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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 Beginning of the Creation of the Deity.

By Dr. John Thomas.

The third designation by which the Spirit characterizes himself, in his address to the ecclesia of the Laodiceans, is, that he is "the beginning of the creation of the Deity". Now, this phrase might be supposed to mean that Jesus, and Jesus Anointed, were the beginning of the creation of which Moses treats in Genesis; or that they were the chief of that creation. But these suppositions cannot be admitted; and for the sufficient reason that Jesus unanointed, or Jesus Anointed, had no existence in the era of the Adamic creation. The anointing Spirit existed then, and was the creating energy; but at the same time an uncreated agent, and therefore not the first of a creation.

In the passage before us the Lord the Spirit, or Jesus Anointed, refers to another creation—to a new creation. He is the beginning of that new creation of the Deity; even of that referred to in Rev. xxi. 5, in which Jesus Anointed says, "Behold I make all things new". When all things are made new there will be a new creation upon the earth, adapted in all its elements to the new population prepared in the previous seven thousands of years to inhabit it. Jesus Anointed is the creator of this new creation; and himself also the first element of it that has been created without human intervention. Enoch, Moses, and Elijah were glorified men before his creation; but they were not a direct creation of the Deity; for their paternity was human. Jesus had no human father; but was created by the Spirit as independently of the will of the flesh as Adam, the Beginning of the Animal Creation of the Deity, was before him.

It is revealed that the Eternal Spirit will create from the dust, and establish upon the earth, a population, every individual of which shall be like

Jesus is now—glorious, incorruptible of body, and deathless, the Deity bodily manifested in each of them—Rev. xxi. 3, 4; and that such a constitution and order of things will obtain in relation to them, as will be suitable to pure and immortal beings—to a world of gods, or *elohim*. This order, or *kosmos*, is styled "a New Heaven and New Earth"—a New Government and New People; a phrase which indicates that, although all men then upon the earth are immortal and free from all the evils of the present state, yet are not all of equal rank and authority; and that government is designed for the purpose of affording scope for a diversity of honors, that he who has distinguished himself more than his fellows in the cause of truth and righteousness in the previous animal existence, may be a more distinguished and brilliant star in the firmament "beyond" the Millennial Aions. This principle of diversity obtained in the kingdom of the Deity when David and Solomon occupied the throne of Yahweh in Jerusalem. Though all were Israelites and a holy people, all were not equal in rank and authority. The principle also obtains in all the kingdoms of the world; all Englishmen are not dukes and princes; nor are all noblemen of equal rank, influence, and wealth, but the diversity in their original patents of nobility is predicated upon what the Devil, who promotes them, considers their merits in his service. No Englishman can become a member of the royal family who is not born such. It is an hereditary distinction, and eminently exclusive. So in respect of the New Government of the Post-millennial Aion, it will, we believe, be restricted to the Saints raised and transformed at the advent of the Amen. Jesus and the Saints anointed will rule the nations as kings and priests during the Millennium, at the end of which the priesthood will be abolished, but not the Royalty. This will continue for ever, in an illimitable sense. But the Millennial Earth is to be abolished as well as the priesthood; not the globe, or planet, called Earth, but the world of nations, consisting of mortal men, over which Jesus and his glorified brethren reign during the thousand years, " Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, O Israel" —Jer. xxx. 11. All non-Israelitish nations are to be abolished. That is, there will be no national diversities in the post-millennial ages. All will be righteous, deathless, and citizens of Israel's Commonwealth, which will continue eternally under a new constitution. There will then be no English, French, Spaniards, Italians, and such like, but all will be Israelites by the adoption or redemption from death, or the mortal state.

The Millennial Earth will then be purged of all sinful elements, and the remnant transformed; so that it will be essentially "a New Earth", or population, subordinate to Jesus and the Saints, who will constitute the luminaries of the "New Heaven", as they will have done of the heaven become old, and called by John "the former heaven". The position of these is fixed; they are the sun and fixed stars both of the Aions of the Aions, and Beyond. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for the Olahm and Beyond" —Dan. xii. 3. Here is a marked difference, the generality of the saved being as "the brightness of the firmament"; but those who have distinguished themselves in the service of the truth, stand out from the diffused brightness as brilliant particular stars. But one star differs from another in glory in the celestial arch, so will it be in the New Heavens of the Olahm and Beyond. There are places on the right hand and the left in the glory "for whom it is prepared"; and there is a place for the Sun of Righteousness; and

for the Twelve on the tribal thrones of the kingdom, and many situations in the royal house for the saved in general. A place for every one, and for every one a place; but each for the place as appointed. The apostles will certainly shine as a bright constellation, which can be constituted of no other stars than themselves—a constellation of twelve bright orbs, each one upon a throne of Israel—the thrones of the house of David. Yet is the least in the kingdom of the heavens greater than the greatest of all the prophets unglorified; so that while there is greatness for all, there will exist the least among the great.

Now this new creation, wonderful in its development and consummation began with the formation of a babe in the womb of the Handmaid of Yah, and ends with the cessation of "every curse"—Rev. xxii. 3. The power of the Deity overshadowed the daughter of Heli, and in the set time was born Jesus of Nazareth the King of the Jews. Here was a creation of the Deity, but it was only the "beginning of the creation" hereafter to be effected by the same power. When created and anointed, this new creation was Eternal Power manifest in flesh; and when resurrected and glorified, that flesh was transformed into Spirit, or Deity—a substantial corporeal entity, called by Paul a "Quickening Spirit", and "the Lord the Spirit". Hence, viewing him thus, and not as a body of death lying in a sepulcher, the apostle says of him, "who is an image of the invisible Deity, first-born of all creation". He then gives the reason why this first-born image of the Deity is preeminent over all; "because," saith he, "were created by him the all things; the things in the heavens and the things upon the earth, the things seen and the things unseen, whether thrones, or lordships, or principalities, or authorities; the all things have been created through him and for him, and he is before all things, and the all things by him hold together; And he is the Head of the Body, the ecclesia, who is the beginning, first-born from among the dead, that among all he might become preeminent; for in him it pleased that all the fullness should dwell"—Col. i. 15-19. Compare this with Gen. i. 2, where the creation of the material world is attributed to Spirit of Elohim; the same spirit afterwards incarnated in Jesus; so that he, when anointed, was not only the created, but the antecedent and creator of all things defined.

The Distressed Jews' Fund

An Exhortation by Bro. Roberts

(Delivered in 1882, but applicable to-day—ed.)

We propose this morning to make a contribution on behalf of the Jews who have suffered so severely in various parts of the Russian empire. We do so in response to the appeal which has been addressed from high quarters to this nation. We are justified on various grounds in putting our hands to this matter. The first is the general command delivered to the house of Christ by our beloved brother Paul:

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

This we are to do even without particularly enquiring whether they are deserving or not: for Christ himself has said,

"Do good to the unthankful and the evil."

The only question is, are they in want? and have we the opportunity? Even our enemies we are to feed if they hunger, and we have it in our power. Here are the Jews—many, many thousands of them reduced to a worse state than beggary—huddled together in the open air without food, shelter, or safety, in the midst of a hostile population. The cry for help has come to this country. It has been organized in London. It has been addressed to every city, every community, every person. The Jews are men: we have the opportunity afforded us. This is sufficient, were there no other reasons to justify us in what we propose to do.

But there are other reasons. In the very place where it says, "Do good unto all men as ye have opportunity," it is added,

"but especially to those who are of the household of faith".

Here is an "especially" in certain directions. We shall find there are many "especially's" in the case of the Jews. In the first place, who are they? We cannot know the truth and be ignorant of this. We have to use Paul's words, and say

"Whose are the fathers, and of whom as concerning the flesh Christ came".

We have to say with him

"they are beloved for the fathers' sakes".

They are the descendants, according to the flesh of him who was called "The friend of God": to whom the promises were made, and to whom we have become related as his seed and heirs according to the promise, if we walk in the steps of that faith which our father Abraham had while he was yet uncircumcised. They are the nation of whom Jehovah Himself has said

"He that toucheth you toucheth the apple of his eye",

and

"cursed is he that curseth thee".

There is not a nation in the civilized world but what is cursed under this clause. True it is, that Israel has been scattered among them for their sins; and they (the Gentile nations) have been made use of as God's instruments to punish them; but this does not alter the fact that the nations, in ill-treating Israel, have offended against Israel's God. The truth has taught us that God may use a man or nation as a rod of chastisement, and yet may be displeased with His own instrument so far as its purposes and intents are concerned: as in the case of the Assyrian, the never-to-be forgotten illustration: he was sent against Israel for their punishment.

"Howbeit", saith Jehovah, "he meaneth not so, but it is in his heart to cut off nations . . . wherefore it shall come to pass when the Lord of hosts hath (by His hands) accomplished His whole work upon Mount Zion, that He will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks."

It is also written

"Blessed is he that blesseth thee".

It is impossible that anyone fearing God and hoping for His salvation can ever entertain other than the deepest feelings of interest and commiseration for outcast Israel. The fact that God has chosen them will be as the anointing oil of the sanctuary upon them in the eyes of all such. The attitude of David to Saul (anointed though rejected) is the attitude of David's brethren in all ages to all things with which Jehovah has had to do. They hold them sacred by the divine use, even in the hour of divine repudiation. They will never be found lifting hand or foot against them so far as it is left to their voluntary action. Rather will they reverence, and pity, and pray. Israel is the holy nation in the earth. The saints have nothing but blessings for them: the curses and the punishments they leave to the uncircumcised Gentile—the vessels unto dishonor, who have their use in the divine economy, but not a use consistent with saintship.

The retrospect would justify an "especially" in the case of helping the Jews in the hour of their need. But there is a stronger "especially" than even that. The Jews have had a distinguished history—such as no nation upon earth can lay claim to; but what is that to their futurity? What a nation must that be which, when the hope of the Gospel is denned, is found to be their hope,

"the hope of Israel?"

