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The Berean CHRISTADELPHIAN

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

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

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

and C. F. FORD

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The Reward Promised

By Dr. John Thomas

While the Jezebel, or clerical party, which had obtained a footing in the Thyatiran ecclesia, was denounced by the Spirit, and threatened with great tribulation and death, "the Rest in Thyatira" were encouraged to perseverance in their opposition to the clergy by exceeding great and precious promises. "I will cast upon you," saith the Spirit, "no other burden." The "great tribulation" that would come upon the ecclesia, and "the death," which were to fall with pain upon the head of the wicked clergy, would more or less be cause of affliction to the whole body; but with this exception, "the rest among the Thyatirans," who protest against all "the depths," and "hold fast to the time that I may have come," shall be rewarded. The words in italics show that the Spirit who uttered them considered that there would be a class of people concurrently existing with the Jezebel and her children until the coming of Jesus Anointed, who would answer to "the rest among the Thyatirans"—"the Remnant which keep the commandments of the Deity, and have the testimony of Jesus Christ"—Rev. xii. 17. "The time "of his appearance is not quite yet. " The depths of the Satan as they (the clergy) speak " are still in the ascendant, and all the world hears, or gives heed to them, because they are of the world—1 Jno. iv. 5. But we also see that there exists a remnant in this Thyatiran "Christendom," which "does not hold this teaching," and repudiates "the depths." This remnant was to exist as a standing protest against the clergy, or "Sin-spirituals of the wickedness in the heavenlies," until the Lord come. It does exist, and will exist till then, and at that time, now not far remote, will have the great and glorious satisfaction of witnessing and assisting in the overthrow of Jezebel, and the everlasting discomfiture of "her children" in the face of all the nations they have deceived.

We, then, who are of this remnant, are exhorted by the Spirit to "hold fast what we have till he come." This exhortation presupposes that we have "the truth"—the things concerning the Kingdom of the Deity and of the Name of the Anointed Jesus—Acts viii. 12. We are to hold fast these things "till he may have come," be that in what age or generation it might; and are informed that the reward shall be great. This, in addition to what is promised in the writings addressed to the Star-Elderships of the ecclesias in Ephesus, Smyrna, and Pergamos, is dominion and government over the nations, delivered from the power of the sin-spirituals and world rulers; and the possession of omnipotence. This great promise is expressed in the words of the Spirit, saying, "He that overcometh and keepeth my appointments until an end, I will give to him dominion over the nations; and he shall govern them with an iron scepter (as the potter's clay vessels it is breaking to pieces) as also I have received from my Father. And I will give to him the morning star." This is promised to the faithful and obedient remnant—to them who overcome the seductions of the world by faith, and keep the appointments of the Spirit; or those things appointed for faith and practice as delivered by the apostles—Mat. xxviii. 20; x. 20.

These appointments are to be observed "until an end"—not until "the end," but "until an end." These two "ends" are a thousand years apart. Alluding to the one, Paul says, "all in the Christ shall be made alive at his appearing"; and to the other, says, "afterwards the end." The appearing to make alive, is at the end of "the times of the Gentiles"; but the end afterwards he characterizes by "the delivering up the Kingdom" of the Millennial Period to the Father when he shall have put down all enemies, and destroyed death, which is the last of them. Hence, between "an end" and "the end" there is an important distinction; the former marks the beginning of the restoration of the Kingdom; and the latter, of its surrender to the Father, with a long interval of time between the two epochs.

The appointments to be observed are "until an end" indicated by the words of Jesus and Paul, saying, "This do in remembrance of me till I come." Faith, hope, baptism, and the Lord's supper, are appointments to be observed till he come. When he comes, those will be superseded by other appointments more suitable to the altered condition of the world. The new dispensation will bring with it new appointments; sacrifice will take the place of the Lord's supper; and the feast of tabernacles, the sowing in tears by the side of all waters. "Come," shall many people then say, "and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem." "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, Yahweh of armies, and to keep the Feast of Tabernacles: and they shall sacrifice"—Isai. ii. 3; Zech. xiv. 16, 21. The apostolic appointments will not be modified or repealed till then. Jezebel and her children have in effect abolished them all. As Daniel predicted

they would, they have "thought to change times and laws"; they have substituted their own Catholic and Protestant clericalism for the precepts and institutions of the apostles; but it will be found to have been all to no purpose; for there is no salvation for any kind of pietists, however approved by their spiritual conscience-keepers, save by an intelligent and affectionate belief of the gospel of the Kingdom, and immersion into and for the Divine Name—" He that believes the gospel and is baptized shall be saved ; and he that believes not shall be condemned"; these are the wholesome words of the Lord Jesus : and every one that consents not to them, Paul says, is foggy, knowing nothing. Let the clergy think of this.

And who of these "reverend gentlemen," if he were sent for by the dying to give them what he calls "the consolations of religion," would talk to his "penitents" in the words of the promise before us? If unrepentant, would he exhort them to repent that they might have "dominion over the nations"; and therefore, over Britain, France, Spain, Italy, and so forth, when Jesus Christ should come to raise them from the dead? On the contrary, do not the clergy regard such doctrine as the ravings of the insane? Yet what else can a rational man make of the words before us? The Eternal Spirit declares, that the class he defines shall have "dominion over the nations; and shall govern them with an iron scepter." The clergy and their peoples do not believe this. They deny it, and call it madness; and tell their deluded worshippers that there is no reward for them in the earth, which is to be burned up with all the nations upon it; that the reward is in a heaven beyond the realms of time and space, where their souls will be for ever with the Lord.

(To be continued).

The Mountains of Israel

An Exhortation by Bro. Roberts

"Salvation is of the Jews." The statement is Christ's own to the Samaritan woman at the well of Jacob while he rested there, weary with his journey. It affirms a fact that is repugnant to many people, yet most true and beautiful in itself Even some people who love the Truth when they hear it, but give it not afterwards that thoroughness of attention which is requisite to enable them to apprehend the strength of the foundation on which it stands, grow weary of this aspect of the matter. They say.-

"This Jewish affair is altogether too narrow an affair for us The Jews are a small people in every sense, their land is a little country, their religion is exclusive and bigoted We want something larger, something nobler, something more in harmony with the general sympathies of mankind"

And so they turn for relief to the various schemes and arrangements which the Gentiles have devised for their entertainment and benefit. They make a great mistake, as they will find out sooner or later. Give them time enough and they will see things as they are, assuming they possess the necessary capacity for discernment. They will find out there is no salvation apart from the Jews. There is no hope in natural life.

"Every man walketh in a vain show. Surely they

are disquieted in vain"

"Every man at his best state is altogether vanity"

This is David's testimony (Psa. xxxix), and those who turn away from the hope of Israel will find it is a true one. There is no promise in natural directions except such as is destined to be broken. The young man steps upon the scene with much promise in his own eyes and the eyes of spectators, healthful and graceful and strong and gifted and ardent (let him also have plenty in his hands), he thinks himself an exception to the vanity of which perchance he has heard much. He thinks the vanity a fact as regards the past and the old people around him, he thinks it in some way due to a want of enlightened views and wise practical application of scientific principles; in his own case, he is persuaded, as he hurries with buoyant step and bounding spirit along the bustling highway of active life, that he will be able to extract a different result from what appear to him the noble energies of life and the lofty aspirations of "heaven-born humanity." Ah ' give him time enough. Give him sixty years more. Follow him, and ask "where is he now?" Perhaps he is still in the land of the living. He has not yet descended to the silent abode of past generations. Let us have a look at him. There he is, crouching by a fireside corner, a shivering old man, elbowed out of the race by the rising generation, who are kind to him perhaps, but patronizingly kind, and only waiting to see him, with relief, breathe his last breath, and take his place among the countless myriads who have lived and died before him. He lingers a little; but at last the day comes, and the grave closes over him, and how soon his name is forgotten.

"Surely every man at his best estate is altogether vanity."

There is no promise except in Christ. In him there is joyful hope of good things to come—every good that can be conceived by the heart of man, and good that cannot be conceived. But who is he? It was he who said "Salvation is of the Jews."

You cannot have him apart from his word. In having him you have a Jew. You cannot isolate him from his surroundings. You cannot have him apart from what he is. He is part of a system of God's work upon earth, albeit he is God in that work. That work is a work by and in the midst of the Jews. Jewish history is the history of that work. Christ is the terminal point of that history; the culmination of the work; the fruit and flower of the Israelitish tree. The Christ of the Bible is not the Christ of popular religion. The Christ of popular religion has no Jewish association or connection. Of course they know that historically he appeared among the Jews; but in their view of him he might as well have been born among the Chinese or the ancient Britons. The Christ of the Bible is the seed of Abraham, the son of David, the King of Israel, as well as Son of God. To him give all the prophets witness. We have had a reading from the prophets this morning (Ezekiel xxxvi), and we shall find, although it mentions him not by name, it brings him before us in portraying to us that "restitution of all things" to which his coming stands related, and of which Peter said God has spoken by the mouth of all His holy prophets since the world began (Acts iii. 21). Let us

look at it. It is an address to "the mountains of Israel" — the hills and valleys of the Holy Land now in desolation. This at once marks it off from all connection with popular religion, which has nothing to do with the mountains of Israel. Popular religionists may be interested in the mountains of Israel in an antiquarian way; association with Bible history imparts attraction to these places in the eyes of a few; but practically they feel no connection. The mountains of Israel are in no way identified with their expectations and hopes. It is different in the Truth. The mountains of Israel have a living interest in connection with futurity. They are interesting on account of what has already taken place there, but much more interesting on account of the purpose God has conceived "according to the good pleasure of His will," in relation to the beautiful earth we inhabit; beautiful, yet gloomy and afflicted in many ways; of which purpose the land of the mountains of Israel in the geographical sense is the basis. The mountains of Israel have been greatly honored in the past as the scene of Jehovah's communications with the earth; they are to be much more honored in the future in the display of His visible might thereon in the overthrow of the assembled hosts of the nations, and the establishment of an actual visible government that shall bless all the world with the arrangements necessary to secure glory to God and on earth peace. The mountains of Israel have seen Christ in their midst; they will look upon him again. He ascended from the Mount of Olives; and at his return:—

"His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 3).

Our friends say:—

"What have you to do with the mountains of Israel? You belong to Birmingham. Let the mountains of Israel alone. They are all very well in their place; but that place is not the place you give them. Palestine is a poor place, and the 'mountains of Israel' as you call them, only mounds of rubbish—interesting rubbish perhaps, in a way, but rubbish."

If our friends could see with Bible eyes they would not talk in this strain. To see with Bible eyes is to see things in the light of what God intends as disclosed in the Bible. What He intends in this matter is very clearly and very early and afterwards very frequently made known. It lies at the root of matters. It is found at the beginning. Abraham, to whom the promises were made (Gal. iii. 16; Heb. vii. 6) was called in his day to go to this very place; not for a then present purpose, except as regarded his own proof; for:—

"He received none inheritance in it, no, not so much as to set his foot on."

He sojourned in the land of promise as in a strange country (Heb. xi. 9). He was afterwards to receive it for inheritance (verse 8), but he saw the fulfillment "afar off" and confessed that meanwhile he was "a stranger and a pilgrim" (verse 13). The everlasting inheritance of a land which is the glory of all lands; which is the object of Jehovah's special regard from year's end to year's end (Deut. xi. 10-12), and which He has chosen as a place of rest and renown for His Name in the endless ages coming (Psa. cxxxii. 13-14; Ex. xv. 17), was promised to the individual and faith-evincing Abraham; and in this

promise we are directly interested in if we are Abraham's seed (Gal. iii. 27). That land is the appointed centre for the manifestation of the divine glory in the age to come, and the source from which the covenanted blessedness will yet outflow to universal man. All this is made known to us in the covenants of promise, and brought very clearly before us in this address by the Almighty Creator of heaven and earth "to the mountains of Israel."

"Thus saith the Lord God, because they (the enemy) have made you desolate and swallowed you up on every side . . . and ye are taken up in the lips of talkers and are an infamy of the people. Therefore ye mountains of Israel, hear the word of the Lord God. Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the cities that are forsaken."

This is addressed to the land, just in the state in which it now lies—the state that excites the sneer of the common run when faith in coming blessedness in connection with it is expressed—such people point to the arid desolation of Palestine, and they say, Is this your paradise? Is this your talked of glorious land? What can we say? Our answer will not have much weight with them; but it is a strong answer for all that. We say:—

"Our interest and our hopes are in no way due to the excellence of the land itself; they arise exclusively from God's choice of it and what God has promised concerning it. We believe He has chosen it, we believe what He has promised; and if you do the same, you will share our interest. If you do not believe, it is because you are not cognizant of the evidence which compels belief, or being cognizant of it, choose to ignore it"

What is it that God has to say to the mountains of Israel in their desolation and dishonor?

