapham), bro Coliapanian and sis Reeve (Seven Kings) We were cheered by the word of exhortation from bro Coliapanian and bro Clements lectured for us on the subject "Christ is Coming—Who Cares?" a few strangers being present We thank these brethren for their ministrations If any speaking brethren willing to help us in the Truth's service are likely to visit us during the next few months, we shall be glad to hear from them in advance, so as to make the utmost use of their services, whether on Sundays or weekdays Willing brethren please note, as their services will be appreciated —H R Nicholls, Rec. Bro.

ST. ALBANS.—11, Victoria Street (next Public Library) Sundays, 3 p.m. and 6.30 p.m. Wednesdays Bible Class, 8 p.m. If the Lord will, we hope to have a fraternal gathering on Saturday, September 5th. We have engaged the Central (Co-operative) Hall in Victoria Street, which has ample room and all facilities for providing tea. Programs will be issued in due course and we shall be glad to have the company of as many brethren and sisters as can come St Albans can be easily reached by tram from St Pancras, by motor-bus or Green Line coach, and there is ample room for parking cars We are pleased to report the continued attendance of visitors at the lectures, having had an average of six per Sunday during the second quarter of the year — S. Jeacock, Rec. Bro.

SEVEN KINGS. — 1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread and Sunday School, 11 a.m., Lecture, 6.30 p.m. Tuesdays M I C and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. It is with joy that we report that bro Beighton, of Newport, having obtained employment in this district, has now, together with his sister wife, joined our meeting. We have already received sound spiritual help from our brother, and now that he is with us permanently we look forward to many upbuilding words of exhortation from him. We also trust that our brother and sister will find our meeting a source of strength to them on their journey to the

kingdom. We regret to report the loss of bro and sis Copestake to Nottingham, and commend them to the brethren and sisters in that city. We have been greatly encouraged of late by the attendance of several interested friends at our lectures and Bible Class. Our hope and prayer is that the seed sown may fall into good and honest hearts and bring forth fruit to the glory of our Heavenly Father. It has been our pleasure and privilege to welcome the following: brethren Lethbridge (Holloway), Squires (Luton), Hembling (Horns Cross), sis. Wellard (in isolation at Burnham-on-Crouch) and Westley (Clapham). The brethren were with us in the Master's service, and we thank them for their labour of love.—W. J. Webster, Asst. 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. We are pleased to report we had the company of bro. W. J. Elston (Nottingham), on Sunday, June 21st, who exhorted us in the morning and lectured at night to a very appreciative audience. The lecture being illustrated by an 11-foot diagram made it very interesting and clear, showing how in the latter days, according to prophecy, the Ottoman or Euphratean power should dry up. We were greatly encouraged by the large attendance; some went away thinking the room full, although we had a few chairs vacant. We have also had the company of sis. Stock (Clapham), who is still in the neighbourhood on a visit, also bro. and sis. George Morse (Cardiff), our brother giving us the word of exhortation at the memorial table; we wish to thank those brethren for their kindly ministrations and help given in the Lord's service.—James Henry Morse, Rec. Bro.

WELLINGTON (Salop.).— Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 3 p.m.; Lecture (each third and fourth Sunday in the month), 6.30 p.m. Wednesday: Bible Class, 7.30 p.m. We desire to draw attention to the change in our ecclesial arrangements. For some little time past it has been felt that the writer's home has become inadequate to meet the needs of the ecclesia for the purposes of the Memorial Feast and as from the 1st July we have taken a room at the above Hall on a quarterly tenancy which in future (God willing) will be the centre of the ecclesial activities. We feel we have occasion for thankfulness to our Heavenly Father for His blessing on our labours and there seems a reasonable prospect of our numbers increasing in the near future. During the past month there has been an increased attendance at the two lectures (8 and 14 strangers respectively), which were given by bro. D. C. Jakeman (Dudley) and bro. J. B. Strawson (Nottingham). We have also had the company and been pleased to welcome at the memorial feast bro. L. Feltham (Leamington), bro. and sis. T. Hughes, sis. S. Bennett (Dudley), bro. and sis. P. Barton (Pemberton). We are greatly encouraged by the gathering clouds on the political horizon because we know it means that our redemption draweth nigh. We all find the Berean a great help and comfort in our semi-isolation, and it is always of interest to see how the work is progressing in other parts of the Master's vineyard.—H. G. Saxby, Rec. Bro.

WHITWORTH.—19, Tonacliffe Terrace, Whitworth, near Rochdale. Greetings. It is with deep sorrow that we report the death of our beloved bro. J. W. Heyworth, of Stacksteads, near Bacup, who fell asleep on May 31st, after a painful but patiently endured illness. We had hoped that hospital treatment would have given relief, but "The Will of the Lord be done." He was buried at Rawtenstall Cemetery on Thursday, June 4th, bro. Geatley, of Oldham, doing what was necessary. Our beloved brother now waits for Christ to come and the trumpet to sound, when the dead shall be raised to incorruptibility, and death swallowed up in victory. Our sympathy goes out to our bereaved sister; may the Lord bless, strengthen, and comfort her in the great loss she has sustained in her beloved husband and brother in Christ Jesus. Weeping may endure for the night, but joy cometh in the morning, the morning without clouds. May the joy set before us help us to endure faithful unto the end. Will all kindly note change of address.—T. Heyworth, 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.