Aye, it is here where the matter comes home to us. We assemble here this morning because of a hope—a hope of salvation: that hope the hope of Israel (Acts xxviii. 20), that salvation a salvation which is "of the Jews" (John iv. 22), for to them pertain the adoption, and the glory, and the giving of the law and the promises (Rom. ix. 4). Do we not desire the realization of that hope? Are we not here "looking for that blessed hope?" holding it fast in the confidence and rejoicing thereof? Yes, if we are sants at all, we stand ardently in the one hope of securing God's promises fulfilled in the bestowal of that everlasting life in the kingdom of God, which has been covenanted to the fathers from the beginning. Now, here is where the emphasis of the present subject comes in: we shall never realize the glorious hope of the gospel while Israel continues in dispersion and their land in desolation. Our individual hope is bound up with the building up of Zion. We had that beautiful Psalm—the 102nd Psalm—a week ago. What did we read there?

"When the Lord shall build up Zion, He shall appear in His glory."

We are looking for His appearing; and if it is when He builds up Zion that he appears in His glory, do we not naturally look with strong desire for every token of the approach of the building up of Zion? Is it not natural with us, having such a hope, to

"pray for the peace of Jerusalem"?

It is written in that same Psalm,

"Thy servants take pleasure in her stones, and favour the dust thereof".

How entirely does the truth enable us to respond to this, and say, "Yes, Lord; her very dust to us is dear". Was it so in the days of our darkness? Were we as Episcopalians, as Independents, as Baptists, as Methodists, or any class of orthodox religionists, so affectionately interested in the Holy Land and people? We can all answer. There is nothing that comes from the pulpits of the denominations to make people interested in the stones of Zion. A faint historical interest is all; and this in very few cases. When we know the promises—the glorious gospel of the kingdom and age to come— all this is altered. We behold in the present desolation of Israel's land and people but an appointed and foretold interregnum of Jehovah's purpose with them, the down-treading of the times of the Gentiles, at the close of which Jehovah will fulfill His gracious words to Zion:

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Is. liv. 7-8).

"Thy waste, and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away" (Is. xlix. 19).

"Whereas thou hast been forsaken and hated, so that no man went through thee. I will make thee an eternal excellency, a joy of many generations" (Is. lx. 15).

"I will get them praise and fame in every land where they have been put to shame" (Zeph. iii. 19).

But, it may be asked, what has the persecution of the Jews in Russia to do with this? What has a collection on behalf of their, distress to do with the return of God's long-absent favor to them, and the realization of the hope of the Gospel? Well, this, also, has its cogent answer. To all things there is a beginning: for all great works of God, there is a preparation. It has been so in all past cases, and Jehovah changes not. The education of Moses, and the affliction, of Israel, prepared the way for their deliverance from Egypt. Their return from Babylon was a gradual development facilitated by the faithfulness of faithful men operating naturally. The appearance of Christ in the flesh was preceded by the preparatory work of John the Baptist. His appearance in power and great glory is to be preceded by a preparation suitable to the nature and objects of his coming. He comes to conquer the kingdoms of the Gentiles, and to reign (Rev. xvii. 14; xi. 15). He comes to occupy the throne of David (Is. ix. 7; xvi. 5; Luke i. 32). He comes to use Israel as a battle-axe in war, to hew down the tree of Gentile greatness (Jer. li. 20-22). Because this is the purpose of his coming, there must be preparatory circumstances and events tending in the direction of the building up of Zion—the restoring of Israel from their dispersion. It would be out of harmony with the fitness of things that the Lord should come to an empty land and a scattered people. It is reasonable that, against the day of his arrival, there

should be developed a nucleus of Israelitish nationality for him to work on, as a basis in the work of raising up the fallen tabernacle of David, and making war on the kingdoms of the Gentiles. As a matter of fact, it is revealed that such will be the case. When Gog comes into the land before the Lord's manifestation to Israel, he finds the land brought back from the sword; the mountains of Israel, which had been always waste, brought forth out of the nations: the desolate places now inhabited by the people gathered out of the nations, dwelling in unwalled villages, having neither bars nor gates, in possession of cattle and goods, dwelling in the midst of the land (Ezek. xxxviii. 8-12). These recently-arrived settlers on Israel's long-desolate mountains are under the protection of a power holding dominion in the south (verse 13). These events belong to

"the latter days":

"the latter years" (verses 8, 6):

"the time of the end" (Dan. xi. 40).

That we have reached these latter days is made certain by a variety of considerations which it would be out of place to rehearse on the present occasion. They are well known to you all. We have but to put things together, and see how wonderfully the purpose of God is fulfilling before our eyes.

For many years, there have been indications in the direction of Israel's return. First, the barrier to their settlement was removed, as the result of the Crimean war, in the abrogation of the Turkish law, that forbad a foreigner to hold property in land subject to the Turkish Government. Secondly, as the result of that alteration of law, Jews began at once—the cases were not numerous, but still they were symptomatic of the situation—privately and individually to acquire and cultivate land in Palestine. Thirdly, various schemes, in various places, have been formed for collective settlements on a small scale. Fourthly, there has been the Montefiori scheme, under which Jerusalem is being improved and renovated in a way not to be despised; and fifthly, there has been the recent formation of a society to promote Jewish colonization of Palestine on a large scale.

But all these things have been more or less private. As regards the world in general, they have been obscure and almost invisible; they have only been known and noted by those who have had their eyes in that direction on the outlook for the signs of God's returning favor to Zion. But now we are face to face with a matter which is of world-wide notoriety and influentiality. It is a thing not in as corner, but proclaimed from the housetops, and to which the attention of all the world is directed by the loudest voice in the world. The mass of the Jewish population in central Europe (comprising, in fact, the great body of the Jewish nation) has become the object of an organized persecution on the most formidable scale, which has for its object neither more nor less than the expulsion of the Jews from the midst of the population, on whom, doubtless, they have laid a heavy hand by reason of their superior acuteness in the manipulation of the laws of usury. The question has been forced upon the attention of both Jew and Gentile. What is to be done with this Jewish population whose existence in the Southern and Western provinces of Russia has become impossible? Emigration was faintly thought of at first on the ground of Russia's well-known objection to any part of her population leaving the country; but, wonderful to relate, the Russian Government has consented to the emigration of the Jews, and to the formation of

committees to carry it out. The question where to, is exercising the persons who have the matter in hand. Many say America; but the Hebrew community in America can only do with a few, and are imploring the authorities not to send more than they can do with. A number of others say, Palestine. Among these is one of the most influential members of the committee which has been formed in London, under the Lord Mayor, to collect and administer funds in relief of the Jews. Mr. Lawrence Oliphant, who, within the last two weeks (spoken March 5), has not only been made a member of the committee, but has been appointed the committee's agent and commissioner, and, in conjunction with a leading Jew, despatched in that capacity to the district where the persecuted Jews are congregated, to consider what is best to be done, and to recommend the requisite arrangements to the Central Committee. Mr. Oliphant's sentiments are very strong on the subject of diverting a large portion of the Jewish emigration stream to the Holy Land. On this point, he has expressed himself freely and strongly in letters which have appeared in the Times. He says that, whatever may be the callousness of the Western Jew, the feeling of those in Central and Eastern Europe is in favor of going to the Holy Land. In proof of this, he quotes from letters he has received from Jewish bodies in various parts—letters not only expressing a wish to emigrate to Palestine, but declaring a determination to do so, and, in some cases, stating the completion of their arrangements to depart, and only asking that when they get to their destination, Mr. Oliphant may use his influence to obtain assistance for them from the fund being raised, to help them to provide agricultural implements, etc. Mr. Oliphant has declared himself in favor of sending the poor portion of the refugees to America, and sending those who have means, to Palestine. That such a man as he, and a man holding such sentiments, should be appointed the executive of the committee in organizing the emigration movement, is one of the most interesting and hopeful facts of the whole situation.

This is the work we are called upon to help—to help men in dire distress, not only to help men, but to help men of Israel—not only to help men of Israel, but to help them at a time in their history, when to help them is to lay the foundation of that building up of Zion which the Lord will perform when he appears in his glory. Shall we respond to the call? On what ground can we hesitate? Shall it be, said we have other work to do? What other work have we that is not a branch of this same work? What assemble we for—what labor we for, whether in private or in public, if it is not for the building up of Zion? Every act of obedience to the truth we may perform—every dark mind we may be instrumental in enlightening and filling with the comfort of the hope of Israel—every human will we may; influence into submission to the gospel and the law of Christ, the King of Zion—what is it but a stone placed in the glorious edifice that God is slowly rearing in the earth for praise and blessing before all the nations? The Lord hath chosen Zion: and Zion will be found at the bottom of all we are called upon to do as the servants of Christ. It is only Zion in another shape this morning. The time is come for Zion to rise from the dust, and she looks around for pity and help. Shall we refuse her appeal because we have other work? Shall we shut our ears while others—and the alien, too—listen? Shall we be false to the command which tells us to be ready to every good work, and to always abound in the work of the Lord? We cannot do much; we are a feeble folk; but what we cannot do in the amount contributed to help the emigration of Israel's sons from the land of the enemy, we make up for in that earnestness of solicitude for the peace of Jerusalem, which only the gospel in the understanding and affectionate obedience thereof, can impart. Our diminutive mites represent an ardor of

desire for the welfare of Jehovah's land, and people, which is unknown among the crowds who are filling up long and liberal subscription lists. Let us give according to our possibility, in the; recollection that it is accepted according to what a man hath, and not according to what he hath not.

It is a good habit to review what one reads. Go all over it again in your mind before passing on to other matters. It exercises and disciplines the mental faculties, strengthens the memory, and teaches concentration of thought. The mind soon learns in this way to think and reason correctly, to separate and classify different kinds of information: and in time, instead of being a lumber room, in which the various contents are thrown together in careless confusion and disorder, the mind becomes a storehouse where each special class or item of knowledge, neatly labelled, has its own particular place, and is ready for use the instant there is need of it.—R.R.

Editorial

"ERROR WOUNDED WRITHES IN PAIN"

The words at the heading of this article are from the pen of William Cullen Bryant, an American poet and journalist of the nineteenth century, and we quote them as fitly portraying Stricklerism at its present stage.

This ism represents the latter day revival of one of the most alluring and deceptive of the "doctrines of men", with which the brotherhood have had to contend.