"Behold, I am for you, and I will turn unto you and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bear fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am the Lord."

Observe the statement: "Ye shall know that I am the Lord." There is more force in this than at first sight appears. It is a virtual admission, that the state of things existing before this renovation of the land and people of Israel would seem to justify a doubt that Jehovah was participating in their affairs. This is the characteristic of the present situation of things in the earth. We see Israel scattered and blind; their land a derision and a desolation; the Gentiles exercising the upper hand, and nothing to indicate that the God of

Israel who brought them out of Egypt is taking any notice, or that He exists at all. An angel appearing now to any leading man of the house of Israel and saying the Lord was with them, would be liable to be answered as Gideon answered a similar salutation on the eve of deliverance from the Midianites:—

"If the Lord be with us, why has all this befallen us? and where be all His miracles which our fathers told us of?" (Jud vi 13).

There is an answer to this natural question as applied to the present state of things. It is contained in the very chapter which records this encouraging address to the mountains of Israel. Look at verse 17:—

"Son of man, when the house of Israel dwelt in their own land, they denied it by their own way and by their doings; their way was before me as the uncleanness of a separated woman Wherefore I poured my fury upon them for the blood that they had shed upon the land and for their idols wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings, I judged them"

Israel's troubles are the result of Israel's sins, and not of the power of the enemy or of God's disregard of what is going on. But there is to be an end of the troubles after a time:—

"I will take you from among the heathen and gather you out of all countries and will bring you unto your own land."

It is of very great importance to notice the reason of this coming change in the position of the house of Israel. A superficial view would suggest that as Israel's dispersion has been the result of Israel's transgressions Israel's restoration would be the result of Israel's reformation. The contrary is plainly stated here:—

"I do not this for your sakes, O house of Israel. . . . Not for your sakes do I this, saith the Lord; be it known unto you: be ashamed and confounded for your own ways, O house of Israel" (verses 22, 32).

If not for any reason affecting Israel themselves, what is the constraining reason leading to their restoration? Here it is (verse 22):—

"For Mine Holy Name's sake which ye have profaned among the heathen whither ye went."

In what way did Israel profane Jehovah's name in the midst of the heathen (the nations)? Here is the answer:—

"When they entered into the heathen whither they went, they profaned My Holy Name when they (the heathen) said unto them: These are the people of the Lord and are gone forth out of His land" (20).

That is, the effect of Israel's dispersion was to lead to Jehovah's dishonor. Israel were pointed at contemptuously as the people of Jehovah, as much as to say:—

"If the Jehovah of these people were what they claim, they never would have gone forth out of His land, for how could the Creator of heaven and earth be prevailed against by the Babylonians, the Assyrians, the Greeks and the Romans?"

Thus, as Paul told them:—

"The name of God is blasphemed among the Gentiles through you" (Rom. ii. 24).

This is one reason of their restoration. God proposes to avert the dishonor of His name by their national recovery:

"I will sanctify My Great Name which was profaned among the heathen, which was profaned in the midst of them: and the heathen shall know that I am Jehovah, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen," etc.

If the declaration of Jehovah's coming purpose stopped here, there would be a certain amount of moral confusion which would interfere with the comfort of the prospect. We should feel it strange that a wicked nation should be brought together merely to stop the taunts of Gentile nations and produce an adequate recognition of the greatness of Jehovah among them. But there is no room for such discomfort. It is characteristic of all divine ways that more than one purpose is served by the same instrumentality. Jehovah's declaration by Ezekiel goes on to say:—

"A new heart will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you and cause you to walk in My statutes, and ye shall keep my judgments and do them. . . .

"Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (26-31).

Here is the nation in a humbled and reformed condition after restoration. There are frequent glimpses of this in the prophets. Isaiah, speaking of the same era of regeneration, says (Isaiah Ix 21):

"Thy people also shall be all righteous they shall inherit the land for ever"

The means by which this great national change is to be effected is revealed in other parts Jehovah will —

"give them pastors according to His own heart, who shall feed them with knowledge and understanding " (Jer.III 15)

These pastors are the twelve disciples raised from the dead (Matt xix 28) and Abraham, Isaac and Jacob and all the prophets, the glorious hierarchy of the kingdom of God (Luke x iii 28-29; xx, 35, 36) Under such leadership, aided with the latter-day and bountiful outpouring of the Spirit of God on all flesh, Israel will soon be brought to the glorious condition depicted Some will prove incorrigible, but these will be weeded out, for it is written:—

"I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of Mine holy mountain I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth " (Zeph 111 11-13)

A restored, regenerated nation like this will be a praise and a name and a glory to Jehovah in the midst of the earth We learn that then the Gentile nations will comprehend the mystery of Israel's fall and dispersion during Gentile ascendancy —

"The heathen (the nations) shall know that the house of Israel went into captivity for their iniquity because they trespassed against Me, therefore hid I my face from them, and gave them into the hands of their enemies so fell they all by the sword. Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel and be jealous for My Holy Name" (Ezek xxxix 23)

This object of Israel's restoration (for the honor of Jehovah's name) is the one that the least appeals to the sympathies of the natural man It is one thing that makes the subject so uninteresting and positively distasteful to the common run of people They might have a kindly thought for the restoration of the Jews on " the principle of nationalities," or because of the vigour of an ancient patriotism or the interest excited by an historic race, but this " theological ingredient " mixed up with it excites their aversion What is this but the prejudice of barbarism? An enlightened state of mind takes just the opposite attitude. Enlightenment recognizes God as the "possessor of heaven and earth," and the Bible as the present index to His mind, and His views and objects therein expressed the ultimate light in which everything is to be contemplated. In this way of looking at things, the divine purpose is the only stable element in the situation. Human life and human history are in themselves but shifting shadows on the ocean, mere elements in the working out of the divine

purpose. The "theological ingredient" is the only philosophy of the whole. God's relation to the case gives us the only rational solution of what the highest intellects feel to be the universal mystery. This relation we apprehend by means of the Scriptures and by that means only and when apprehended, it alters our relation in harmony with itself. We become no longer interested in nations from an ethnological point of view. The "principle of nationalities" and all other aspects as they present themselves to a merely natural observer, fail to interest. They are apprehended in their actual nature as transient appearances; phases of affairs incident to the great purpose governing the whole evolution. God's relation to a matter becomes the only real element. Consequently, it comes to pass that while the Jews as a race would excite in the subjects of this enlightenment no interest; and the question of their futurity and the disposal of their land would be dismissed as an arid and uninviting subject, as the factors in a divine problem they excite surpassing and everlasting interest. Standing related to the revelation of God in the past, and involving the working out of His glorious purpose in the future, they become capital and supreme subjects. Involving Jehovah's honour, they are dear to the hearts of all Jehovah's children, while current interests and greatnesses, bringing with them only the melancholy ascendancy and renown of man, fall dead on their hearts.

Jehovah's jealousy for the honor of His name appears a stern and unattractive feature of the Bible at first; but a great change comes over the mind when the nature and effects of the jealousy are apprehended. It is not a human jealousy which denies to others their due. It is the desire for the ascendancy of eternal and beneficial truth. The honor of Jehovah is founded on the eternal constitution of things. All things are in Him: they are the concretion of His own invisible energy. Consequently, if they are not in harmony with Him, there can be no well-being. Without the honor of Jehovah, there can be no well-being of man; for man's highest interests are bound up with the recognition, love, service and obedience of his Creator. In the nature of things, it is man's highest happiness to give to God the highest praise. Consequently, Jehovah's jealousy of His name is one of the glorious attributes of the eternal character. The desolation of Israel's mountains for the time being brings dishonor; for His own glory, He has declared His purpose to recover them from their desolate state, and to people them with His own restored and regenerated nation, and to establish upon them the glorious edifice of His long-promised kingdom for the blessing of all the earth. We have listened to His address to those mountains this morning, and as the children of the hope of Israel, jealous for the honor of Israel's God and earth's Creator, we rejoice in the prospect of the unspeakable blessedness which will descend upon them in due time in the appointed way.

Editorial

THE SPIRIT OF CHRIST.

To bear the name Christadelphian is indeed one of the greatest privileges to which mortal man can attain. It means that we claim to be the brethren and sisters of Christ, and the sons and daughters of God; that we are members of a Divine family, having been taken out from amongst the sons of Adam, to be sons of God.

That is our high calling and our privileged position: the highest attainable at present. There is, however, an infinitely higher position to which we may attain in the mercy of God, and to which the beloved apostle John directs our thoughts.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . .

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John iii. 1, 2).

We are thus called to be sons and daughters of God in a far higher and a perfect sense, which is to be realized by our attainment to the same nature, and the same unending and unfading existence as God himself. At present we are sons of God by adoption; having been adopted into the Divine family, upon the principle of faith and obedience. In the future, if we are permitted to attain to it, we shall be the sons and daughters of God by identity of nature; God dwelling in each of us by reason of our having been made partakers of His own perfect and glorious Spirit nature.

This is our hope; but meanwhile we are, as it were, in a waiting period; having attained to the privileged position of sons and daughters of God by adoption, we are waiting for the manifestation of the glory which belongs to those who attain to the fullness of that relationship in the age to come. The present is a period of preparation and qualification for the future.

The fullness of this relationship has already been reached by Christ. He has obtained the victory; death hath no more dominion over him; he is alive for evermore, having been made a partaker of his Father's nature, and in Christ we have an example, which if faithfully followed will lead us eventually to the same victory over sin and death.

The principles affecting our attainment of this future glory are very clearly enumerated by the apostle in writing to the saints in Rome:

"Now if any man have not the Spirit (mind, disposition) of Christ, he is none of his....

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you....

For as many as are led by the Spirit of God, they are the sons of God.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together...

For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. viii. 9-19).

From these inspired utterances of the apostle, it is perfectly clear that without the mind or disposition of Christ, we cannot hope to attain to membership of that glorified family of God, of which Christ is the firstborn. Let us then endeavor to realize this fact.

Christ is our example, and we are exhorted to "walk in his steps." He was of our own weak, sinful, human nature, "tempted in all points like as we are"; having the same weaknesses and temptations, calling for the same continual effort on his part to keep in subjection "the mind of the flesh," and to conquer it, and thus to "walk after the spirit." If it were not so, he could not possibly have been an example to us: he would have been different from us, and there could have been no exhortation to us, to walk in his steps.

The "spirit of Christ" is clearly exhibited in his separateness from all which comprised the world in the days of his flesh, and his ever-present realization of God, and the things belonging to Him. The first fact is plainly declared by Christ himself in his wonderful prayer recorded by John:

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world" (John xvii. 14).

Separateness from the world is the fundamental principle of the example of Christ; the "spirit of Christ" was manifested in a complete separation from all that belonged to the "evil and adulterous generation" with which he was contemporary, and if we are his true brethren and sisters, we shall be found walking in his steps, and maintaining the same separateness in relation to the things which belong to this present evil world.

On this subject Paul's teaching is emphatic and not to be mistaken:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ...

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. vi. 14-18).

Such was the mind or spirit of Christ, and it must be ours if we are to attain to the glory of the coming day.

There is much need to be reminded of these simple facts, for the conditions existing in the world to-day constitute a grave danger to the sons and daughters of God. We are living in the days which Christ has compared to the days of Noah, when by reason of almost universal wickedness, God destroyed all but Noah and his family. Moral conditions in the world to-day are such as to call for the gravest warning. Amongst the young of both sexes, disobedience to parents, unruliness of every description, impurity and a general laxity are everywhere discernible, whilst amongst the men and women of the world a truly shocking state of immorality exists. The daily newspapers reveal a moral condition comparable only to Sodom and Gomorrah, and in which such sins as lying, stealing, blasphemy, adultery and immorality of every description not only pass uncondemned, but are actually and openly encouraged by such devices as the cinema, and in the degrading literature which is greedily devoured by both young and old alike. Let us not shut our eyes to the danger of being unconsciously contaminated by our evil surroundings.