South Perth, West Australia. – Miss M. Jones, 24 Brandon Street.

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

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

CANADA

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

Guelph. – J. Hawkins, 9 Elizabeth Street.

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

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

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

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

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

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

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

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

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

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

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

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

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

Victoria, B.C. – H. G. Graham, 204 St. Andrews Street, cor. Simcoe Street.

Winnipeg. – W. J. Turner, 108 Home Street.

UNITED STATES

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

Beaukiss, Texas. – A. C. Harrison.

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

Buffalo, N.Y. – L. P. Robinson, 458 Grant St., Buffalo, N.Y.

Canton, Ohio. – P. Phillips, 1123 Third Street, N.E.

Carlton, Texas. – S. S. Wolf.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. - J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.

Detroit, Mich. – E. Styles, 1447 Helen Avenue.

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

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

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

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

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

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

Hebron, Texas. – J. Lloyd.

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

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

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

Lampasas, Texas. - W. A. Ray.

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

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

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

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

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

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

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

Post City, Texas. – A. W. Greer.

Robert Lee, Texas. – James Greer.

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

Rochdale, Texas. - R. O. Greer.

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

San Saba, Texas. – S. H. Farr.

Scranton, Pa. - See Glendale.

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

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

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

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

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

IN FELLOWSHIP. – The Brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity:-

Accrington (Lancs.) – See Rochdale (Lancs.)

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, 23 Rosamond Road.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Road, Franche, Nr. Kidderminster.

Bexley Heath. – See Welling.

Birmingham. – W. Southall, 91 Hampton Road, Birchfields.

Blackheath (Staffs.) – C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 3 Grove Road, Bridgend.

Bridport (Dorset) – Mrs. E. Miller, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, 8 Burlington Street.

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. - A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, Bristol.

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

Cardiff. – G. Morse, “Rosa Villa,” 2, Pentre Gardens, Grangetown.

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, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

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.

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

Distressed Jews' Fund. — The receipt of 15/- is acknowledged from "a meeting in Sandown, per W.A.Q.," which amount is being handed to bro. F. G. Ford.

Forthcoming Fraternal Meetings.—Pemberton. August 8th; Clapham (Kew Gardens), August 15th; Birmingham, September 5th; St. Albans, September 5th.

Brighton.—Bedrooms to let, breakfast included; 2/6 per night, or 15/-weekly. Sis. (Mrs.) A. Barrett, " Kingsley," Roedale Road, Brighton.

A sister desirous of living near an ecclesia, or wanting temporary or week-end accommodation at reasonable rent (furnished or unfurnished).

Write sis. C., c/o Editor.

Clapham.—Will brethren and sisters please note that the week-night classes for Tuesdays, July 28th and August 4th, and Thursdays, July 30th and August 6th will be held at the Avondale Hall, and not at Santley Street.

The Peckham lectures.—The Sunday evening lectures held in the Co-operative Hall, Rye Lane, have temporarily been transferred to the Graf ton Hall, Village Way. Dulwich.

The Herald (Melbourne, Australia), from bro. J. Hughes, received with thanks, with interesting comments on "Ludendorff's prophecy" that the "next war will be next year ". It may be he is right in this, but he is certainly wrong in prophesying that the Dominions will not help Britain in the next world-war. He should read Ezekiel xxxviii. and he would know better.

The Zionist congress.—The 17th Congress is being held at Basle. It is said it will be "by common consent the most fateful congress since the First, in 1897" (Observer, 28/6/31).

The Pope Protests.—The Pope's interference in temporal matters has got him into trouble with the Italians. He declines to allow the Vatican to be silenced, and says: "We appeal to Roman Catholics throughout the world to pray for the pardon of our persecutors, and that the time of light and peace may come soon."

American Mission of Peace to Europe.—On June 27th Mr. Stimson, American Secretary of State, left for Europe in the hope of persuading the powers to make drastic reductions in armaments. This is an introduction to February's Disarmament Conference, from which, doubtless, many interesting facts will emerge. The one thing that will not result is disarmament.

Russo- Afghan treaty.—A treaty between Russia and Afghanistan was signed on June 24th providing for "Mutual neutrality, non-aggression and non-participation in hostile combinations as between the two countries" (Observer, 28/6/31). If Queen Victoria were alive she might find this a cause for some plain speaking to her Ministers as to the ultimate aims of Russia!

German Militarism.—On the anniversary of the battle of Jutland a great military parade was held in Germany. One of the chief commanders delivered a fiery speech which bodes ill for European peace. He declared they would "never recognize the frontiers of the Treaty of Versailles, and we swear to-day that we shall not rest until all German land which has drunk the sweat and the blood of countless German generations once again is part of Germany."

Kew Gardens.—The South London (Clapham) Mutual Improvement Class will pay a visit to Kew Gardens on Saturday, August 15th, 1931, if the Lord will. The afternoon will be at the disposal of the brethren and sisters to wander through the Gardens. Tea is arranged for 5 p.m. at the Ivy Tea Rooms, Kew Green, and a Fraternal Meeting will be held at the Ivy Hall, Wellesley Road, Chiswick, commencing at 6.30 p.m.

Three addresses will be given under the general title of "Aspects of the Truth Illustrated in Nature." Brethren and sisters from ecclesias in Fellowship are cordially invited.