This cankerous disease, which after a careful diagnosis was found to be similar in many respects to Turneyism, its predecessor, reached its climax in 1923, when it was adjudged by bro. C. C. Walker as being "fundamentally sound".

This serious and deplorable error in judgment, on the part of bro. Walker was followed by the most unhappy and distressing results; when one hundred and fifty ecclesias or more, were by duty compelled to withdraw from the Temperance Hall fellowship, on account of their countenancing this glaring error on the Nature and Sacrifice of Christ, together with their refusal to reconsider this and other kindred evils relating to the observance of the Commandments of Christ, enjoined by him upon his disciples, saying:

"Teaching them, to observe all things whatsoever I have commanded you"—Matt, xxviii. 20.

Perceiving the extent of the disaster which had occurred, bro. Walker sometime afterward proposed a compromise, but the believers who had withdrawn, determined to stand by "the law and the testimony", and "diminish not a word"; and in doing so, found themselves in perfect accord with Dr. Thomas who wrote, saying:

"No good is effected by compromising the principles of the Truth: and to deny that Jesus came in sinful flesh, is to deny the sacrifice of Christ"—Christadelphian, 1873, p. 324.

Ever since this grievous error in judgment on the part of bro. Walker occurred, and which, indeed, he has positively refused to rectify, as if bound by a monastic vow; various efforts have been made by brethren in the Temperance Hall fellowship, to habilitate the author of "Darkness", and by "good words and fair speeches" induce believers to look at him, as it were, through a profane, pulpitical pseudoscope, which would of course make his teachings appear the very reverse of what they actually are.

But all their puerile efforts to cover his error, by clothing it with innocency, sanctity and mental aberration (for all these methods have been adopted), have ended in absolute failure, and at their best, they leave their man a contradiction still.

The palpable result of these efforts, however, is plainly visible in their own fellowship, as it has created in their midst, a disrelish and dislike for the divinely revealed, the positive and the enduring things of the One and Only Name.

The eminent writer quoted in our heading adds these significant words: "and dies among his worshippers".

This is in harmony with the words of the prophet:

"They are vanity, and the work of errors; in the time of their visitation, they shall perish"—Jer. x. 15.

Every heresy has its day, and when it is purged out from the brotherhood, it takes its toll with it, leaving the ecclesias in sound and pristine health.

"There must be heresies among you that they which are approved may be made manifest"—1 Cor. xi. 19.

Turneyism is dead, and its successor is following in its wake. Yet in its death struggle its partisans fret and write and prattle, like the laborers of Babel.

And now comes a feeble voice from the Strickler ecclesia in Newark, New Jersey. We style it "feeble", not from any want of respect or lack of esteem for the writer of the appeal, but rather because of the paucity of his arguments. They are mostly hearsay, therefore uncertain.

As is customary in similar appeals, the writer thereof declares his object to be, to bring about peace among divided ecclesias. But we must remind him, that however worthy and desirable such an objective may be, "peace" must ever follow, and not precede purity; and to reverse the Scriptural order is to place the cart before the horse, which means to impede all progress. The apostolic rule is "first pure, then peaceable"; all else is confusion.

The appeal urges that bro. Strickler in his book "Darkness", admits that there was a sense in which Christ's offering was for himself; and this the appeal claims "shows what bro. Strickler believes". But it does not; because, if there is one thing above another that is constantly affirmed throughout the book, it is that which is repealed on page 69—"Again we repeal, if no sin,

no offering for himself ". Therefore, just how Christ did benefit by his own sacrifice, if as the author asserts, there was no sacrifice or offering made for Christ, is still a quandary, difficult and perplexing; yea more, it is mystery's counterpart—a contradiction, which is quite beyond the power of the occult author himself, or anyone else, to reconcile. But perhaps we should adopt the explanatory words of the appeal, "he did not intend to do so"; but alas, the explanation spoils itself by trying to explain.

Furthermore, the statement, "no offering for Christ", is coupled in "Darkness", by the following false teaching:

"God's method of salvation by the shedding of blood to make atonement, did not apply to Christ"—page 73.

"The impulses to sin spoken of as sin in the flesh cannot be applied to him," because "in him is no sin, inherited, innate not acquired"—pp. 91 and 92.

"The apostles have not said that there was sin in Christ's flesh" p. 91.

"We have no right to say that Christ's individual flesh was simple flesh"—p. 84.

These statements still endorsed and taught by bro. Strickler, give the lie to the misleading claim of the Brittle appeal, that bro. Strickler believes "that Christ had the same unclean human nature that all men have".

The above quotations from "Darkness", together with many others of similar import, to be found therein, are directly and distinctly opposed to the inspired testimony as found in Rom. viii. 3, 2 Cor. v. 21, Heb. vii. 27, Luke xiii. 32, and Zech. iii. 3, 4.

Dr. Thomas stated the truth in very few words, when he wrote saying:

"Sin could not have been condemned in the body of Jesus, if it had not existed there"—Elpis Israel, p. 114.

In the light of the above, it is easy for the most rudimentary, to, perceive that the hidden sense in which the author of "Darkness" believes Christ benefited by his own sacrifice, does not come within, the scriptural purview.

It is as if an unqualified applicant for examination, baptism and fellowship, on being asked the question: Do you believe that man is mortal? should reply, saying: " I certainly believe man is mortal, in a sense, because he dies; nevertheless, I believe that man does not surely nor really die, because the soul is immortal". Both believe in a sense, but the one is as far astray on the nature of man, as the other is on the nature and sacrifice of Christ; and therefore both are unqualified for fellowship.

Another alleged proof of the eligibility of the author of "Darkness", brought forward in the appeal is that he no longer authorizes the publication and circulation of his pamphlet. While this may be quite correct, it is also true that he positively refuses to repudiate any of the errors taught therein; and furthermore it is an actual fact, of our own experience, that the author of "Darkness" is now circulating and urging the study of a book written by A. H. Zilmer of the non-responsibility fellowship, which is most appropriately and fittingly entitled "Sin", seeing that its clean flesh teachings are even more

pronounced than those of "Darkness". For quotations from this misleading book, and further remarks thereon, see our "Notes by the Way", on Birmingham.

The author of "Darkness" has acknowledged to the present writer and others, that he is unalterably opposed to the teachings of Dr. Thomas and bro. Roberts, on the "Constitution of Sin", as set forth in Elpis Israel and the Law of Moses; and on page 85 of nisi pamphlet, he styles their view, a marvelous invention.

However, the best students among Christadelphians everywhere, are convinced that the teaching of these brethren, on this vital subject, is simply impregnable from a scriptural standpoint; and if you would like to have their well-defined belief on this essential truth, together with the general Christadelphian teaching thereon, up to 1923, in a concise form, for ready reference in these "perilous times", send for that excellent little compendium Christ our Passover, to be had of the author, brother Frank G. Jannaway, 99 Stockwell Park Road, London, S.W.9, England.

B.J.D.

Notes by the Way

LUTON, BEDFORDSHIRE.

Luton is a busy town of about 70,000 inhabitants, on the river Lea, the waters of which flow gently through the valleys among the Chiltern hills.

It is situated 31 miles north-west of London and is the chief seat in England of the Straw Hat industry, which dates back to the reign of James the First.

To reach it from Birmingham we had to change trains at Rugby and Leighton Buzzard. Brethren Burton and Phillips met us at the station, and the former with his car conveyed us quickly to his home in Dunstable, a town with a population of 10,000, about five miles distant from Luton.

Here sister Burton had a good lunch waiting: for, none can live without eating—in England we ate four times in the day, and the appetite came with the eating.

The meal over bro. Burton hurried us all back to Luton, where in Oxford Hall we found a large assembly of brethren and sisters waiting to greet us. As previously requested we gave an address on "The reason why the majority of Christadelphians in America had found fellowship with the Temperance Hall and kindred ecclesias scripturally impracticable".

We spoke for over an hour pointing out the equivocal attitude of the Editor of the Christadelphian and those in fellowship with him; and the meeting seemed to be enthusiastically with us as we expressed our determination to stand with those in Luton and elsewhere, who were

resisting to the uttermost all theories (from whatever quarter they may emanate) which have a tendency to undermine the foundation upon which our faith is built and our glorious hope rests.

Among the errors and contradictions of the Truth that are countenanced and tolerated by the present editor of the Christadelphian, we specially pointed out the following:

The Apostle Paul wrote that "it was therefore necessary that the heavenly things themselves (Christ) SHOULD BE PURIFIED by better sacrifices" than those of the first testament (v. 26), even "the sacrifice of himself"—Heb. ix. 23.

In harmony with these inspired words, bro. Roberts wrote:

"Jesus was the 'heavenly things' in compendium and had TO BE purified by his sacrifice"—Christadelphian, 1873, page 408.

"The heavenly things are all comprehended in Christ ... It was necessary that Christ should first of all be purified with better sacrifices than the Mosaic: neither by the blood of goats and calves, but BY HIS OWN BLOOD"—Law of Moses, p. 84.

"He (Christ) was the first one to undergo purification through his SHED BLOOD and resurrection"—Roberts-Andrew Debate, Quest. 719.

The Apostolic teaching that Christ was purified by the sacrifice of himself, is the basis of that which bro. Roberts taught; but this is contradicted by friend Strickler for he wrote the very opposite saying:

"Christ's mortal nature was not-purified. ... It is wrong to say it was purified by dying or by death"—Defense, page 24.

After this contradiction of the inspired testimony of an Apostle, had been published in pamphlet form and widely circulated, bro. C. C. Walker announced that in his opinion this man who had contradicted the Apostolic teaching was "fundamentally sound".

Here we have the truth concerning the only "name under heaven given among men whereby we must be saved" openly denied. The doctrine of Christ concerning his person and work as the chief corner stone of the building of God, is not only called in question, but abjured, repudiated and renounced, and we have also the successor of bro. Roberts in the editorial chair of the Christadelphian proclaiming as fundamentally sound, the author of that public denial of this Apostolic truth, which the late editor of the same magazine so ardently taught and ably defended.