There is only one safe course for Christadelphians to adopt, and that is to imitate the example of Christ, by maintaining a rigid separation from the prevailing wickedness. Let us remember that we are the "house of God," and that we are being built for an habitation of God through the spirit. In the natural world, a house exists for two purposes. Firstly, to keep certain things inside the house; and secondly, to keep certain undesirable things outside. It is the same in regard to the spiritual house of which we have the honor to form a part. Let us keep inside the "house of God " the things belonging to God and His holy ways; love, temperance, righteousness, holiness, purity, etc., and let us see that we keep outside the " house of God," all that belongs to the world; its disregard of God and His Word; its amusements ; its literature ; its laxity and immorality; it is only by maintaining this attitude that we shall finally be accounted worthy to be numbered amongst the true sons and daughters of God, in the day "when the world passeth away, and the lust thereof": but he that doeth the will of God will abide for ever (I John ii. 17).

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

And every man that hath this hope in him purifieth himself, even as he is pure" (I John iii. 2, 3).

W. J. W.

Our soul waiteth for the Lord: he is our help and our shield.

Notes by the Way

DUDLEY

On our arrival at Dudley we were met at the station by brother Daniel Jakeman and his son brother D. C. Jakeman, and a few others. An auto was in waiting to convey us to the home of the brethren named, which is at Darby End, a suburb of Dudley. Here two industrious sisters (S. Jakeman and Lizzie Wood) had prepared a bountiful repast which awaited our arrival. The atmosphere of the home breathed rest and comfort, and the smiling welcome, combined with a good appetite, converted the meal into a feast.

That same evening there was an informal reception, at which we met several brethren and sisters; and the following evening we were invited to attend an Ecclesial Gathering at Scott's Green. It was a pleasure surely to meet such a goodly number of earnest brethren and sisters who had determined to make the maintenance of the Truth in its purity their life's purpose, in which faith and works should grow together.

Our esteemed brother Daniel Jakeman was chairman for the evening. He is a tried brother of great experience, and is highly regarded and respected by every faithful brother of Christ having the pleasure of his acquaintance. His speech is with grace and well seasoned with the salt of the Word. He has steadfastly adorned the doctrine of Christ by making the first principles of the Truth entirely supreme in the ecclesia.

On Sunday the two usual meetings were held. In the morning we gave the word of exhortation, and in the evening a lecture. The hall was filled to capacity on both occasions.

The history of Dudley as a borough or corporate town in Worcestershire dates from A.D. 1272. In mediaeval times its importance depended largely, if not wholly, upon the success and munificence of the Earls and Barons of the Dudley and Sutton families; but in later times this section of country became highly industrialized, its most important industries being the mining of coal and the production of iron and steel. The thickest seam of coal in all England has been found in Dudley.

This district being the centre of these industries, the sobriquet of the "Black Country" has been applied and settled upon this section of Worcestershire of which Dudley is the Capital. Slag heaps greatly disfigure many parts of it, but the flaming furnaces at night are quite a novelty to a visitor, and being peculiar to this section adds a bit of grandeur to what would otherwise be displeasing to the eye.

Dudley is 121 miles distant from London, and has a population of over sixty thousand, and beside having good railway connection with all parts of the homeland, it has the advantage of water communication with Birmingham by canal and the river Severn.

To the north of this well-built town is Dudley Castle Hill, where are still standing in a fair state of preservation the extensive remains of an ancient and picturesque Castle, parts of which date from A.D. 1320, and some authorities state that other parts date from the eleventh century.

The view from the ramparts of this ancient stronghold is remarkably fine, extending for miles around. The Castle is surrounded by beautiful grounds now open to the public. It was interesting to learn that Thomas Dudley, a son of one of the famous Earls of Dudley Castle, was a British Colonial Governor of Massachusetts during a period in

the 16th century.

MEETINGS EVERY NIGHT

On Monday evening the brethren and sisters assembled and held a meeting in a sort of pavilion in the Park, where the humid and loud-voiced elements certainly favored the undertaking. As the live thunder roared and crashed and the downpour of rain continued, the people were driven in crowds to the building until even standing room could not be obtained.

A few minutes later the sound of the swelling thunder became more remote, and there was comparative silence save for the descending rain, which persisted in falling heavily for some time. This was the Truth's opportunity, and brother D. C. Jakeman, with a skilful wave of the hand and a few remarks opened the meeting. The chairman, who had now grown quite accustomed to calling upon the writer to speak, did so, and we responded. The hearing was favorable and literature was distributed. The rain ceased only at the proper moment to reach home before darkness set in.

On Tuesday the brethren Jakeman arranged an auto trip to Kidderminster and through the surrounding country. Kidderminster, with a population of about 30,000, is situated on the river Stour, thirteen miles from Dudley, and is famous for its carpets.

We passed through several old-world towns and villages with their quaint streets and leafy lanes, that adorn the banks of the Severn river. The architecture of some of the buildings is very ancient, a few of which, we were informed, covered a period of over a thousand years. It was very delightful indeed to get away from the city's smoke and grime to the glorious sunshine and the clear fresh atmosphere of heaven, in which a fleecy cloud lay happily cradled here and there.

After lunching in a quiet little town, a half-hour's ride brought us to the beautiful grounds of Dudley Castle, far-famed for its silvan and rural beauty. Here the brethren, encouraged by the success of the previous evening, had arranged for another meeting.

As the service commenced the western horizon was all aglow with a beautiful golden sunset, and the parting rays of the retiring sun faintly gilded the half-ruined walls and towers of the ancient Castle: now the mute symbol of an age that has passed and gone, when the beauty and valor of that day, in their jeweled rank and royal array, thronged those great halls with splendor and with pageantry.

But now within those selfsame walls, the birds build their nests, the screech owls cry from the towers, and the gay and the gilded— the great and the powerful of that day, are now all still and silent in the chambers of death, the heirs of dust in oblivion, and of endless darkness in an everlasting night.

As we mused upon the scene that encompassed us about, and thought on its varied aspects in the days of long ago, we realized that these things carried us half-way back to that marvelous epoch in history, when

"Paul stood in the midst of Mars Hill"

proclaiming the glad tidings that God had "appointed a day" in which He

will rule "the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead."

And now after the muffled tramp of nearly two millenniums of years, the called of God—the brethren of Christ, are by God's great favor still witnessing for the same great "word of truth" on Dudley Castle Hill, and other hills, as well as in all "highways and hedges" of Christendom. What a signal honor is thus conferred upon the brethren of Christ, to be called of God in these closing days of Gentile times, to be followers of Paul as he was of Christ.

The Elizabethan splendor and the Baronial glory of ancient Dudley Castle have led but to the grave. The scepter and the crown have fallen down, and for those who then held sway they are naught to-day, and together with themselves, a thing of the buried past.

But with Paul, oh! how vastly different! at the close of an eventful life, he could say :

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"—2 Tim. iv., 8.

And the Kingdom's eternal years are theirs, even life for evermore. Let us then ever continue to

"Press toward the mark for the prize of the high-calling of God in Christ Jesus"—Phil. iii. 14.

The speakers for that evening were brethren Fred H. Jakeman of Dudley and Thos. Phipps of Great Bridge and the writer. There were a few interruptions at the start but these were soon overcome and suppressed by the chairman, bro. D. C. Jakeman, and the good attention of a fair-sized audience was secured.

The following evening a lecture was delivered by the writer in the hall at Scott's Green. Every seat was occupied and good attention given. The next evening a farewell meeting was held, and on Friday morning our brother Daniel Jakeman and ourselves left Dudley by train for Birmingham.

B. J. D.

The First Vial

"And I heard a great voice from the Nave saying to the Seven Angels, Go forth and pour out the vials of the wrath of the Deity into the earth

And the first went forth and poured out his vial upon the earth; and there ensued a grievous and malignant ulcer upon the men who have the sign of the beast, and who do homage to his image" (Rev. xvi. 1, 2).

With the outpouring of the Vials, we are introduced to an historical period synchronizing with the French Revolution of A.D.1789.

Of the French Revolution itself, the causes leading up to it, and its after effects, much has been written; so much in fact that the mass of historical detail is somewhat bewildering to the ordinary mind not usually devoted to the study of history. But thanks to the labours of bro. Dr. Thomas and bro. Roberts, it is not necessary to grasp pages of detail connected with the times of the French Revolution and the horrors associated with it in order to understand the operation of the First Vial. These two brethren have sifted out all the detail necessary to give an intelligent understanding; and what is of far greater importance, they have given to us the simple setting which enables us to easily understand the application of the symbol before us.

We have to keep in mind the object of the Apocalypse, which was given to the servants of God to show to them the events to be enacted in the earth in connection with the Divine purpose, from the time of John in Patmos, right to the glorious consummation, when as Paul says, "God may be all in all." Not only so, but it is also essential to realize that the events of the world are being controlled by God in preparation for that time which is shortly coming, when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Only by keeping this in mind can we understand many of the apocalyptic symbols, and those appearing in the first verse of chapter xvi. in particular. "And I heard a great voice from the Nave saying to the Seven Angels."

In his exposition of chapter xv., bro. Dr. Thomas shows that the Nave is indicative of the Most Holy Place where is the throne of God, and where Christ dwells at his right hand. Also that even as the Most Holy Place in the Tabernacle was divided off with a veil so that none could enter except the High Priest once every year, so now the veil of our mortal natures prevents us from entering the nave. Later on however, after the resurrection and judgment if we shall have been found "more than conquerors through him that loved us," with bodies changed into spirit nature, we shall be permitted to enter the nave and become incorporated with it. Then will be the time when that great multitudinous Body will go forth to execute upon the earth "the judgments written," for the one Spirit of Deity will be manifested in Christ and his glorious host.

But at present the Nave is invisible, being constituted of the Eternal Father and His anointed son Jesus, and the fact that John saw the Nave full of smoke, shows the Divine anger already burning, and it will continue to burn until the wrath of the Seven Vials is exhausted. We must appreciate that the ultimate entry of the Saints into the Nave will increase the bulk but not the power, for all power is of God and the Saints will derive their power from Him.

It is obvious therefore that until the Saints are ready to be incorporated with the Nave, the Divine wrath must fume through other agents. Therefore Christ, to whom has been given all power in heaven and upon

earth, in supervising and directing the affairs of the world, manifests the Divine power through human instruments. Perhaps an outstanding example is the case of Napoleon, who was undoubtedly an instrument in the hands of Deity, and who himself declared appropriately enough, "the hand of God leads my armies." The case of Napoleon is the case of many others including the King of Assyria, who was declared by God to be "the rod of mine Anger" as recorded in Isaiah x. 5.

So then, until the manifestation of Christ and his Saints, the Seven Angels are, as bro. Dr. Thomas says, the Seven Spirits of Deity operating instrumentally through the "powers that be." These human agents are so many chessmen who whilst they imagine they are working in harmony with their own ideas and inclinations, are in reality being manipulated by the Power within the Nave. This explains why it was that the "great voice" of chapter xvi. verse 1 could come from the Temple or Nave and yet in actual fact constitute the proclamation of the European Powers at Pilnitz in 1790 when they took up the cause of the French King, Louis XVI, and demanded that he should be allowed full freedom of action, and that the newly formed National Assembly should be dissolved, whilst failure to comply with these, and other demands would result in war by the said Powers against France. It was, as bro. Dr. Thomas says, that the Lord Jesus caused the voice to issue from the Powers and therefore from himself or the Nave.

The Proclamation from Pilnitz in 1790 came as a result of the "great earthquake" referred to in Apocalypse 11-13 "and in the same hour there was a great earthquake." An "earthquake" is a shaking of the earth, and as in symbolic language "earth" stands for the people, it literally means a democratic and social revolution, and which in the case before us occurred in 1789 when the great French Revolution began. The details connected with this "great earthquake" and the causes leading up to it, have been touched upon in the preceding article dealing with the Sixth Trumpet. The operation of the First Vial was actually the consequent events which affected not only France but the surrounding nations, and was in reality the visitations of Divine Judgments upon the Priest-ridden Papal populations of Europe, and others who although not actually papal, yet formed part of apostate Christendom.

This is clearly seen from chapter xvi. verse 2, "And there fell a noisome and grievous sore upon the men which had the mark of the beast and upon them which worshipped his image." France especially was looked upon in papal circles as the Eldest Son of the Roman Church. She was priest ridden in the extreme, worshipping the Pope and all he stood for. We know from other portions of the Apocalypse that the day is coming when the great Papal Apostasy, headed in Rome, will be completely destroyed, but the operation of the First Vial shows a preliminary outpouring of judgment. France being the chief supporter of the Pope, it was but natural and fitting that she should first suffer. Therefore the French Revolution was really the uprising of "resurrection" of the witnesses (see Apoc. xi. 11-13) who struck a great blow at the priestly influence of Rome which was centered in the ruling element of France comprising the King, Nobles and Clergy, and who had hitherto kept the

common people in a state of miserable feudalism. Thousands of the aristocracy were murdered, the King himself being executed in 1793. Those who escaped were forced to leave the country, whilst all priestly institutions were abolished. In fact the people went to the other extreme, and declaring that no God existed, suspended religion of every description.

But long before the execution of Louis XVI, the Powers outside of France became alarmed at the turn of events and joined together in an effort to counteract the Revolution and reinstate the old regime. Prussia and Austria joined together and the "Great Voice" was their proclamation from Pilnitz in 1790, already referred to. This interference by outside influence greatly incensed the people of France, and they prepared to resist. The Priests and Nobles of course took advantage of the help of the interfering Powers, and formed anti-revolutionary armies on the frontiers of France. The Assembly therefore decreed in 1792 that anyone gathering beyond the frontiers should be treated as conspirators liable to punishment by death and confiscation of property. The Priests also were required to take the oath of citizenship. Because Louis XVI at first would not endorse this decree he was now looked upon as an accomplice of those who were against the Revolution, and the feeling thus fostered against him led to his death the following year, when it was felt that his presence, together with that of those who supported him, would jeopardize the success of the Republic.

In the meantime war was commenced between Austria and France in 1792 which eventually enveloped practically the whole of Europe, in fact there remained no other states neutral than Switzerland, Sweden, Denmark and Turkey. It was during this period that the renowned Napoleon came into prominence, and he it was who led French Revolutionary armies against the countries where papal influence predominated. And so "there ensued a greivous and malignant ulcer upon the men who have the sign of the beast and who do homage to his image".

Here we cannot do better than quote the words of bro. Dr. Thomas:—

"In the natural body, an ulcer is an open running sore resulting from local inflammation or constitutional irritation more or less intense. In its formation it is attended with heat, redness, pain and swelling which result in a solution of the continuity of the part or an open sore, which often, if malignant, eats away the flesh and lays bare the bones. Such is the figure used in the text illustrative of the effect of the hot fiery painful and swelling indignation of the Deity poured out from the vial of the first angel upon the men of the Body Politic, to which the sign and image of the beast belong. In the first epoch of the French Revolution, it became the subject of a high degree of irritation which progressed rapidly into an intense and burning inflammation which ulcerously destroyed the organic constitution of the State. No greater popular revolution has ever been accomplished nor ever will be, without the infliction of misery and the commission of excess which makes humanity shudder. This misery and excess in all their ramifications and operations in relation primarily to the French people and secondarily to those other people whom they invaded and among whom they introduced their disorganizing and sanguinary revolutionary policy is represented by the 'grievous and malignant ulcer' of our text "

The condition of affairs in France during the period under consideration is fitly described as the Reign of Terror. It is a story of massacre and bloodshed, and always it was the papal influence which suffered everywhere. Thus the malignancy of the ulcer was increased and the hemorrhage from it "copious and incessant". In most districts the priests and worshippers were barred from using the Churches, the gold and silver plate was seized by the Revolutionaries, the bells were re-cast into cannon, and everywhere the ecclesiastical systems were destroyed.

Subsequent articles dealing with the remaining Vials, will show how the Divine judgments spread from France to other territories. It must be kept in mind by way of explanation that the Seven Angels did not follow each other successively, but all seven are represented as going forth together. It is not necessary therefore to wait for the complete exhaustion of one vial period before the commencement of the next, and so we find the second vial begins about the same time as the first, but in a different section of the Roman habitable. This explanation accounts for the seemingly overlapping of historical detail connected with the events of the French Revolution and its effects on surrounding Powers. "Vengeance is mine, I will repay" says God. Therefore these events are but a foretaste of that time to come when the "Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ". In that day the power from the Nave will be openly manifested in Christ and his saints, and if we are faithful to our calling now, we shall take part in executing the judgments written.

F.C. Wood

An Exhortation (3)

"I beseech you brethren, suffer the word of exhortation"— Hebrews xiii. 22.

The words we have read from the Scriptures this morning seem to be peculiarly applicable to us as we have met around the table of the Lord: "Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up." How true are those words in regard to the position of every one of us who has put on the name of the Lord Jesus in baptism. How wonderful is it if we can only realize in the words of the hymn we have sung, that God is around us on every hand, watching all our movements, guiding our steps, and leading us into that path which shall at last bring health of the supremest kind, even association with Him in that glorious work of making the world full of His righteousness.

That is why we are here again this morning, to keep that fact in mind, that God is really our Father, that He has torn us, and above all, that in the person of His dear Son the Lord Jesus Christ, He has opened the way

whereby we can all be healed ; healed first of all shall we say of our natures, that nature which is continually dragging us down to the dust.

At this season of the year there is much talk of remembrance, but what a remembrance it is that will be talked about so much in the various places of so-called worship this morning. On the way to the meeting this morning we saw a huge sign—"Lest we forget." Things will be spoken about which are the outcome of sin and sin's flesh, which brought always trouble and evil in its train. That is a remembrance which we do not want to keep in mind, so unlike that which we have assembled here this morning to bear in mind. What is it that we have come to think of? What is it we have come to talk about this morning? Is it not that which God has accomplished for us, in which He will do away with all this evil which will be so much spoken of around us in the next few days? We think of the horrors and the havoc of sin, of all the evil connected with it that these people will talk about this morning, but they have no means of curing, they are not talking of the way the Father of love has exhibited in the person of His dear Son the means whereby all these horrors will be for ever done away with; how sin will be abolished and peace and righteousness and joy flow for evermore. What will rather be the theme that will be spoke about during the next few days? A banding together of men to prevent such horrors in the future—men's ideas, leagues of nations, peace committees, the sinking of internal troubles and banding nationally together. God?—not a word! God ?—not in all their thoughts Therein lies a warning to each of us to keep clear of all these associations, these bandings together of men, they have nothing t do with us, we have bound ourselves to serve the Lord God of heaven and to wait for His Son who is the Prince of Peace, and he will destroy all the evils brought about by man's own folly. Surely the exhortation found in the 10th chapter of Hosea which we shall be reading is very applicable to us this morning. Verse 12: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you." There is the exhortation to us to-day as much as it was to Israel. Israel forgot all about their benefits when they returned to their land as we shall be reading in the book of Ezra; many of them carried on in the same way as they had prior to their banishment. In the 9th chapter we read at the 1st verse, speaking of their still linking themselves with the affairs of the world, that world with which they should have nothing to do: "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations."

Israel has not learned the lesson to-day. But a few days ago in one of the leading papers there was the case of one of the Rabbis of Israel speaking against the return of Israel to their land; the hope of the Messiah coming to reign over them—abolished, gone from their views. Thus is Israel talking, so how can we expect the world to speak any differently from the way they are doing. They have no more learned their lessons—the so-called Christian nations, than have Israel, and so distress, trouble, weariness of flesh, was never so much upon the world as it is at this moment.

Now the world is remembering these things, and seeking a means to do away with them; but our remembrance, what is it? What are the thoughts uppermost in our minds this day? We remember the words of the Apostle Paul—" As often as ye eat this bread and drink this cup ye do show

the Lord's death till he come." That is really the basis of our attendance here this morning, and with that in view we look around at the world's affairs, at the almost frantic efforts to bring about stability, and instead of being sad and depressed we should be lifted up, refreshed, for we can better realize the force of Paul's words to the Thessalonians, where he says: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say peace and safety, then sudden destruction cometh upon them." "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." Can we re-echo those sentiments this morning? Are we children of the light, and what is this light? What is this darkness we are not afraid of, that we know is no darkness at all? What is this light which we can bask in? Peter indicates it—the sure word of prophecy, a light shining in a dark place. Is it a beacon to us this morning? Is it a lighthouse showing us the way to the haven, the harbor, where we can anchor in safety?

We reflect on prophecy just for a moment or so, prophecy now history within the ken if not the actual knowledge of many present. We recall the end of the temporal power of the Pope, 1868-70, foreshown by Daniel 2500 years previously. Next we think of that first Zionist Congress in 1897, showing the rekindling of the hopes of Israel for a restoration to their own land. Then we think of the downfall and the clearance of Turkey out of God's land as declared by Christ should be shortly prior to the day of his coming. We think of the shaking and the rustling of the dry bones of Israel, coming together as a body, but lifeless from the true point of view. Lastly we look at the condition of the world—distress, anxiety, vast preparations for war, and perhaps last but not least this new endeavor on the part of some to gather the British nations into one empire as opposed to all the world. All these things point to only one thing, and we know what it is—Christ is coming, Christ is near, Christ is at the door. What does that mean? Self-examination, for we have to meet him, and it will be revealed whether we are the children of light or merely children of darkness.

What is the effect of this light shining upon our lives as reputed brethren and sisters of Christ? Many thoughts arise out of that question. When we think of the nearness of Christ how does it affect us? Are we comforted, are we assured, do we feel that Christ is really coming and we have to face him in the near future? After all, it is only the near future for most of us, whatever happens. If we are unaffected by these matters we are in a very sad position, for there is a terrible danger attached to it; we are deceiving others as well as ourselves. Let us re-examine ourselves this morning. We know these things are true; these things we have recited, they have been fulfilled as was prophesied hundreds or thousands of years beforehand. That means the Bible is true, and all those other things mentioned therein must be accomplished. It also means that Christ must be very near, and then our true relationship to him will be manifest, to see whether we are truly in brotherhood with him. To be so will mean life everlasting, joys for evermore to each one of us, unending life, unalloyed with sorrow of any description or cares or anxiety or fears. It means joyous activity in pleasurable association with the worthies of all ages.

Of necessity all these advantages, all these glories, bring responsibilities in their train—to God who is the giver of every perfect gift, and to Christ who will be the Judge of our destinies. In connection with this the Lord Jesus Christ said that we shall be judged according as our works shall be. What are those works? Not of necessity having a loud voice, able to

proclaim the gospel from the housetops, not even apparently going about busying one self here and there. They are not of necessity the works that Christ is referring to, but "inasmuch as ye have done it unto one of the least of these my brethren"—a cup of cold water, a kind word, a help along the weary road, a lifting up of a stumbling foot, a keeping off of harm from other people—such works unseen more often than not; loving our brethren and sisters in the true and only way, comforting and helping them. We have no excuse if we go contrary to that way. We have Christ, we read his life, we meditate upon it. We have Paul—how can we say we do not know how we should walk? We have taken upon ourselves the name of Christ, we have become, in company with others, his brethren and his sisters, and we recall to remembrance the fact that Christ first of all worked out his own salvation. The Apostle brings that before us in the 5th chapter of the letter to the Hebrews; not any easy matter even for Christ himself, as comes out in this passage:—

"Who in the days of his flesh,
when he had offered up prayers and supplications
with strong crying and tears unto him that was able to
save him from death, and was heard in that he feared,
though he were a Son, yet learned he obedience by
the things which he suffered, and being made perfect,
he became the author of eternal salvation unto all
them that obey him "

We partake of those strivings of Christ if we are truly obedient to him.

Can we apply this to ourselves this morning? We should find substantial reason for our association together, for ourselves first of all, because we have to work out our own salvation with fear and trembling; and then for those in association with us. As a matter of fact it appears to be that one of the best ways of endeavoring to please the Lord Jesus Christ, and thus obtain a smile of approbation at the Judgment Seat is to help others. How can we do it? By welding precept with example. Precept is no good by itself, it must be a combination of precept and example. We must interest ourselves in others of like precious faith, we are commanded to do so; not meddling as so frequently is done, not busybodies, that is not what is meant; but in the fulfillment of the first of all the commandments of the Lord Jesus Christ to which he allied that second one, " To love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength, and thy neighbor as thyself." Love of God will soon be manifested in our reverence of His Word. A few days ago we read in regard to good king Hezekiah that "in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." We often speak of doing a thing with all our heart—what do we mean? Do we put our heart into all these things, in our service in the truth, are we doing it to the glory and the honor and praise of God, or of ourselves? Attention to God's Word soon reveals our own shortcomings. How can we say we love God if we are not acquainted with His teaching and commandments? To neglect them means that we shall be in the same state as Israel in the past and as the world is to-day.

Knowledge of our own deficiencies though unpleasant must not bear us down to the ground, we must not become despondent, as we are apt to at times, but again look in the Book, consider the history of Israel, remember how far astray they went; and yet as we read this morning, " After two days will he revive us, in the third day he will raise us up, and we shall live in his sight." We are in the third thousand years of that time, near the time when Israel will be revived. Low as Israel sank, that is the comfort that God held out to them. We read in the 2nd chapter of Hosea and verse 14:

"Therefore, behold I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shall call me Ishi (husband), and shall call me no more Baali (Lord)."