Furthermore, we find this action emphasized by bro. Walker during his visit to America by assembling together in meeting with those in Buffalo who uphold this and other fatal errors and lecturing for them, whereas the Apostolic command is to "avoid them":

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and. AVOID THEM "; yea, have no company with them"—Rom. xvi. 17, 2 Thes. iii. 14.

What could the faithful ecclesias do but withdraw their fellowship from those who countenanced, tolerated and winked at these hated errors which bro. Roberts so vehemently condemned?

We are pleased indeed to know that there are such goodly numbers in Luton and elsewhere, who cannot remain indifferent and content with such an ambiguous and uncertain fellowship, and who therefore determined to follow the Spirit's guiding hand as seen in the words of the Apostle:

"Ye should earnestly contend for the faith which was once delivered unto the saints"—Jude, vs. 3.

When the above commandments are faithfully followed and obeyed, the fellowship becomes "first pure then peaceable", and the ecclesias begin to realize—

"How good and how pleasant it is for brethren to dwell together in unity," when "all speak the same thing, no divisions, but perfectly joined together in the same mind and in the same judgment"—Ps. cxxxiii., 1 Cor. i. 10.

It is a matter of regret however that the members of the ecclesia in the Temperance Hall fellowship in Luton, did not consider these things of sufficient importance to accept the invitation extended to them to come and hear "The Reason Why", etc., and ask questions if they wished to do so.

Indeed they have caused it to be placed on record that in their opinion, the earnest contention apostolically commanded and enjoined upon all who know the Truth does "not tend to edification in Spiritual things". Think of such impious words being written. The utility of an inspired command questioned!! How dreadfully untrue is this opinion from a scriptural standpoint! Paul found it necessary at times to use "sharpness to edification", "that they may be sound in the faith"—2 Cor. xiii. 10, Titus i. 13; and furthermore he wrote, saying:

"Be ye followers of me, even as I also am of Christ"—1 Cor. xi. 1.

They have doubtless been cautioned not to listen to, nor ready anything that would raise a doubt about their standing in the faith, and thus they are rendered inaccessible to reason.

In reply to the invitation to come and hear, they virtually declared that had we spoken "smooth things", they might have come. Those who seek only the courts of flattery are ever to counsel deaf. To compromise the Truth with those teaching error simply to maintain peace, is naught but poisoned flattery, and by this method of using "good words and fair speeches", the simple and the foolish are deceived, and eventually they reach the level of rebellious Israel who said:

"Prophesy not unto us right things, SPEAK UNTO US SMOOTH THINGS, prophesy deceits"—Is. xxx. 10.

We believe Luton is the home town of bro. W. H. Boulton, who, wrote in his book on Ezekiel as follows:

"Jesus never sinned, but he came ' in the likeness of the flesh ', and as he ' put away sin by the sacrifice of himself' (Heb. ix. 26), he became the purged or cleansed altar "—page 204.

If these words still represent bro. Boulton's belief that Christ was "purged" or "purified" from "sin in the flesh", and that he is now, and will be when he comes " the second time without sin" (Heb. ix. 28); why did he while in America, fellowship some of the; few ecclesias there, that are still in the Temperance Hall fellowship, and who every Sunday fellowship those who deny this vital truth? By this act bro. Boulton made himself "a partaker of their evil deeds" —2 John, vs. 11.

It is required of us that our hands be clean in such matters, for they who overlook one fatal error in doctrine invite the presence of another and thus " corrupt the word of God "—2 Cor. ii. 17. Therefore, we shall give heed to the divine command to—

"Cry aloud, spare not, show my people their transgression . . . even those who take delight in approaching to God "—Is. Iviii. 1, 2.

"Charge some that they teach no other doctrine . . . than that which we have preached unto you "—1 Tim. i. 3, Gal. i. 8.

Such a duty well performed will add a lustre and a happiness to ecclesial life, that is unknown where error and doubt have obtained a footing.

The meeting was followed by a season of social intercourse and felicity, in which the fruits of the Spirit, love, joy, peace, etc., growing in the soil of noble and self-sacrificing hearts, spread their fragrant aroma all around, in happy harmony with the pleasing odor of the fruits and refreshments which adorned the heavily laden tables provided for the nourishment of the natural man.

On the following morning, in company with sisters Burton and Adams (bro. Burton being unable to accompany us), we visited an old Norman Cathedral in Dunstable dating back to A.D. 1131. It was a, fine example of ancient building art, and very effective despite its mixture of Norman, Early English and the Perpendicular styles.

After lunch bro. Burton conveyed us again to Luton, where after, bidding "Good-bye" to those who accompanied us, we again entrained for "Dear Old London", where we were now beginning to feel quite "at home".

B.J.D.

Elijah

Without any preliminary introduction, one of the most wonderful characters in history is brought into view by the statement, "And Elijah the Tishbite, who was one of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew or rain these years, but according to my word" (1 Kings xvii.).

It is at once borne strongly upon us that the value of an individual in the sight of God depends entirely upon that individual's aptitude for performing service according to Divine requirements. Elijah subordinated everything to that one objective, and so courageous and vigorous was he in that work that we may well be thankful for the reminder of the apostle James that he was "a man of like passions as we are". Apart from this same apostle's comment we should never have known that the drought came upon the land of Israel in answer to the prayer of Elijah. The question may be asked as to why Elijah should presume to pray for something which produced great distress amongst his fellow countrymen, but the answer lies in the fact that the Deity's servants are "laborers together with God" (I Cor. iii. 9) and are in attune with His requirements and purpose. The withholding of rain was the punishment decreed by God in the event of His people turning to idolatry (see Deut. xi. 16-17), and also it will be the punishment meted out to disobedient nations during the millennium (see Zech. xiv. 17). Idolatry in its most abominable forms was rampant at the time under review, and Elijah as a true watchman performed an act of righteousness in praying for that which was Divinely specified as a means of bringing the nation of Israel to its senses. On the same principle God's servants pray "Thy kingdom come", irrespective of the fact that in due course that kingdom will be established on the earth whether men desire it or otherwise. That the kingdom will be ushered in by a state of world wide distress, which will bring in its train trials for God's people, does not deter them from praying for the consummation of God's purpose. In the same way the answering of Elijah's prayer by the bringing of famine in the land produced difficulties for Elijah, and doubtless he was well aware beforehand that such would be the case. Nevertheless, as in the past, so it will be in the future, due provision will be made for the protection of God's people from the evil which will engulf a godless world.

By the brook Cherith, Elijah received the necessities of life through the agency of natural resources Divinely controlled. It is somewhat narrow minded to quibble about the strict interpretation of the word rendered "ravens" in the Authorized Version. Better to heed the counsel of the Lord Jesus and "Consider the ravens" (Luke xii 2-i). In due course the brook dried up and God sent Elijah to Zarephath in Sidon, the Sarepta of Luke iv 26, where he was told a widow woman had been commanded to sustain him. Viewed from the natural aspect it seems curious that the widow should, at the time of Elijah's arrival, be making preparations for what the fully anticipated would be her last meal, for the effects of the famine had apparently reached to this place. Elijah's request for refreshment prompted the woman to explain her predicament, but in spite of that she acceded to the prophet's request, with the happiest results. Truly the woman had the trait of hospitality developed to a wonderful extent, probably backed up by a large amount of faith, but on what principle had she been "commanded" by God to sustain Elijah, for there

is nothing in the Divine record to indicate that she had the slightest inkling that she was to minister to the temporal needs of the prophet? Probably it was on the same principle that God "now commandeth all men everywhere to repent" (Acts xvii 24), as explained by Paul on Mars' Hill. Education in Divine things begets a state of mind which to a certain extent almost unconsciously directs a person to a right course of action, that is to say the carnal mind is gradually subjugated to the law of God. In only one case, however, has this been completely accomplished, namely in Jesus Christ, the Son of God.

The climax caused by the drought had now been reached and Ahab in desperation, together with his servant Obadiah, organized an intensive search for hitherto untapped supplies of water, and while so engaged Elijah appeared to Obadiah and instructed him to tell Ahab that the man for whom he had searched so diligently was on the spot. In view of Ahab's threats Obadiah was stricken with fear for Elijah's life, nevertheless Elijah persisted and the meeting took place. Bitter denunciation of Elijah by Ahab quickly followed but his mental vision was obscured. Elijah quickly brought him up against fundamentals "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalim" (I. Kings xviii. 18) It is well to note the entire lack of personal opinion on the part of Elijah or any reference to his own particular part in the affair. He recognized himself to be merely the instrument through whom the Deity was working. Sometimes the unpleasant duty of contending against error falls to our lot. Mere wordy argument and the introduction of personalities are useless and befog the issue, and it is always beneficial to stick to the point at issue in the spirit of Christ, so well exemplified by Elijah.

The test in this case was simple and to the point. Also it was suggested in such a manner that there could be no refusal. Two altars and sacrifices were made ready and the priests of Baal were given the first opportunity of demonstrating the power of their god. Of course the issue was never in doubt for a single moment, but it required much faith and courage on the part of Elijah to stand single-handed with so much excitement of an antagonistic nature about. After the ignominious failure of Baal's followers, "Elijah said unto all the people, Come near unto me ... And he repaired the altar of the Lord that was broken down" (I. Kings xviii. 30). Afterwards he took twelve stones emblematic of the twelve tribes, then drenching the altar and the sacrifice again and again with water he called on the God of Abraham, Isaac and Jacob to manifest His power in the sight of the people. Elijah's prayers were always exemplary but the simple beauty of his prayer on this occasion is worthy of particular attention. No loose phraseology; brief simple language, directly to the point, yet breathing the true spirit of reverence and faith. Swiftly and unmistakably the answer came, the sacrifice, the wood, the stones, the dust, and the water all consumed by the fire of the Lord, and instantly the people responded "The Lord He is the God". Just a slight unbaring of the arm of the Lord is sufficient to bring the vilest person to his knees and make him cry out for mercy. Terrible retribution followed for the priests of Baal, "and Elijah brought them down to the brook Kishon, and slew them there" (I. Kings xviii. 40).

The wrath of Jezebel was now fully roused and Elijah fled for his life. The time for fearlessness was past and in solitary loneliness he went into the wilderness, asking that he might be permitted to die, but the time had not arrived for him to quit the scene of action. An angel ministered unto him and with the strength thus obtained he travelled forty days and nights unto Horeb the mount of God, there to be brought into intimate contact with the majesty of the Deity. How often the feeling of bitter loneliness assails God's children in the midst of a heedless world, and yet even in Elijah's day there were seven thousand in Israel which had not bowed the knee to Baal. With renewed strength spiritually and physically the prophet went forward again on his work.

Ahab still heedless of the lessons of the past, by means of the conspiracy of his wife obtained possession of Naboth's vineyard after the murder of its rightful owner. In the very moment of pleasure at his new acquisition he is confronted once again by Elijah. If Ahab had possessed wisdom he would have known that Elijah was no enemy, but just the opposite. The prophets of Israel were never enemies to those to whom they were sent, in fact they were the ministers mercifully appointed by God to rouse the people to a sense of what was right. In due course, the prophecy concerning the deaths of Ahab and Jezebel was fulfilled, a lesson to all, as to the sinfulness and danger of alien marriage.

Elijah's work for the time being drew to a close and we see him hurrying from place to place, apparently trying to shake off his faithful servant Elisha, and Elisha equally determined not to be shaken off and both of them knowing that some dreadful experience was at hand. Suddenly appears "a chariot of fire, and horses of fire and parted them asunder; and Elijah went up by a whirlwind into heaven" (2 Kings ii. 11).

Centuries roll by and the cup of Israel's iniquity is nearly full. The Messiah in His lamb-like phase is in the earth and the apostate multitude howling for His blood. Taking His three favorite disciples into the mountain He is transfigured before them, and Moses and Elijah appear and comfort Him concerning His approaching death. No longer the persecuted prophet, wandering in skins and dwelling in caves of the earth, but the companion of the Son of God. The veil is drawn again over the prophet and the next time he is to be seen is when he will be the herald to Israel of "the coming of the great and terrible day of the Lord" (Malachi iv. 5).

Thus in these few brief character studies we have seen how God has provided examples of how He desires His children to behave during their time of probation. The present order of things necessitates strict separation from the corrupting influences of the world of the ungodly. Sometimes the duty proves irksome.

"But unto you that fear my name shall the Sun of righteousness arise with healing in His wings" (Mai. iv. 2).

C.W.

(Continued from page 382).

A great disappointment to Nelson was his inability to catch Napoleon at sea upon the latter's voyage to Egypt. His squadron was scattered by a storm of remarkable violence just prior to Napoleon's departure from Toulon, and so that long watched quarry escaped him. The storm occurred at such a vital time that Nelson firmly believed that it was sent by God to check his pride. God, we know, had a big purpose to fulfill in Napoleon and so Nelson was not permitted to destroy him: nor even to stop him in the execution of judgment upon the Egyptians and especially the Mamelukes who had for so long misruled Egypt. So the French fleet with 400 transports, and a brilliant galaxy of generals, savants, artists, and engineers, together with 38,000 troops were transported safely to Egypt; taking Malta on the way. The storm had lost for Nelson his frigates, and since in his days the bigger the ship the less relatively was the spread of canvas, and hence less speed; so the light frigate was the vision of the Navy (now the vision and power of the navy is united in the biggest ships). How Nelson regretted their loss. After long and vain search for the enemy he said: "Having gone a round of 600 leagues at this season of the year, with, an expedition incredible, here am I, as ignorant of the situation of the enemy as I was twenty-seven days ago. Every moment I have to regret the frigates having left me". He determined, however, to go on with the search; and not to give up until he had found them. "And be assured" he wrote to a friend, "I will return either crowned with laurel or covered with cypress ". He did not find the French until after Napoleon had safely disembarked his army. He then took vengeance upon it in what is called in history the Battle of the Nile. After the destruction of the French fleet he was prevented from pursuing his victory further, through the lack of small craft. He could not enter the port of Alexandria and destroy the French store-ships and transports. He could not therefore impede Napoleon's operations in Egypt. Nelson was so vexed that he said: "If I were to die this moment, want of frigates would be found stamped on my heart 1 No words of mine can express what I have suffered, and am suffering for want of them ". It was Nelson's mission to punish the French, and not to bring their work to an end. The hand of God in the storm had prevented him exceeding that mission. At the same time by severing the communications between the French army and France he doubtless saved India for the British, for the conquest of that country was the ultimate objective of the French operations in the East. The destruction of the French fleet was so complete that all such distant adventures had to be abandoned, and Napoleon after a series of brilliant but ineffectual operations, found it necessary to give up the campaign.

He did not, however, lose interest in the East; and when back in Europe he kept India before his mind. Indeed, it is well known that one of the principal aims of Napoleon in forming the "Northern Confederacy" was to pave the way to India via Russia. "Russia", said he, "holds the key of Asia". He hoped that "Russia's help might enable him to conquer India, to hold Egypt, to take a share in the Balkans". But his ambition in that direction was not to be realized. First the principal member of the confederacy, the mad Czar Paul 1st, was murdered; and then the

Danish fleet, upon which; Napoleon depended for the naval help he needed in order to shatter the maritime and commercial prosperity of the "Nation of shopkeepers", was crippled by Nelson at Copenhagen. Abercromby also won a decisive victory in Egypt. Napoleon admitted his disappointment, and said "In concert with the Czar, I was sure of striking a mortal blow at the English power in India. A palace revolution has upset all my projects". A great Asiatic campaign and the capture of India was one of Napoleon's fondest dreams. It was founded on his early predilection for a career like that of Alexander the Great, whose conquests he would emulate. It was not to be Europe was the theatre upon which he was destined to act his part, and British India had also its own part to play in future events. Britain was therefore used to circumvent him in his extraneous adventures, and to compel him to fulfill his appointed role of Scourger of Papal Europe. Britain was his evil-genius. She destroyed his power on the sea, and blockaded his shores. She foiled him in the East by bringing about his defeat at Acre (by Sir Sidney Smith), and brought his Empire to an end by her operations on the Continent (principally by Wellington) and caused his downfall. Throughout the struggle her foreign policy was wholly dominated by the aim to build up and hold together a succession of coalitions that would at length be strong enough to crush the French Emperor. It was only a new phase of her old policy in regard to France. Clive had already taken her Indian and Wolfe her Canadian possessions. Now by her persistence in the war she kept France on the rack, and made her the chief sufferer in the troubles of the times. It was meet that it should be so in view of the history of that nation. The menace of Britain was long a thorn in Napoleon's side. His position would never be secure while she was unsubdued. He planned the invasion of England but could not execute it. His efforts to build up a navy that would be strong enough to cope with the British sea power met with equal failure. His fleet was blockaded at Toulon by Nelson for twenty-one months. When at length they put to sea to join the Spanish fleet (Spain having been coerced into joining forces with the French) they fled to the West Indies, and were there chased by Nelson from island to island and back again. Nelson was in a fever to join battle, but could not get in touch with them, being misled by false intelligence as to their movements. Arriving home they were met by Sir Robert Calder's squadron, which engaged them and captured two line of battle ships. Calder was afterwards recalled, tried, and reprimanded for not destroying the enemy. Such was the new standard of naval warfare set by Nelson. The combined fleets after refitting at Vigo took shelter in Cadiz harbor.

On the 29th September, 1805, Nelson appeared off Cadiz in command of the Mediterranean fleet and took up his station fifty miles west of that port. He knew that if he could get at grips with the enemy then the result would be decisive. All his plans were ready. On the ninth of October Collingwood, his second in command, received a copy of the plan of attack. "The Nelson touch" was his comment upon it. Those words like Nelson's own "England expects," etc, have ever since been an inspiration to those charged with the maintenance of British naval traditions. When the enemy put to sea they were thirty-three sail of the line and seven frigates, against Nelson's twenty-seven sail of the line and four frigates. Nelson entered into action with his famous double column attack, and fought one of the most terrible battles in naval history. The result is well known. The French fleet ceased as a force to be reckoned

with, and Britain rode the waves without a rival.

That Britain was able to do such things at that time, the precise epoch of the Second Vial, is an illuminating instance of God's manifest government of the world. Nelson was not merely the product of extraordinary times. He was, like Napoleon, the man of destiny raised up as the instrument of Divine vengeance. He executed one phase of the great judgments that have been going on for so long, and which will be completed by the Lord Jesus Christ. At his death his fame stood higher than that of all others in his profession, before or since. God's part in the drama was unseen by man. The instrument has been put away. The real glory belongs to God, and Nelson must therefore soon quit his lofty pedestal and give place to another who will come in God's name.

After Trafalgar the British blockade became still more effective. Napoleon retaliated with his famous "Berlin Decree" which prohibited to the continental powers all trade with England; declared all British merchandise contraband of war; and closed the ports of the mainland to all ships arriving from the British Isles. So more than ever "the sea became as the blood of a corpse". But British sea power became established in the state of supremacy that has been maintained ever since. Even in the days of the modern Dreadnoughts she still holds first place. William II. of Germany, who aspired to teach the Germans to swim as Frederick the Great taught them to march, could not rival Britain. The British blockade was the most decisive factor in the "Great War 1914-1918". It is true that at the battle of Jutland German gunners dropped shells precisely in the magazines of the "Indefatigable" and "Queen Mary" battleships, both of which blew up and disappeared, but they could not break the British blockade, and had to return defeated to their refuge in the Kiel Canal. No! British sea power remains. It can still be said of Britain that she holds the five keys to the world (the Straits of Dover, the Straits of Gibraltar, the Suez Canal, the Straits of Malacca, and the Cape of Good Hope). The Kaiser's fleet is at the bottom of the sea. British maritime and naval greatness is one of the modern wonders of the world. That greatness was made possible by "Trafalgar". It is all according to plan. The "Ships of Tarshish" themselves will have their day and pass away at last before the Lord's "East Wind". Meanwhile they are playing their part, and not the least of their achievements is the maintenance of the British Empire that has done so much to "subdue" the earth and prepare it for the coming King. These things have grown out of what was accomplished under the Second Vial. Yet we must remember that the Vials were purely judicial in character. The judgments cleared the ground and made progress possible. In our days the "Great War" opened up the way for great strides to be taken in the preparation of Palestine and the Powers for their parts in the crisis of the latter years—developments of the wonderful purpose of God. It is our privilege to read and understand these things.