So the words of Paul to the Corinthians come to mind:

"As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?"

There can be no mistake in the meaning. We as an ecclesia are banded together first to obey God, to love His Son the Lord Jesus Christ, and to care for all his brethren and sisters. An injury done to any one of the body is an injury done to the body itself. What is our attitude? Are we prepared to spend ourselves and to be spent as was the Apostle Paul our brother, in the truth's service, as part of that body, caring for and helping that body? We are reading something of the activities of the Apostle Paul, we know his attainments, we know he was placed as he was by the Lord Jesus Christ himself, and his exhortation is, " Be ye followers of me even as I am of Christ," and remembrance of Paul and his work will help us to obey the commands of God to love Him and to help our neighbor. Paul was not content to preach the gospel and then leave it at that. He shepherded it with all the full meaning of the word, shepherded the ecclesias, and it does not need anyone to stand up here to be a shepherd. We must all be shepherds. Can you imagine a shepherd tearing his own sheep? It cannot be done. His brethren and sisters are always in his mind, when he had to leave one ecclesia he never forgot them, he counseled them and helped and cared for them; and when they did harm, did he smite them? No, he just used all his gentle persuasiveness, it was done in love and in all reasonableness. In a few words, he restrained the flesh and was obedient to the commandments of the Lord Jesus Christ to the best of his ability.

E. W. EVANS.

Lessons from the Journeyings of the Children of Israel

IX.

Just as the structure of the altar in the court of the Tabernacle was in itself an instruction concerning the way of salvation, so the sacrifices offered thereupon still further unfolded the Divine Plan of Redemption.

It was called the Altar of Burnt Offering. It was thus distinguished because of the sacrifice which was burning all the night unto the morning. "The fire of the altar shall be burning in it" (Lev. vi. 9).

It will be instructive now to enquire: What is the signification of the burnt offering; and of the night during which the fire of the altar is consuming the flesh; and what of the morning when the burning shall cease?

To understand this it will be necessary first to consider the sacrifice which preceded the one under review, namely, the Sin Offering.

The Sin Offering was required to be slain before the Lord and then to be carried away without the camp and burnt. Only the choice fat and the two kidneys were to be burnt upon the altar. In this sacrifice we see foreshadowed the conquest of the flesh of sin taking place before the Lord, and then the condemned flesh carried away from His presence and consumed.

Here is seen the vindication of God's righteousness and the exhibition of the just penalty passed upon sin.

Next the Burnt Offering was slain and its inwards washed; it was then divided into pieces and all the parts carefully placed to the head, and the whole burnt upon the altar as a sweet savor unto the Lord.

In this sacrifice we learn of a certain HEAD, together with all the members of HIS BODY, being offered an offering of a sweet odor unto the Lord.

The blood of the Sin Offering was brought to the Sanctuary and some of it placed on the horns of the altar, to cleanse it from sin, and the remainder poured out at its base, TO MAKE ATONEMENT, or Reconciliation.

Why should the blood of that which is condemned be thus brought to make peace? The life, says the Creator, is in the blood and He receives the blood as representing the life, giving it upon the altar, to make atonement (Lev. xvii. 11).

The blood then is brought as the life, and it is the life that exhibits character. These emblems are not dealing with life in the abstract, but with a particular living being. The Apostle Paul removes all doubt as to whom the offerings pointed to. He says—referring to the Mosaic Rites—"these things were shadows, the body is Christ" (Col. ii. 17).

These ordinances delivered to the Children of Israel, then, were shadows of the work of Christ, so that after the instructions concerning the offerings had been given the first business was the dedication of the High Priest. For this purpose the sin offering was brought, then followed the burnt offering, and afterwards the ram of consecration. The blood of the offering of consecration was placed on the priest's right ear, the thumb of his right hand, and the great toe of his right foot (Lev. viii.). Moses then took from the slain sacrifice, the fat, the fat tail, all the fat upon the inwards, the caul of the liver, and the kidneys. These, together with a consecrated unleavened cake, a cake of oiled bread and a wafer, he placed upon the right shoulder of the ram, and gave it to Aaron to wave before the Lord, while Moses himself waved the breast. These parts were then burnt upon the altar. The remainder of the ram was then boiled and eaten by Aaron and his sons, at the door of the Tabernacle.

The consecration of the Lord Jesus may be clearly discerned in these types. Jesus was called before God. He was cleansed in His Presence. He suffered outside the city. He showed to mankind that in the flesh dwelleth no good thing. He willingly gave it up, after He had conquered it, to be taken and destroyed.

But the life, or living character, which had so honored God in showing forth His righteousness by condemning sin's flesh, was brought into the divine presence, even into that state within the veil—the immortal state.

Not only so, but God has constituted Christ a Holy Altar from which sin has been cleansed, thus fulfilling the type of the sin offering. Christ is also the perfect burnt-offering upon which the flesh is seen being consumed by the spirit power of the Word of God, and from which the obedience thus exhibited ascends as a sweet savor unto God. Jesus also is the perfect exhibition of consecration to the service of God. His ear was kept attentive to His Father's Will. His hands were consecrated to the work of the Lord, and He kept His feet in the way of righteousness. After the completion of His faithful work, Jesus was raised up from the dead as a wave offering of rejoicing before God.

Now in the type, after the high priest had been consecrated, He appeared before the people as their Mediator, and revealed to them the way of reconciliation (Chap. ix). The priest offered the sin offering and the burnt offering which was for himself to teach them the means by which he was made acceptable to God. Afterwards the offerings were brought, which were to be used for the people. First, the sin offering, which was burnt outside the encampment, the blood being brought to the altar. Then the burnt offering was presented, its inwards washed, and the whole, burnt upon the altar, its blood being sprinkled round about and then poured out at the base of it.

Christ, as the Apostle informs us, is the true High Priest, consecrated by one offering for evermore. He has offered the sin offering and the burnt offering.

And in the mercy of God He has been constituted a Holy Altar, upon which the Almighty has given His Son to make reconciliation.

The willing people who love God for His goodness may associate themselves with the offering of the Son of God. They may follow away from their kindred and become strangers outside this world's citizenship, bearing the reproach of Christ Although because of their sin they are unable to offer a sin offering, they are allowed to be baptized into the death of Christ, whose death fulfilled the foreshadowed sin offering. These people, having learned that in the flesh dwells nothing good and holy, that the motions of sin are ever at work in their sin-defiled bodies, and that they are only fit for that destruction which God—Who is perfect in holiness—has decreed for it; they may now place themselves upon the altar of burnt offering, after the pattern of their Redeemer. When placed with humility upon this altar the power of the Word of God will burn in them, consuming the flesh, and their loving obedience will ascend to their High Priest in heaven, as a sweet savor, there to be presented to the Almighty God of love.

The long night of the burning is the period of the collective probation of the children of God, a long time in the aggregate but short to each individual. The morning is approaching when the High Priest will again appear and all His people will be gathered "in one" even in Him, as foreshadowed by all the pieces being placed to the head. Then the High Priest will lift up his hands and bless His people so that in the fullest sense the Spirit of God as a consuming fire will fall upon them, destroying all that is of the flesh, and transforming them into glorious beings after the pattern of their Lord, and then will ascend the shout of triumph and the redeemed will fall upon their faces in worship. Thus will death be swallowed up in victory.

Nottingham.

W. J. Elston

PATIENCE BRETHREN PATIENCE

No wonder that there arises from that wonderful assembly a song like the roar of many waters and mighty thunderings, ascribing praise and thanksgiving to Him whose wisdom and patience have achieved so grand a climax through ages of suffering Oh, what are the longest of our waitings, the severest of our trials, in the light of that glorious day I We can fervently join with Paul and say "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us " Patience, brethren, patience The night will surely end , the morning will come at last.

Seasons of Comfort.

Land of Israel News

The Zionist Congress at Basle has ended and Dr. Weizmann has been deposed from the presidency. The situation has been made the subject of the remarks in the "Signs of the Times" this month. The Daily Express commented: "In all its chequered history the Zionist organization has never faced a more perilous situation."

* * *

Sir Montague Burton has established in Jerusalem University a chair for the study of the international law of peace. As the News Chronicle remarked: "A bitter irony has made the worldly Jerusalem in the past far more often a centre of strife than of peace." Nevertheless, although she will yet have to endure a good deal of strife, she is "the City of Peace" and when Christ reigns as "Prince of Peace" it will not be necessary to study peace; it will be too firmly established on the only possible foundation—viz., righteousness, never to be disturbed.

* * *

The British School of Archaeology in Egypt, now working on Egyptian sites in South Palestine, has received substantial financial aid from the New York University in the excavations last winter at Gaza.

* * *

The leader of the Hitlerist students in Cologne has to go to prison for three months for organizing the recent anti-Jewish riots at the University.

* * *

Immigration figures for May have been issued. 490 Jews entered Palestine and 33 emigrated from the country.

* * *

Four Jews are to be deported from Palestine for conducting Communist propaganda there.

* * *

The following extract from Sir John Hope Simpson's Report shows how prophecy is being fulfilled. "There is a small Jewish village near Jerusalem where a farmer has planted an orchard on what seemed to be sterile and barren rock. The trees and vines have flourished, and what was a wilderness without vegetation of any kind is now a fine orchard."

* * *

With regard to the Beersheba district the same Report says: "Given the possibility of irrigation there is practically an inexhaustible supply of cultivable land in the Beersheba area."

Signs of the Times

THE PRESIDENCY OF THE ZIONIST ORGANISATION! As was expected, the Zionist Congress elected a new president, Mr. Nahum Sokolow, in place of Dr. Weizmann. The reason for this is well expressed by the Jewish Chronicle, which commented that the Zionists could not "possibly agree to retain as their leader one whose wheel of policy went full tilt, as did Dr. Weizmann's, from the basic aspiration which he expressed, of Zionism's making of Palestine a Commonwealth as Jewish as England is English, to its endeavoring to set up there an Arab-Jewish state."

There is no doubt that the Balfour Declaration did intend more than politicians to-day will admit. The desirability of keeping on friendly terms with the Arab races and Moslem peoples in general has caused Britain to endeavor to interpret the Declaration in such a way that none can be irrevocably offended. The interests of Jews and Arabs are, however, so diverse that the problem is really an insoluble one, and although trouble may be staved off for a time it cannot be escaped.

From the British point of view, Zionism is little more than a pious aspiration which Britain, for good reasons of her own, has condescended to patronize; but, as we know, God is at work in the matter, and British hopes of a prosperous Arab-Jewish state are doomed to failure. It will be noted that Britain is again appointing a soldier, General Wauchope, to be High Commissioner when Sir John Chancellor retires next November—a possible indication that trouble is expected.

It is impossible for Jews and Arabs to coalesce, many scriptures indicating that the Arabs will unite with the northern invader when he comes against the land of Israel. They are Israel's "evil neighbors," Edom being particularly singled out in the prophets as "violent" (Obad. 10). But "as thou hast done so shall it be done unto thee . . . and the house of Jacob shall be a fire . . . and the house of Esau for stubble" (Obad. 15, 18).

It is only by such pains as these that the children of Israel are brought to the birth—they will find that their own strength is unequal to the task of enduring them, so that the advent of their Messiah will be welcomed (Zech. xii. 10).

It is not ordained of God that the Jews should be merely passive citizens of the British Empire, but that they shall retain their distinctive Nationalism until their kingdom is re-established. So, "Judah also shall fight at Jerusalem" (Zech. xiv. 14).

In view of these things, the supersession of Dr. Weizmann may prove to have far-reaching consequences. For a time, perhaps, it was necessary that the Zionists should walk hand in hand with the British Government whilst the work of colonizing the land was begun. Now, however, the "experiment" has gone too far to be withdrawn, and it seems that Zionists are likely to take up a much more independent and militaristic attitude. It will probably cause trouble, but we should expect that, the more trouble there is, the more plainly do these events reveal themselves as signs of the times.

Ecclesial News

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

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

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

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

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

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

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

BOURNEMOUTH.— 850, Wimborne Road Sundays Breaking of Bread, 11am Eureka Class Sunday evening, 7 pm Bible Class Thursday evening, 8 pm Both at "Bethany," 138, Portland Road Though we continue to sow the seed in this part the response is very meager. Nevertheless we labor in hope, realizing that we are stewards only. None come but those the Father "draws," and He "knoweth them that are His". We trust it may be His will to strengthen our hands, but He worketh in wisdom and knoweth that which is best Since our last report we have been visited by many brethren and sisters, and are thankful for their labours and support The following have helped us greatly in exhortation and our Bible Class studies brethren Cottrell, L J Walker, Parkes (Clapham), G H Lethbridge (Holloway), F Walker (Bristol) We thank them for their assistance We have also had the company of the following at the Lord's Table bro and sis J T Warwick (Clapham), bro and sis R Mercer (Holloway), sis Cottrell, L J Walker, Read, Killard (Clapham), sis Smith (Nottingham), Miriam Smith (Clapham), sis Lethbridge (Holloway), Eva Potier (Brighton), sis Blunt and bro Frank Blunt (Santa Barbara, Cal) —L Wilkinson, Rec bro

BRIGHTON.—Athenaeum Hall, 148, North Street (Room A) Sundays. Breaking of Bread, 5 pm, Lecture, 6 15 pm Wednesdays

Bible Class (same Hall as Sundays, Room B), 7 45 pm. Since last reporting we have had the assistance of brethren W R Jeacock, C N Hatchman, F G Jannaway, M L Evans, W E White, M Joslin (all of Clapham), and bro A A Jeacock (Croydon) We thank them for their labours of love, and as we have the continued presence of a few strangers at our lectures also pray that their labors may not be in vain. It has been our pleasure to welcome to the memorial feast bro. and sis. Browning (Nairobi, Kenya Colony), bro and sis. Hunt-Smith (Croydon), sis Hatchman, sis Thirtle, sis Westley, sis Jones, sis A McCree, sis Taylor, sis Capon, sis Sewell, sis Jenkins sis E Jenkins bro Smith, and bro W A Rivers (all of Clapham) , sis Wellard (Burnham-on-Crouch), bro and sis Buck (Putney) , bro Furneaux (Margate), bro W Webster (Seven Kings) , and bro G Jones (Bridgend) In the company of these brethren and sisters has been much appreciated —J D Webster, Rec bro

CROYDON.—Gymnasium Hall, 117s, High Street Sundays Breaking of Bread and School, 11 am, Lecture, 6 30 pm Wednesdays Bible Class (at Horniman Hall, North End, W Croydon), 8 pm. During June and July we had the pleasure of welcoming to the Table of the Lord bro and sis Cottrell, bro and sis L J Walker, bro and sis Hathaway, brethren W Davis, F Wood, I P Evans, sis Smith, M Smith, F Wood, L Wood, Capon, E F Ramus, F White, M White, and S Wood (all of Clapham), bro G H Denney (Holloway), bro and sis C Ask (Welling), bro R A W Ell (Colchester) Brethren L J Walker, Hathaway, I P Evans, Denney, and Ask ministered to us the word of exhortation and we thank them for their help, as also we do those brethren who have assisted us by lecturing and speaking at our Bible Class. If the Lord will, we intend holding a Tea and Fraternal Meeting on Saturday, September 19th, in the Horniman Hall (Y M C A), North End, W Croydon, and we extend a loving invitation to all in fellowship to be with us on that occasion Programmes will be available in due course As a special effort, we are arranging a series of twelve week-night Lectures, to be delivered in the Horniman Hall (God willing) the first lecture to be on Tuesday, September 29th We cannot get the Hall on the same night in each week, but particulars will be forwarded later to neighboring Ecclesias, and we shall much appreciate the support of brethren and sisters who may be able to attend —Arthur A Jeacock, Rec bro

DUDLEY (Scotts Green).—Christadelphian Hall Sundays Breaking of Bread, 11 am Mondays Eureka Class, 7 30 pm Wednesday Bible Class, 7 30 pm Thursday Sisters' Class, 7 30 pm. On Saturday, June 12th, a most enjoyable time was spent on the occasion of the annual outing of our Sunday school, and upwards of 100 scholars and 50 or more brethren and sisters journeyed by train to Walsall Arboretum, where tea was provided, followed by an after meeting On June 19th our Eureka Class (over 30 brethren and sisters) journeyed to Penn Common by bus, where tea was provided at a nearby farm, and afterwards two addresses were given by brethren D C and F H Jakeman on Revelation iv For all these good times we thank the Author of all goodness On the other hand we regret to announce that in accordance with our duty we have been compelled to withdraw from sis F and T Hanes, on account of their continued absence from the Table of the Lord, we trust they will

speedily repent and return again ere it be too late We take this opportunity to express our thanks to all the brethren who have faithfully ministered to us and assisted us in proclaiming the gospel We have welcomed at the table bro and sis T Phipps (Greatbridge) and sis Dean Walsall) —E Cartwright, Asst Rec bro

FALMOUTH.—5, Mayfield Road Sundays Breaking of Bread, 3 pm Wednesdays Bible Class, 7 pm We have not much to report, but are thankful because we are striving to let our Light shine before the people, and in doing this we are also helping others to find this light. We have now distributed 1,000 Declarations and shall continue to distribute them till we have put one in every home here, as far as possible We have had the pleasure of the company of bro and sis H Nicholls from Plymouth, and bro Nicholls gave us the word of exhortation, for which we were truly thankful, we also have had the company of sis Milner from Clapham at the Table of the Lord We are always pleased to see the brethren and sisters who are passing this way or who are near by, and to have their company around the Table of the Lord With love in the bonds of Israel's hope —A Richards

HORNS CROSS (Kent).—Co-operative Hall, High Street, Galley Hill, Swanscombe, Breaking of Bread 11 am Lecture 6 30 pm. We regret to announce that on the 5th July Trevor Thomas Newton, aged 13 years, eldest son of our bro and sis Newton was drowned whilst bathing in the Thames at Greenhithe The burial took place on Saturday, 11th July, bro H T Atkinson of Clapham officiating Under these sad circumstances our bro Atkinson made good use of the opportunity, addressing firstly our bro and sis in their trouble, secondly the other brethren and sisters present with words of hope and comfort, and lastly the sorrowing relatives not in the Truth, regarding the uncertainty of life and the way of finding salvation. On the following day, Sunday, fourteen strangers attended the lecture, all but one being the mourning relatives of our bro and sis. Newton, and we trust that the seed thus sown may ultimately bring forth good fruit if the Lord will We all sincerely thank our brother for this labor of love in our time of sadness Since last reporting we have been pleased to have the company of the following visitors bren. E Perry and A Cattle of Putney, I P. Evans, E J B Evans, D L Jenkins, J T Warwick, M L Evans, T. Wilson, A C Cottrell, F Brooks, W White and sis Sowerby and Doris Sowerby, all of Clapham also bro and sis Kemp, bro O Smith and sis E Grant of Welling. To those who visited us as serving brethren we again tender our sincere thanks. We are pleased to announce that our first Fraternal Tea and Gathering will be held at the above address on Saturday, 26th September, if the Lord will. Tea will be at 4 30 p m and the meeting at 6 30 p m Programmes will be issued shortly, and we hope to have the pleasure of enjoying the company of a good number of our brethren and sisters on this occasion The undersigned would like to take this opportunity to thank the many brethren and sisters for their letters, visits and kind enquiries whilst a patient in the Farnborough Hospital Such kindnesses were indeed much appreciated —E R. Cuer, Rec Bro.

IPSWICH.—78, Rosebery Road. Since our last communication we have had the pleasure of meeting at the Lord's Table the following brethren W White, E A Clements (Clapham), and W J Webster (Seven Kings), who exhorted in the morning and lectured in the afternoon (we have had five to seven strangers at each lecture), also brethren Wade, Sen and Jun, and sis Wade, bro and sis Wells and bro Ell (Colchester), bro Christmas (Bury St Edmunds), bro R Jeacock (Croydon). It gives us great pleasure to meet brethren and sisters all of one mind and of like precious faith. Our minds and hearts knit together in the bonds of love and truth, it is a little foretaste of the joy that will be ours if faithful to the end, in the Kingdom of our Father. We have also been doing a little work for the Master, by advertising "Christendom Astray" and "The Bible Companion". One weekly paper, after accepting our advertisement, wished to see the kind of literature we were sending out and returned our remittance with the intimation that the editorial department considered it was not suitable from their point of view. We therefore tried a monthly magazine, offering The Bible Companion free on application, sending a copy to the editor, saying nothing about Christendom Astray, thinking if we had any applicants we could enclose a few of the Truths leaflets, and recommend them to read Christendom Astray, for a fuller understanding of God's Holy Word, and His purpose regarding the earth and man whom He has placed upon it We had nearly 100 applications from, places as far apart as Canada, Ireland, Scotland and Wales We pray for our Father's blessing upon our effort to sow the good seed, and that some may fall upon good ground and spring up and bring forth fruit to His honor and glory We have just seen a copy of this month's (August) magazine (our advertisement appeared last month) in which the editor writes under the heading .

A warning

"It is with profound regret it has come to my knowledge, that one of our advertisers is disseminating Christadelphian literature, sending it to those who answer his advertisement, which, needless to say, gives no hint of this teaching I would therefore warn my readers The advertisement will not appear again.—Editor."

But the Word has gone forth and we pray that it may accomplish that whereunto it is sent. It is true to day as it was in Paul's day, that we belong to the sect everywhere spoken against. We have the assurance that the Lord's hand is not shortened that it cannot save, neither His ear heavy that He cannot hear —W P Hayward, Rec bro

LEICESTER. — 71, London Road Sundays Breaking of Bread, 5 p.m., Lecture 6 30 p.m. With gratitude we have to acknowledge receipt of an anonymous gift of £5 and we pray that we may be guided in the use of it to the honor and glory of our Heavenly Father. We regret to report that our small number has been reduced sis Doris Bradley having left Leicester for her home town where she will be for the present in isolation. We have had the pleasure of the company of sis Walker and sis Dons Walker (Clapham), bro L Chapman bro J. Hobson and sis Mabel Barnatt (Nottingham) We take this opportunity of thanking for their help in exhortation and lectures brethren E W Evans L J Walker (Clapham), and E H Bath (Holloway) —A C Bradshaw, Rec bro

LONDON (Clapham).—Avondale Hall, Landor Road, S W Sundays Mutual Improvement Class 9 45 am , Breaking of Bread, 11 am, School, 11 am, Lecture 1 pm LCC Santley Street School (nearest approach from Ferndale Road Brixton Road) Tuesdays Eureka Class and Mutual Improvement Class (alternately) 8 pm Thursdays Bible Class 8 pm. We are pleased to report that the following have obeyed the call of the gospel, and we pray that they may all attain unto eternal life July 26th Beatrice Elizabeth Mumford (daughter of our bro and sis Mumford) August 2nd Harry Price and his wife Florence Alice Price Both bro and sis Price were formerly members of the International Bible Students and came to a knowledge of the Truth as the result of the lectures given at Rotherhithe Also on July 26th we assisted the Bristol ecclesia by baptizing on their behalf Albert Leonard Trevor Chant On Saturday August 1st bro H Glover and sis L B S Coppin were united in marriage We pray that they may be happy in their new relationship and be a help to one another in their walk in the Truth. It is with sorrow we report that at our Quarterly Business Meeting on July 9th we were compelled to withdraw from sis Kate Sidey who has returned to the Temperance Hall Fellowship at Cheltenham. We have had the pleasure of the company at the Table of the following who have all been heartily welcome sis A M Young (Bishops Stortford) sis Ivy Woodward and bro and sis C F Evans (Brighton) sis Hunt Smith (Croydon), bro and sis D C Jakeman (Dudley) bro B H Roythorne (Ely) sis Cuer (Horns Cross) sis Ivy Hayward (Ipswich) sis L Wys (Margate) bro Patterson (Motherwell), sis Winnall, sis Harden and sis V Draper (Putney) sis S A Heyworth, sis E York, and sis K E York (Rochdale) bro Webster (Seven Kings) bro and sis Morse (Swansea) bro and sis Ask (Welling) and bro and sis Browning of Nairobi —F C Wood, Asst Rec bro

LONDON (Holloway).—Sundays Manor Gardens Free Library, 11 15 am and 1 pm Thursdays London College, 409, Holloway Road, 8 pm We held our ecclesial outing on Saturday afternoon July 25th, when some fifty brethren and sisters and children assembled at Cuffley (Herts) Despite the showery weather, a very happy time was spent together in spiritual, social, and physical exercises Amidst beautiful rural scenery, away from the busy haunts of men one surely experiences though in a feeble degree, a foretaste of those "times of refreshing which shall come from the presence of the Lord". We hope to hold our next tea and fraternal gathering on Saturday, October 3rd, particulars will be announced in due course Visitors for the month have

been sis Pinchen and Jeacock Sen , and bro Rivers of Clapham , also sis Fraser of Plymouth —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 have been glad to welcome to the Lord's table bro. and sis. C. F. Evans (of Brighton); bro. B. Smith (of Welling); sis. G. Fraser (of Plymouth); sis. J. Pope (of Holloway); sis. Mary Wharton and Edna Hill and bro. J. Bellamy (of Avondale Hall). Words of exhortation from bro. Bellamy were very much appreciated. We have also been helped in the proclamation of the gospel by brethren J. L. Mettam; M. L. Evans and D. L. Jenkins, all of Avondale Hall. On Saturday, July 18th, we held our tea and fraternal gathering, and we are indeed grateful to our Father for the opportunity of withdrawing ourselves in such a way, to be strengthened in the way of life eternal. Under the general subject "The House of Israel," addresses were given on "The God and King of Israel"; "The Rock of Israel—the smitten Rock"; "The Shepherd of Israel" and "The Elohim of Israel." We enjoyed the company of about eighty brethren and sisters from various ecclesias, and our thanks are due to brethren G. M. Clements, H. T. Atkinson, and G. H. Denney, for their able and welcome assistance. We persevere with house-to-house card distribution and have been encouraged by the presence of strangers every Sunday recently, on one occasion eight attended the lecture. Our prayers are that they will redeem the time that remains until our Master returns. — Norman G. Widger, Rec. bro.