C. J. Neate.

The Temptation of Christ

Dear bro. White,

How sad it is that so soon after the clearing of ourselves of errors which had made such ravages into the Body of Christ, another false teaching should make its appearance. Let us hope that calm consideration will bring clear understanding, and that the error will soon be repudiated by those who have been deceived by it.

Can there be any teaching more insulting to the Almighty than that which charges Him with sending an immortal Angel to tempt Jesus, the Son of His Love, to commit sin?

How awful the picture! On the one side it shows Jesus striving to be obedient to his Father, and on the other side it represents God sending an angel to offer inducements to Jesus, to cause him to fall.

Christendom's blasphemous doctrine of an immortal devil pales into insignificance before the teaching that not only was the tempter of Christ immortal, but he was the direct agent of God.

We are asked by the teachers of this dreadful heresy:—"If an angel was placed under command to put the strongest inducements to the desires of the flesh, is it any more than that an angel should tempt Abraham?" It is certainly easy to understand the mind which confounds two such different circumstances being led astray.

Was Abraham tempted to yield to the desires of the flesh? indeed no! He was tempted to set aside the desires of the flesh, and with implicit obedience, to put his trust in God. And it is written, "God cannot be tempted with evil neither tempteth he any man", and does not the sentence suppose the addition of the words:—with evil?

It is further said by the teachers of this error: "To say that Christ's temptation arose from his own soliloquy argues an inciter from within—an internal conflict". It does indeed! and why cannot these people see that such is the way the inspired apostle explains the matter. "I see another law in my members, warring against the law of my mind and bringing it into captivity to the law of sin which is in my members," and we are also divinely instructed that Jesus was tempted in every way like us.

But the worst of the whole correspondence in support of this error is a statement which contains the following sentences in juxtaposition: "The difference (in the temptations of Jesus and those of his brethren) lies here—GOD TEMPTED HIM . . . then was Jesus led up of the Spirit to be tempted of the devil". I will refrain from further comment upon the connection between the two names given as the tempter of Christ, it seems too dreadful.

It is said that to teach that Christ was tempted by his desires, is to teach that he sinned, because evil thoughts head the list of those things which, proceeding from the heart of a man defile him.

No evil thoughts proceeded from the heart of Christ, they

were conquered before they could thus proceed. In other words desire was not allowed to conceive and bring forth sin. Jesus governed his desires by the word of his Father.

In his fears Jesus sought the LORD and the Lord heard and delivered him.

God was the helper of Christ, never the tempter.

God sent His angels to strengthen Christ, never to suggest that he should sin.

Affectionately yours,

In the name of our faithful Redeemer,

Nottingham

W. J. Elston.

An Open Letter to bro. I. Collyer

A PURE FELLOWSHIP

Dear bro. Collyer,

You gave us wholesome advice in your article in "The Christadelphian" for September, under the above heading, written in answer to "some adverse criticism of a recent remark by the Editor on the subject of fellowship". This criticism was made by the Editor of the "Berean Christadelphian", who is able to defend himself, and this letter must be read quite apart from what he may say or do.

The advice is so good that we would like to quote it —

- ‘Let us learn from the past to make the resolution
that we will never be the cause of division either by
- (1) Faulty conduct,
 - (2) Faulty doctrine,
 - (3) Or by insisting in having our own way in matters where the will of the majority should rule’

The first and last points have especially to do with ourselves, and require particular vigilance, but No 2 requires superlative care, combined with prayer, for that has to do with God's revelation, from which, if correctly believed and loved, will result in correct "conduct" in every department of life.

It is because your article has been written in connection with "A Pure Fellowship" that it has exercised my mind, and I feel constrained to write and point out that on account of point No 2 being violated by you and the Temperance Hall Ecclesia, the "conduct" if those in fellowship with you must necessarily be impaired.

* * *

Brother, there are those in the Temperance Hall Ecclesia whose names are "household words", who are permitted by that ecclesia to begin wrecking one of the main principles of the Truth by refusing to "reject" the teaching that we can join the Constabulary, passively following brethren to join, and distinctly saying they would not withdraw from any so joining, which means they would retain in their fellowship those who felt it expedient to enter the "Force".

We are told the Temperance Hall Ecclesia says those who hold these beliefs are "alright"—by which is undoubtedly meant that this first principle is believed in by the defaulting brethren. A more misleading statement could not have been made.

Hundreds of brethren have endeavored to obtain from bro. Davis an admission that he "rejects" the idea that we may retain in fellowship those who join the Constabulary. We have never heard of an instance in which he has confessed it. Had he done so, the cause for division would have been removed.

It is for three very strong reasons, having to do with the acceptance of a first principle doctrine that we feel compelled to separate ourselves from all who fellowship brother Davis and those who endorse his beliefs:—

(1) Because he will not reject that false teaching that we can be retained in fellowship when we join the Constabulary.

(2) Because he allows the brother to believe that he can join the Constabulary and still remain in fellowship—thus encouraging his brother not to reject the false teaching.

(3) Because all his arguments that have been published have supported Reasons 1 and 2.

I invite you to show, if you can (and you are quite capable, if it is possible) that the above statements are untrue.

But there is even a more simple method now. Let brother Davis, and those with him, confess in an open letter (in any form of language they like to employ, but in unambiguous English) that they reject the idea, or that they have never held the idea, or that they do not hold the idea that a brother does not commit sin when joining the Constabulary, and that he can be retained in fellowship after so joining, and the cause of the division will have been removed.

* * *

The onus of responsibility for retaining in fellowship those who **WILL NOT REJECT THIS FALSE TEACHING** lies with the ecclesia who permits them to remain in fellowship.

A further responsibility rests with ecclesias who would knowingly allow the corruption to continue without raising a voice of protest, and, if necessary, severing their connection from such.

This was recognized by other ecclesias, who approached Temperance Hall with the request to Scripturally adjust the matter. To quote your own words: "The sponsors of such doctrines have been treated with Christian patience, and a genuine effort has been made to reclaim them".

The brotherhood has surely not forgotten that tremendous "effort" for reclamation, which was continued with such forbearance that years passed before a definite stand was taken? To quote your words again: "When such efforts have failed, division has been almost inevitable, AND CERTAINLY JUSTIFIABLE".

* * *

You may be "satisfied" with the situation, but certain cold facts remain. There is nothing ambiguous in these facts. The main points stand out in bold relief for the household's consideration. Here are some of them:—

(1) Brother Davis and certain others repudiate the first principle that we must be disfellowshipped if we join the Constabulary.

(2) Brother Davis and certain others repudiate the first principle truth that every brother and sister meeting at the Table of the Lord; MUST BELIEVE this.

(3) Brother Davis in his arguments in support of his ideas always contends against this first principle.

(4) Birmingham Temperance Hall, instead of upholding God's honor by demanding that brother Davis and others repudiate their false ideas, have fraternized with them, and encouraged them. The disastrous result is even now seen in the West Country where two ecclesias in fellowship with the Temperance Hall openly fellowship a brother who is a Constable.

Thus Birmingham Temperance Hall's "thin edge of the wedge" is doing its fatal work, and though you and the Temperance Hall remain self-satisfied in the position you occupy, the evil influences of the work of tampering with a first principle is quietly working its way like the slow but sure working of "leaven".

Brother Collyer, you and many others are self-deceived. Your own words prove it. After speaking of divisions caused by false teaching introduced into the household, you say: "Recent troubles have been of a different character. The disputes have been as to the proper method of treating offenders, whether those guilty of certain offences should be withdrawn from or treated in a milder manner, and whether distant ecclesias have acted faithfully 'in the conduct of their affairs'".

Unfortunately you have not correctly represented the case—hence the deception. The disputes have not "been over the proper method of treating offenders" in the first instance; the disputes have been, and still are, "over the nature of the crime"; had you recognized this—that there was false teaching taking the place of Truth—we would not be without hope that "the method of treating the offenders" would have been Scripturally taken, for there is only one way we are instructed to take—withdraw.

But the crime has never been recognized by you or the Temperance Hall Ecclesia. You all say, "There has been no crime"; and this accounts for the retention in fellowship of all those repudiating this first principle.

* * *

Once again we have summarized some of the points in the foregoing which constitute these erroneous beliefs a "crime" of the first magnitude—that of openly introducing an erroneous "major" or "first" principle amongst the brotherhood for their acquiescence, which will in course of time be adopted as belief, resulting in the ecclesial recognition that it is permissible for brethren to join the Constabulary. What, then, will you think of your three-fold counsel at the head of this letter, my brother? It may not be fully developed in our time, but it is bound to come.

The majority of the Temperance Hall when the subject was first dealt with, stated they had always believed that joining the Constabulary was against the commands of Christ, and the way they dealt with it showed the correct interpretation of this first principle—they withdrew from the offender.

Brother Davis said they were not justified in withdrawing from the offender, as he had not committed sin.

Now, brother Collyer, we do not pose to teach you, but we do remind you, that it is only for sin against a first principle that we can withdraw from brethren and sisters. Thus Temperance Hall recognized joining the Constabulary as a violation of a first principle, which involved withdrawal. Brother Davis says: "No; it is not a sin; therefore you are not justified in withdrawing from him". (And he maintains this attitude after the Constitution was made more specific.)

There is no ambiguity here. They are two plain statements and attitudes. One or the other is false. Yet both live in the same house; both bring their offerings to God; both pass the same emblems of "Truth" to each other; and each declares its particular belief to be true. And this contradictory state of affairs is concerning the belief of a first principle.

Oh, brother, brush away the delusion; grasp and deal with the openly pronounced error as one desiring to keep the Truth in its purity, and you will not be led into making such wrong statements and wrong deductions. Ought you to wonder, then, that any brother who knows the truth of the matter, should criticize such an attitude?