LUTON. — Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. The hand of death has again cast a shadow over our little meeting in the removal of Mr. R. G. Squires, the husband of our sis. Squires. The news will come as a painful shock to many of our London brethren and sisters who knew him, in view of the fact that he was such an upright and honorable man, and yet did not render that obedience that the Truth of God requires, although perfectly aware of his responsibility. He did not stubbornly refuse to submit, as witness his reply to one of our brethren a short while ago concerning the overcoming of "self" as the chief obstacle. As to the future we know that his case and our own will be decided by a perfectly righteous judge "who will not judge after the sight of his eyes nor the hearing of his ears" but whose "judgment is just." Mr. Squires was laid to rest on August 6th, 1931, bro. F. G. Ford speaking at the graveside, in the presence of many prominent business men of the town. Many leading Wesleyans were also present, to which denomination sis. and Mr. Squires formerly belonged. — A. H. Phillips, Rec. bro.

NEWPORT (Mon.). — Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to announce that on July 12th we had a visit from bro. Pearson and bro. and sis. Allen of Dudley. Bro. Allen gave us encouraging words of exhortation, and bro. Pearson lectured in the evening, a few strangers being present. Once again we take the opportunity of thanking all those who have assisted us, and so have helped us with God's blessing to keep the light burning in this part of the vineyard.—D. M. Williams, Rec. bro.

NOTTINGHAM. — Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools, Tuesday evenings, Eureka Class, 7.45 p.m. Wednesdays, 7.45 p.m. Since our last report the ecclesia has had the painful duty of withdrawing from bro. L. Reynolds for refusing to participate in the breaking of bread unless unleavened bread were used, he declaring that the ecclesias did not partake of the Lord's Table, because the bread instituted by Christ was to represent the passover as did the unleavened bread of the Jewish Feast. It was pointed out that such teaching prevented a correct discernment of the Lord's Body, all the members of which formed that One Bread, by their perfect union with the Head. Also from bro. C. Burton, who has joined himself in alliance with an alien, and has turned away from the Truth. In the midst of this trial the ecclesia has received encouragement by the obedience in baptism on July 14th of Beatrice Marshall; also because sis. Alice Hamblett, having renounced the fellowship of those who, while still holding the Name, have denied the obligations of the Faith, united with us in fellowship on August 9th. Harold Cox, reported last month as having been baptized on March 24th, should be Harold Coy. The Fraternal Gathering in connection with the Eureka Class will be held, the Lord willing, on Saturday, October 10th, when we hope to have the assistance of bro. W. J. White. Subject: "Behold I come quickly." The place of meeting will be announced later.—W. J. Elston, Rec. bro.

PEMBERTON.—Chatsworth Street, Pemberton, Wigan. 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. Will brethren and sisters kindly note change of address of meeting room. We are sorry to report having to withdraw fellowship from bro. J. Ollerton, who has joined a meeting not in our fellowship, and refused to see two of our brethren who have sought an interview with him. On Wednesday, July 15th, our beloved and aged sister Jane Ashurst was laid to rest in the burial ground of St. John's Church, Pemberton. Our deepest sympathy goes out to those whom she leaves behind. Nevertheless we sorrow not as those that have no hope, but look forward with joy to the day when sorrow and mourning shall flee away. The family of sis. Ashurst desire to thank those brethren and sisters who sent letters of sympathy and encouragement during their bereavement. On Saturday, July 18th, we held our annual Sunday School outing at Hunter's Hill, Parbold, a most enjoyable time being spent with the children. We are sorry to lose the company of bro. and sis. P. Barton, who have removed to Wellington, and will meet with the brethren and sisters there. Our loss is their gain.

We have been pleased to welcome to the table of the Lord sis. Doris Jannaway of Southport. — 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. With deep sorrow we have to record the sudden death of sis. C. A. Philpotts, a faithful daughter of Abraham, who fell asleep on August 5th. Details will not be available in time for publication in this month's magazine, but we herewith extend our heartfelt sympathy towards those who have thus been bereaved, and remind them of the fact that we sorrow not even as others who have no hope, since we have the strong consolation of life beyond the grave, when He shall appear who is "the Resurrection and the Life." During the past month we have gained the fellowship of sis. E. White (Plymouth) and bro. and sis. W. Harrison (late of Napier, New Zealand), all of whom have endorsed our stand for purity of fellowship, and have been enrolled as members of this ecclesia. On Sunday, August 2nd, we welcomed in fellowship at the Lord's Table, bro. G. Hodge, bro. and sis. C. R. Crawley, and sis. M. Crawley (all of Luton). Bro. Crawley exhorted us, and also lectured on the subject "The Development of Militarism in the World by the French Nation, and its Results: How it will lead to Armageddon." There were a few strangers present, and the brethren and sisters enjoyed our brother's ministrations, and thank him for the services which he rendered on behalf of our Master in heaven.— H. R. Nicholls, Rec. bro.

SEVEN KINGS. — 1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread and Sunday School, 11 a.m; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. With very deep regret indeed we have to report that we have found it necessary to withdraw our fellowship from brother and sister Stafford and brother Gadsby. Brother and sister Stafford have persistently held to error for some months past, and several brethren from this ecclesia have reasoned with them out of the Word. They were finally visited on June 15th by brother H S Nicholson and the writer, whereat brother Stafford expressed preference for the 'reasoning' of his own mind as set against Scriptural evidence, which of course left us no alternative but to dissociate ourselves from those who would take a step nearer 'the Broad Way that leadeth unto destruction'. In the case of brother Gadsby we have exercised the measure of tolerance that Scripture will allow, and after repeated unsuccessful visits must at last refuse him our fellowship because he has manifested a disorderly walk incompatible with Scriptural teaching. But our sympathies are with sister Gadsby in the full warmth of the Truth's love. We are with her in thoughts and prayers, that He who is our Father and our Friend may grant her His comfort and nearness through this the greatest trial of her life and that, if it can be so in His will, to bring back her partner to us again. Our combined Ecclesial and Sunday School outing was a great success God blessed us with a fine warm day, and we rejoiced in the sunshine of His love both temporally and spiritually After tea a short meeting was held which will

live long in the memory of all present Brother and sister D C Jakeman of Dudley being with us, we were delighted to receive an address from brother Jakeman which most appropriately fitted the occasion and we thank him again for this work of love We were glad to welcome visitors from Clapham, Horns Cross and Dudley Since last reporting we have welcomed at the Table of our Lord brethren N G Widger (West Ealing), E C Clements (Holloway), H Lingood (Horns Cross), and sisters Cordial (Snr), Mills and Westley (Clapham) We thank the brethren who have labored with us in our lectures, and are much encouraged by the regular attendance of seven or eight strangers—P J A Coliapanian, Rec Bro.

ST. ALBANS.—11, Victoria, St, (Next Public Library) Sundays 3 and 6 30 pm We are now in a position to report the details of a meeting held at St Albans on 9th May last between the Aylesbury (Suffolk St) and St Albans Ecclesias. A suggestion had previously been made by Aylesbury that a meeting would be useful in order to discuss the reasons for the separation of the Ecclesias. We agreed to meet them and on the date mentioned, 5 brethren from Aylesbury and one from Chesham, came over, while we asked bro G H Denney to come over and assist us. A lengthy meeting was held and the position of Aylesbury put forward with regard to fellowship, while for our part, definite evidence of the laxity and looseness of the Suffolk Street fellowship was given. The meeting was quite unfruitful in that it failed to provide any opening for meeting the Aylesbury brethren in fellowship. However it was decided that bro Denney should write to them, giving them in writing, exact details of the charges made against the Suffolk St Ecclesias so that they could be investigated. A letter was sent accordingly and a reply received later, in which no attempt was made to answer any of the charges raised, but refuge was taken in a personal attack upon bro Denney. A suggestion had also been made by bro. Denney that he should visit Aylesbury and Chesham and address the ecclesias on the true state of affairs in the ecclesias in fellowship with Suffolk St, but in both cases the offer was declined. We have written again to Aylesbury but do not expect any progress to be made. The ground of their appeal to us is that we should exercise true brotherly love but it is forgotten that this same virtue, while incumbent on all to exercise does not exclude the necessity of safeguarding the purity of the Truth in doctrine and practice, both in individuals and in the ecclesias. We very much appreciated the help of bro Denney in this matter, as he was able to add considerably to the evidence we had that the separation from the Suffolk Street Ecclesias is justified. Some time ago we reported that we had to withdraw from bro W Collis for conduct unworthy of a brother of Christ. We had hoped that he might turn back to the Truth but recently, at a meeting with some of the brethren he gave us definitely to understand that he had no further interest in the Ecclesia nor in the Truth. We have done all we can to help him to walk in the right paths but feel now that nothing more can be done but to wait for the day of the righteous judgment of Christ.—S Jeacock, Rec Bro.

SOUTHEND-ON-SEA.— 11, Byron Avenue Breaking of Bread, 1st and 3rd Sundays at 6.15 pm (or oftener by arrangement) Since last writing we have been pleased to have at the table of the Lord our sisters Sowerby of the Clapham ecclesia. We have unfortunately lost the regular company of sister Muriel Mackenzie, whose work takes her to Chelmsford we hope however to see her at intervals, and pray that God's blessing may rest upon her in her isolation Will all intending visitors and correspondents kindly note my new address as above —W Leslie Wille, Rec Bro

SWANSEA.— Portland Buildings, Gower Street Sundays Breaking of Bread, 11 am , Lectures, 6 30 pm Wednesdays Bible Class, 7 30 pm We have been encouraged by the company of the following brethren and sisters, who have been on holiday at the Mumbles bro Roy Kleiser (of our ecclesia, but who has been removed to Pans taking a position there under his firm), sis Ivy Barrett May Rangelcroft Muriel Bullen C Kleiser, and bro Denis Bayles (all of the Clapham Ecclesia) Bro Bayles exhorted us at the Memorial table on August 2nd and we greatly appreciated the company of these visitors. We are now looking forward to the visits of the brethren during August and September who have gladly consented to help us in sowing the seed of the gospel here during their holidays and we are making special efforts to bring the Truth before our friends and neighbors — James Hy Morse, Rec bro

VERNHAM DEAN (nr. Andover, Hants.).—As a sister in isolation here, I am delighted to report the interest of several 'strangers from the commonwealth of Israel," in the things concerning the Lord Jesus Christ, and redemption by Faith in His Name. The efforts have been single-handed, until recently, when brethren Arthur and Harold Cheale of Seven Kings paid a welcome visit, and we rejoiced together in a happy little meeting round the emblems. Following this, bro P J A Coliapanian of Seven Kings also sis C A Reeve, called in on a Sunday afternoon when passing nearby, and bro Coliapanian ministered faithful words of encouragement in exhortation at the Memorial Service, one of our interested friends was present and was so impressed by the service that a lengthy discussion followed far into the night Helpful encouragement and strength is gained by such visits as these, and any passing this way will be gladly welcomed Sincerely your sister in the Hope of Israel's near-redemption—Ada M J Dennis

WELLING.—Co-operative Hall, High Street Sundays Breaking of Bread, 11 am, School, 3 pm, Lecture, 6 30 pm Thursdays, 8 pm. If the Lord will, we hope to hold a tea and fraternal meeting on Saturday, September 12th, at the Scouts' Hall, Warwick Road, Welling, Kent. The hall is just beyond our usual place of meeting, and full directions will be shown on the programs which will have been sent to the surrounding ecclesias. We are looking forward to the company of our brethren and sisters on this, the occasion of our first fraternal meeting. We spent an enjoyable time on Dartford Heath with the Sunday School

scholars on July 11th. A number of brethren and sisters from Clapham were present, and bro Doust spoke to the children for a few minutes. The weather was ideal and we were able to take full advantage of it, thanks to our heavenly Father. On Thursday, July 23rd, bro Denney gave a special lecture on the "League of Nations". The lecture was well advertised by the distribution of 3,000 handbills. A few interested strangers attended, and our brother, in his usual lucid manner, unfolded the truth of the matter, showing from the scriptures the destined end of man's efforts. We have had the company of the following at the Memorial Feast: sis Westley, Jeacock Sen, W R Jeacock, N Kitchen (all of Clapham), brethren W J Webster (Seven Kings), W R Jeacock, W R Mitchell, C O Owen, H M Doust, C Kitchen (Clapham), and G H Lethbridge (Holloway). Our heartfelt thanks are due to brethren Webster, Whelan, W Jeacock Mitchell, Lethbridge, Owen, and Doust, for their ministrations in exhortation and lecture — Percy G. Kemp, Rec. bro.