Our fellowship aims at "Purity of Fellowship" —a belief of every individual member of every item which constitutes the "first principles". From the foregoing it is most manifest that the Temperance Hall fellowship has become most elastic in its basis, many of them with whom I have had conversation ending up with "Oh, you are too particular".

Brother Roberts was particular, wasn't he, when he fought the heresies of his day?

The Apostle Paul, too, was particular, when, under inspiration, even an angel from heaven was pronounced accursed if he taught "lies" for "truth".

This question cannot be classed amongst "doubtful disputations". It is one of the main planks on God's highway to the Kingdom. It is a "major"—a "first"—principle, which if men tamper with, we are commanded by God to separate ourselves from them—hence the division.

Beware, brother, beware. When God tells us to act where false teaching is introduced, it is a sin not to act. Beware, brother, beware.

Sincerely yours,

Bristol.

F. WALKER.

Land of Israel News

Immigrants into Palestine during the month of August numbered 316, of which 210 were Jews; emigrants were 115, of which 77 were Jews.

* * *

A London surveyor and estate agent has opened an office in Jerusalem, from which he advertises: "Information and advice regarding purchase of land and properties, business and legal matters supplied free of charge."

* * *

The father of an Arab boy, aged 14, has been ordered to deposit a sum of £5 as a guarantee for the good behavior of his son, who was caught in the act of throwing stones at Jews praying at the Wailing Wall (see Isaiah iii. 5).

* * *

The Jewish Chronicle reports "alleged financial scandals" in connection with the Jewish Agency in Jerusalem. "As is well known, the financial position of the Jewish Agency is bad. The teachers and officials have not been paid for months, there has been a 10 % cut in salaries in all national institutions, but despite this paring and cutting of

the salaries of junior officials, the expenditure upon the high officials continues unchecked. It is not surprising that these and like matters in connection with the agency have eventuated in a wide demand for an enquiry into the administration of Jewish Agency and Palestine Emergency Funds in Palestine."

* * *

The 23rd of August is observed by the Arabs as the anniversary of the riots in 1929, when numerous Arab "martyrs" "fell for the sacred cause of looting, rape and plunder" (in the words of a Jerusalem correspondent of The Jewish Chronicle). This year thirty members of the Arab Executive went in solemn procession to Government offices, where they intended to present a dignified protest. They had a cool reception. Although they had given notice of their intentions, neither the High Commissioner, nor the Chief Secretary, nor the Assistant-Chief Secretary, nor the Assistant-Secretaries or Chief Clerks were there to receive them—they had to leave their protest with two or three junior Jewish clerks and typists.

* * *

The Jerusalem Electric and Public Service Corporation reported at their annual general meeting on Sept. 30th that 22 ½ miles of overhead line have been erected and 21 ½ miles of underground cables laid. The number of consumers taking a supply is over 3,300, and further applications are being received in steady volume. The street lighting in both Jerusalem and Bethlehem is functioning satisfactorily and extensions are now being made to other districts.

* * *

Mr. Emanuel Neumann, the American member of the Zionist Executive is taking important steps in London to attract private capital for investment in Palestine. Mr. Neumann's intention is to settle himself in Palestine at the earliest opportunity.

Signs of the Times

THE WORLD'S FINANCES. Events have moved rapidly since our last article, and are likely to continue so to do. When the crisis first developed the people were told that the gold standard had to be preserved whatever the cost. To save it, great economies and increase of taxation were announced, and have since, with few modifications, been sanctioned by Parliament. It proved impossible however to

remain on the gold standard, and the immediate result was that the value of the £ sterling slumped heavily all over the world. Holidaymakers abroad have returned in thousands, owing to the extra cost of converting British money into foreign currency, and the cost of all goods imported from abroad has risen by about 20%, the decline of the £ acting in much the same way as a tariff. As a result, some British manufacturers are finding it possible to meet foreign competition, where before they were unable to do so, and it appears that there may therefore be a slight revival of British industry and less unemployment. At the same time everybody's standard of living has declined, for decreases in wages, increased cost of living and greater taxation have "kissed each other".

So far, there has been no internal breakdown of British credit, but we are told that should inflation of the currency prove necessary the effects will be disastrous. We would hazard the opinion that financial matters are not likely to bring England to ruin, because her latter day description as "the Merchants of Tarshish" indicates that at the time of the end her position as the carrier of the world's produce is not likely to be changed. But the exact details of the situation cannot be foreseen. A General Election has been decreed, and it may be, as a result, the whole policy of the country will be changed. In any case, any event, however unexpected, can only lead to the furtherance of God's purpose in the earth.

Naturally, all countries of the world have been affected by Britain's troubles. Several of them have been forced off the gold standard, and all those which export to Britain will find the volume of exports diminished, so increasing their own financial difficulties. The tendency is therefore for the Continental nations to get together in a mutual endeavor to save the situation, so that Britain's isolation will become more marked than ever. The most interesting of these movements is the co-operation between France and Germany, who have hitherto been bitterly hostile to each other ever since the war. On Sept. 27th M. Briand and M. Laval (the French Premier) visited Berlin, and were received with wild enthusiasm with shouts of "Long live Briand! Long live peace". The Daily Express correspondent wrote "It opens a new page in history ... 'I have witnessed scenes I thought it never possible to see'".

Russia and Germany are already closely allied by economic treaties, and if France is to join them, as it appears she will, a long expected three cornered alliance will have matured. There seems no reason to change our belief that Rosh, Mesheck and Tubal indicate Russia, that Magog represents Germany, and that Gomer is France. Ezek. xxxviii. tells us that Magog and Gomer are in alliance with the Prince of Rosh. Dr. Thomas, it will be remembered, had no hesitation in anticipating such a union (see The Exposition of Daniel, p. 88-9), of which we are now seeing the beginning. Many other European countries already revolve in France's orbit, so that these too would necessarily be involved in any economic alliances engineered by France. Dr. Thomas enumerated many countries which he anticipated

would be included in the Gogian confederacy, including such friendly (to Britain) states as Denmark, Holland, Portugal, Switzerland, etc. It may well be that the force of circumstances will compel them to join an anti-British European federation, and so bring about the anticipated disposition of the nations at the time of Armageddon in a manner that none of us foresaw. It is suggested by some that the enormous reserve of gold which has been accumulated by France is in the nature of a war chest, enabling her to be in an extraordinarily favorable position for buying stores and armaments when the storm breaks. It is certainly her policy that has largely contributed to the present state of affairs, and illustrates as ever her unhealthy froglike influence in the affairs of the nations.

Japan has taken advantage of Europe's preoccupations to endeavor to seize Chinese territory, and although China has appealed to the League of Nations for help she has so far appealed in vain. A meeting of the Council was called to deal with the situation, but to that call not one European Foreign Minister responded. In matters of any consequence the League is of course utterly impotent. Its deliberations are hypocrisy, and its assemblies a farce.

Thus troubles, financial and political, are worldwide; none can allay the perplexity and distress. What must be the state of the world when the three pillars of the British commonwealth have, as a German newspaper points out, been shaken? The reference is to the British Government, the £ sterling, and the British Navy. Little was said about the trouble in the Navy in the newspapers, the details doubtless being suppressed. It was serious however, as a perusal of the report in foreign papers (e.g. "The Moscow News," a Russian paper published in English and obtainable in London) showed. The proposed reduction in an able seaman's pay of 1/- a day had to be amended to 4d.—an obvious indication of the rebellious disposition in the Navy.

Such are some of the details of current events; sufficient to indicate the marvelous fulfillment of the signs which Jesus told us to anticipate (Luke xxi. 25-28) as heralding His near approach.

The memory of the evil from which we have been delivered will be one of the keenest sources of joy in the perfect state to which Christ will introduce his people.—R.R.

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

BEDFORD.—53 Harpur Street. Breaking of Bread, 11 a.m., Lecture, 6.30 p.m. Wednesdays. Bible Class, 7.30 p.m. Since our last report we have been pleased to welcome at the Lord's Table brethren D. L. Jenkins, I. P. Evans, J. T. Warwick, E. Maundrell, F. G. Jannaway, E. A. Clements, L. J. Walker, H. M. Lee, E. J. B. Evans and F. W. Brooks. All these brethren gave us words of exhortation which were very encouraging and upbuilding, as also were the lectures in the evenings, and we do indeed greatly appreciate their labors amongst us although the labors expended appear (outwardly) to be of no avail, but our Heavenly Father knoweth the thoughts and intents of our hearts. Bro. and sis. Goodwin of St. Albans met with us on July 19th—W. H. Cotton, Rec. Bro.

BIRMINGHAM.—Shakespeare Rooms, Edmund Street. Sundays Breaking of Bread, 11 a.m., Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. It has given us great pleasure to witness the obedience in Baptism on the part of Miss Annie Mary Dow, which took place on July 29th, and also of her sister, Mrs. Agnes King Knighton, on Sept. 16th. These events are always occasions of rejoicing and yield much encouragement in the work of sowing the seed of the Kingdom. We are impressed by the deep sincerity and the convictions of our new sisters and pray that the blessing of God will attend all their activities, and that they be over-ruled for their final good to His Kingdom and Glory. We have had many visiting brethren and sisters around the table of the Lord, all of whom we have been pleased to welcome—Sis. Terry Jenkins (Bridgend), bro. W. Kleiser (Mumbles), bro. Blunt (Santa Barbara, Cal.), sis. Clapcott (West Ealing), bro. and sis. Saxby and bro. Brewer (Wellington), bro. T. Phipps and sis. Deaue (Great Bridge), bro. Pearson (Dudley), sis. Nellie Harrison (Lichfield), bro. Simpson and bro. Strawson (Nottingham), bro. F. G. Jannaway and bro. E. W. Evans (Clapham). For the words of exhortation and faithful expositions of the Truth we express our very deep appreciation. We have decided for our annual Fraternal Gathering to take place, if the Lord will, in the Shakespeare Room, Edmund Street, on Saturday, Nov. 22nd; the tea will be at 4.30, after meeting at 6.0 o'clock. A very hearty invitation is extended to all brethren and sisters in fellowship. Programs may be had on application.—W. Southall, Rec. Bro.