WELLINGTON (Salop).—Rechabite Hall, Tan Bank. Breaking of Bread, 3 pm, Lecture 6 30 pm Bible Class, Wednesday, 7 30 pm —We feel greatly encouraged by the response to our proclamation of the Truth during the past month. There has been a marked increase in the attendance of the stranger and there seems to be a few who are quite interested. We are settling down comfortably in our new room and are hoping (God willing) in the future to arrange a lecture each Sunday instead of twice monthly as hitherto. We are glad to report the transfer from the Pemberton ecclesia of bro and sis P Barton though we sympathize with that ecclesia in the loss they have sustained. During the past month we have had the faithful co operation in the work of bro W. V Butterfield (Oldham) and bro T Phipps (Greatbridge), whose ministrations we have much appreciated —H G Saxby, Rec Bro

CANADA

BRANTFORD.— Maccabees' Hall, 25, George Street. Sundays, 10 30 am, 3 and 1 pm Thursdays, 8 pm. We are pleased to announce that Mr Harry Drake (34) Miss Jean Marlett (16) daughter of bro Marlett, and Miss Violet May (18) daughter of bro May, were all baptized on July 8th. Visiting speakers since last intelligence are bro Jno Hawkins (Guelph), Clifford Styles (Iroquois Falls), and Ernest Styles (Detroit). Other welcome visitors to the table of the Lord include sis Hawkins and sis Clif and Ern Styles, bro and sis Art Livermore (Detroit), bro and sis Herb and Wm Styles (Detroit) and sis Esther Hickman (Iroquois Falls). We were all sorry to lose sis Grace Leaper to Winnipeg. On July 1st we enjoyed the picnic at Oakland Park with the Hamilton ecclesia. We also enjoyed the fraternal gathering on Good Friday at Toronto, and the following Wednesday at Hamilton, to hear bro Dowling again —H W Styles, Rec bro

OSHAWA (Ontario).—Loving greetings to the Household of Faith scattered abroad It is some considerable time since a report has been sent in from here A sincere desire to record some fruit to our labor in the way of increase has been the cause of delay, such, however has not yet been granted During a period of over four years we have done what we could to keep the Truth before the people of this city and to build ourselves up by our little meetings Quite a number have shown a lot of interest but they have not accepted the call, strange to say, the majority of those to whom the Truth has been introduced have since been forced to leave the district in search of employment The ways of the Lord are past finding out, it may be some of them will embrace the gospel elsewhere At the present time a few are reading the Bible daily in accordance with the "Companion," two families at least have bought new Bibles for the purpose and they also look up the scriptures given in our weekly advertisement Hundreds of verses bearing directly on the Faith have now appeared among the Church notices under that precious name "Christadelphian" We have been "opposed by many a foe," among whom have been believers in Christian Science, Unity, the Pentecostal movement, I B S A (Russellism), Seventh Day Adventism, and last but not least those bearing the name of Christ but "not of us" Thus We have had much to occupy our minds If it were possible the very elect would be deceived by such a host Remembering our beloved bro F G Jannaway's advice to take out " Christendom Astray" from the Public Free Library to keep it in demand, we get it out now and then, but recently it was missing Upon telling the attendant the book had been missing for some time she resorted to the basement and brought it out' We have received a number of encouraging letters from brethren in England, and we take this opportunity to thank them for their work of love May the Lord reward them. Faithfully your brother and sister—Geo Eilis

UNITED STATES

CANTON (Ohio). —Eagle Block, cor. Market Avenue and 6th St S W Sundays, Breaking of Bread, 10 15 am —We are pleased to report additions to our number on June 20th, namely, Charles Ward and Dorothy Allenbaugh son and daughter of our late brother Chas H Ward these were immersed into the sin covering name of Christ after a satisfactory confession to the things of the Kingdom and Name we trust they will run faithfully and obtain an abundant entrance into the Kingdom of our Lord About the end of March bro A E Woolliscroft and sis Vesta Lantz were united in marriage they have our best wishes in their new relationship and we hope they will prove true help meets to each other in their journey Zionward. We held our annual Sunday School Outing on July 4th at a small Park called Lake o Springs, about seven miles distant, two buses hired for the occasion provided transportation for those not having other means of conveyance, there were more than eighty present including children, which is perhaps the best turnout we have ever had on a like occasion. The weather was ideal, and the day was pleasantly spent in the interests of the children of the school, following this the members of our

school will enjoy a two months vacation during the hot weather Visitors during the past six months were as follows Bro and sis J D Thomas Warren Ohio sis Jentsch, Akron, O bren C Collins, B Luther, and sis E Hanes, Cleveland, O — P Phillips, Rec Bro

HAWLEY (Pa.).—Oddfellows' Hall, Main Street Sundays School, 10 30 am, Memorial Service, 11 30 am Thursdays Bible Class, 8 pm. On Sunday, June 7th, this ecclesia assisted the Lackawaxen ecclesia in holding a tea meeting at Camp Pocone on Lake Wallenpaupack There were addresses, singing, and an open-air lunch, the regular meeting being held there, and nearly all members present, including some strangers On Friday, June 19th, the writer was united in marriage with sis Margaret Evans, of Scranton The ceremony was performed by bro D C Wilson at his home in Philadelphia, Pa , and was witnessed by many members of the Philadelphia ecclesia On Sunday, June 28th, bro Harry Deakin, of Newark, N J lectured to a fair audience in Hawley , bro Deakin also gave a very acceptable address at the memorial service Visitors were present from the Glendale and Lackawaxen ecclesias—H A Sommerville, Rec bro

WORCESTER (Mass.).—Sawyer Building, 383, Main Street Breaking of Bread, 10 30 am , Sunday School, 12 noon , Lectures, 1 pm Thursday Eureka Class, 7 45 pm We held our annual Sunday School outing on July 4th at Hadwin Park, a quiet and delightful place with beautiful pine and birch trees, where the handiwork of our God is great to behold A good company of believers and friends enjoyed the day, scripture reading playing games, and partaking of the good things which God has so bountifully provided We wish to say how much we enjoy the articles in the "Berean Christadelphian", bro White's Editorials in the June and July numbers on "Fellowship" and ' The Influence of Doctrine upon Character" are very timely Those who claim to be endeavoring to "make ready a people for the coming of the Lord" will do well to ponder those "Solemn Warnings" We are receiving much spiritual edification in our Eureka Class by the study of that masterly exposition. "Eureka" by that venerable Christadelphian, Dr Thomas If this work were read and studied more, those heresies from the pens of shallow and pernicious writers, which have, and are, infecting the brotherhood, would receive a wide berth Bro and sis P Laidlaw and family, former members of our ecclesia, and now meeting with the Newark ecclesia, visited us last month We enjoyed their company around the table Bro Laidlaw exhorted us at the breaking of bread Also bro Carl George of Philadelphia spent Sunday, July 12th, with us, giving us an exhortation that will long be remembered Visitors have been sis Frey and sis Swamson (Philadelphia) , bro and sis George Strong, bro and sis Y Lumley, sis Lumley, Sen (Boston), and sis. Shead (Quinaboag, Conn) —A Marshall, Asst 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. Manicom, 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, 11, Byron Avenue.

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, Bengal Nappur Railway, Chakradhapur.

Australia

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

New Zealand

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

Tasmania

J. Galna 5 Lanoma St., East Launceston.

Notes

Forthcoming Fraternal Meetings.—Welling, Sept. 12th; Croydon. Sept. 19th; Horns Cross. Sept. 26th; Clapham, Oct. 3rd; Holloway, Oct. 3rd; Nottingham, Oct. 10th.

"Christadelphian Answers".—Will any brother or sister who has a copy of this book to sell please communicate with bro. Norman Hodge, 1, Notte Street, Plymouth.

Misquotation.—A brother writes: "Our Speaking brethren in their public addresses ought to be careful to quote correctly Luke ii. 14: The words are 'Good will toward men'—not 'Good will among men'! This text is more frequently misquoted than otherwise—notwithstanding that a moment's reflection will impress the fact that the two words convey distinctive ideas." J.B.L.

Discovery of Ancient Gaza.—Sir Flinders Petrie announces that he has discovered the site of the Gaza of Abraham's time. It is of considerable size and would take 50 years to excavate it all. In those days it was a great port.

An American view of the moratorium.—"What is wanted now is for some

of the European nations to suggest a moratorium in armaments, for the thing that makes America very impatient is that nations on the verge of bankruptcy should spend so much money on the things of war." Dr. Parkes Cadman. Aug. 10th.

Russia and Religion.—The last foreign religious organization to function in the Soviet Union, viz.: the Quakers, has had to go. The only reason they have been allowed to remain so long is because they never carried on religious work, but confined themselves to social service.

Russian Militarism.—A very plain spoken article appeared in the Daily Mail of July 29th headed "Out of the Ruins of Revolution there has sprung a Nation that hates the World." The writer stated "In Moscow every day sees the creation of a greater menace to peace, a greater obstacle to disarmament. Hatred is a science in the Red Army School. Hatred means preparation for war. That in its turn leads to war."

Increase of Crime in Great Britain.—It is reported that there was a considerable increase of all kinds of crime in 1930 as compared with 1929. In outer London alone the Police Force is to be increased immediately by 400. Thus, modern civilization with its enormous mass of legislation does not tend to root out evil and violence, but rather the reverse. But when "the law goes forth from Zion," as the prophets declare, the result will be very different.

New Steps in Palestine.—A Director of Developments, with a Jewish and an Arab adviser, is to be appointed by the Government as an initial step in giving effect to its policy of agricultural development and land settlement in Palestine. The Government is to ask Parliament for authority to guarantee the loan with which the scheme is to be financed. News Chronicle July 21st.

Disarmament.—On July 11th a great disarmament meeting was held at the Albert Hall. Its importance may be gauged by the fact that speeches were delivered by Mr. Macdonald, Mr. Baldwin and Mr. Lloyd George from the same platform. Mr. Macdonald was almost prophetic in declaring "The great Armageddon struggle must come at last and the end of it will not be cheers of victory, but the silence of exhaustion. Mankind will be—I was going to say almost wiped out. Mankind is to be exhausted, and all his works of civilization annihilated." He hoped of course that some scheme of disarmament would be devised to prevent this, but in his and the other speeches there was a great deal of pessimism with regard to the outlook.

British Museum.—The South London (Clapham) Mutual Improvement Class will pay their 35th visit to the British Museum on Saturday, Oct. 3rd, if the Lord will. Parties will leave the entrance Hall from 2 p.m. to 2.43 p.m. Tea at Zeeta Cafe, 138 Victoria Street, S.W.1 at 4.30p.m. In the evening there will be a Fraternal Meeting at Denison House, 296 Vauxhall Bridge Road. Victoria, at 6 p.m. Programmes may be obtained from bro, F. J. Button, 1 Hillsboro' Road, East Dulwich. S.E.22.