BOURNEMOUTH.— 850 Wimborne Road. Sundays: Breaking of Bread, 11 a.m.; Sunday evening, Eureka Class, 7 p.m.; Thursday evening, Bible Class, 8 p.m., both at "Bethany", 138 Portland Road. Since our last report we are pleased to say some interest has been awakened which we trust will be productive of good. For many months we have spared no effort to sow the seed and have distributed thousands of leaflets in addition to writing many personal letters to all applicants on our Bible Companion list. We now have one applicant desirous of hearing the whole truth and we are arranging an interview for this purpose which we hope will lead to good results in the mercy of our Father. In addition we have had a further application for "Christendom Astray," which we have sent on loan. After years of labor this is quite encouraging and we pray that the Word may go home with power and be glorified. We are grateful to the following visiting brethren for their ministrations amongst us: C. F. Ford, M. Smith, C. F. Clements and S. Warwick (Clapham), G. H. Denney, G. H. Lethbridge and R. Mercer (Holloway). Our hands have been strengthened by their labors. The following have also been present with us at the memorial feast: Bro. Elston, junr. (Nottingham), sis. Murfin and Sissons (Nottingham), sisters Mercer, E. Lethbridge and G. H. Lethbridge (Holloway), Denney and Hilda Denney, C. F. Clements, Smith, McCrea, Hadley, Warwick and Crumplin (all of Clapham), Furneaux (Margate) and Eva Potier (Brighton).—J. Wilkinson, Rec, Bro.

BRIDGEND.—Dunraven Place. Breaking of Bread, Sundays, 11 a.m.; Lectures, 6.30 p.m. Bible Class, Tuesdays, 7.30 p.m. In our last intelligence we inadvertently omitted from the list of visitors for August brother and sister Reggie Williams of the West Ealing Ecclesia. During the month of September we have been encouraged and upbuilt by brother W. Morse and brother W. Kleizer of Swansea, who both lectured and exhorted for us. We take this opportunity of thanking them for their services. Brethren Saxby and Brewer of Wellington Ecclesia paid us a call on their way to Tiers Cross, Haverfordwest, on Saturday, Oct. 3rd, and although the stay was short we had much conversation on things of the Truth. We have made an alteration in the order of our Bible Class, having included part of the time in the reading and study of "Nazareth Revisited", which we are already finding most interesting and helpful. Our visitors for the past month were brethren W. Morse, W. Kleizer and Bowen (Swansea), and brother and sister Ellis (Rhondda). Will brethren please note change of address of the writer to No. 9 Grove Road, to whom all Ecclesial communications should be sent.—Gomer Jones, Rec. Bro.

BRIGHTON.—Athenaeum Hall, 148 North Street (Room "A"). Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.15 -p.m. Wednesdays: Bible Class (same Hall as Sundays, Room " B "), 7.45 p.m. Since our last report it has given us great pleasure to welcome a large number of brethren and sisters to our memorial feast. Our visitors have been bro. and sis. Greenhill (Dudley), bro. and sis. G. Jones and bro. and sis. C. Jenkins (Bridgend), sis. Quelch (Worthing), sis. Mills and bro. W. J. Webster (Seven Kings), sis. Warner and sis. Phillips (Luton), bro. and sis. Hunt-Smith (Croydon), bro. and sis. Ask (Welling), sisters Bantar, Westley, C. Bullen,

H. Atkinson, Maplestone, Parsons, Warwick, Lane, L. Wood, Smith, M. Smith and N. Ram us, bro. and sis. Sewell, bro. and sis. C. Clements, bro. T. Wilson and sis. Wilson, bro. A. J. Ramus and bro. Bellamy (all of Clapham). Brethren W. J. Webster (Seven Kings), H. T. Atkinson, W. P. Lane, A. K. Clements, L. J. Walker, F. W. Brooks and E. J. B. Evans (Clapham) have assisted us in the Truth's service, and we again thank them for their faithful ministrations. Our sincere thanks are also due to brethren G. Jones and Greenhill, who, while on holiday here, helped us in our Bible Class studies. The regular attendance of a few strangers at our lectures is an encouragement to us to proceed with our work of preaching the gospel, and, God willing, during October we shall be holding a special effort to endeavor to arouse further interest among the people here. On Wednesday, Oct. 7th, bro. F. G. Jannaway will be with us to speak on the; subject "Britain in Palestine. What does it mean?" and is illustrating this lecture with lantern slides. Bro. F. G. Ford is continuing the effort on the following Wednesday, and his work will be to proclaim that "A New Age is about to Dawn. Christ at the Door and the World Asleep!" We thus continue to sow the seed, and we pray our Father's blessing may rest upon our efforts.—J. D. Webster, Rec. Bro.

BRISTOL.—Druid's Hall, 8 Perry Road. Sundays: 11 and 3. Wednesdays: 113 Richmond Street, Barton Hill. We are steadily proceeding with the work of holding fast the Truth and exhorting one another as the day of the Lord approaches. In our last report we omitted the names of brother and sister Goodwin of St. Albans, who joined us in the Memorial Feast on, August 2nd; their presence was much appreciated by the few who meet here. During the month of November we are making a big effort (for us), made possible by the kind help of interested brethren and sisters at a distance, and the good hand of our God in paving the way for all our negotiations. The effort is to take the form of four Lantern Lectures to be delivered on Tuesday evenings, and the following subjects have been selected: Nov. 3, "Pagan Deities contrasted with the God of the Bible "; Nov. 10, "Whence came Man? and what of his future?"; Nov. 17, "Is Heaven our Home?"; Nov. 24, "The Earth's Unrest—how will it all end?" The effort will be advertised by cards and large posters, and, on the day before the lectures, a big trolley will parade the streets with a very large poster announcing the lecture for the next evening. Up to the present we have been unable to awaken the alien mind to the glorious message of the Gospel, but with this renewed effort, and the Father's blessing, we are hoping that some world-weary soul may be attracted to Him who is the Resurrection and the Life.—F. Walker.

COLCHESTER.—2 Barrack Street (corner of Brook Street). Sundays: Breaking of Bread: 11.15 a.m.; Lecture, 6.30 p.m. Bible Class, alternate Thursdays, 7.15 p.m. We are again pleased to announce that one more has put on the saving name of Christ and thus entered the race for Eternal Life. Dorothy Beeson, who is the daughter of sis. E. Beeson, and a scholar by correspondence of the Clapham Sunday School, was examined and baptized by the brethren of the Putney Meeting on August 30th. We pray that our new sister will be found worthy of that precious gift, eternal

life, in the day when Christ will reward his servants. We have been very pleased to have the company at the Table of the Lord for three Sundays of sis. W. Wells of East Dereham, who is in isolation in that town. We have much appreciated the labors of the brethren who have labored amongst us by way of exhortation and lecture, viz.: Bro. Whelan, bro. Webster (Seven Kings) and bro. I. P. Evans (Clapham). It is with regret we have to report that our bro. R. Ell will be leaving us for business reasons, and will in future meet with the Holloway brethren.—L. wells, Rec. Bro.

DUDLEY. — Christadelphian Hall, Scotts Green. Breaking of Bread. Sunday, 11 a.m.; Public Lecture, 6.30 p.m. Eureka Class, Monday. 7.30 p.m. Bible Class, Wednesday, 7.30 p.m. Sisters' Class, Thursday, 7.30 p.m. It is a great pleasure to report the addition of three more members to our Ecclesia here through the way appointed. On Sept. 9th William Wood (17) and Fred Nicklin (17), son of our bro. and sis. Samuel Nicklin of our meeting, and on Oct. 1st Stanley White (17) were baptized. All three were scholars of our Sunday School. Since our last report we have enjoyed the ministrations of the following brethren who have visited us in the Truth's Service: A. C. Simpson (Nottingham), S. M. Harrison (Lichfield) and H. T. Atkinson (Clapham), to whom we take this opportunity of expressing our thanks. We have welcomed around the Table as visitors bro. and sis. T. Phipps (Great Bridge), sis. Dean (Widnesborough), sis. Southall, senr., bro. and sis. H. Allen (Birmingham), also sis. M. Shaw of Toronto, Canada, who is staying in this district with her relatives for a while. It is always pleasing to welcome all of like mind who are striving for purity of Faith and Fellowship—E. Cartwright, Asst. Rec. Bro.

FALMOUTH.—5 Mayfield Road. Breaking of Bread at 3 o'clock on Sunday afternoons. Bible Class on Wednesday evening at 7 o'clock. Greetings in Jesus name. We continue to sow the good seed down here, speaking a word in season whenever the opportunity presents itself, with very little results up to the present, but we desire to press on, doing our utmost for God and His Truth. We have been greatly blessed during the last month with visitors from London, Oldham and Plymouth. Bro. Warwick gave us the word of exhortation and bro. Geatly spoke to us at the Bible Class. These two brethren helped us with words of encouragement on our journey towards the Kingdom of God. We were pleased also to see sister Cockcroft and sister Hoskings. We shall be glad to see any brethren at our little meeting when they pass this way or near by.—Faithfully your brother in Israel's hope, A. Richards.

HORNS CROSS (Kent).—Co-operative Hall, High Street, Galley Hill, Swanscombe. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We have been considerably encouraged by the increased attendance of strangers at our lectures, and we have found that the distribution of lecture cards in the Northfleet area has produced the greatest response. We therefore propose (God willing) to make a special effort in that district, and to give a series of week-night lectures at the Co-operative Hall,

Northfleet, on the Tuesday evenings in November, commencing at 8 o'clock. Need we say that the company and support of all brethren and sisters who can possibly attend will be much appreciated. We have pleasure in reporting that our first Tea and Fraternal Gathering held on September 26th proved a great success, about 70 brethren and sisters attending, and we again thank the speakers and the visitors for the encouraging and profitable time spent together. Since our last communication the following brethren assisted us in the service of the Truth: Bro. N. Widger (West Baling), brethren Beighton, W. Webster and P. Coliapanian (Seven Kings), D. L. Jenkins and J. L. Mettam (Clapham), and bro. A. Cattle (Putney). Other visitors were: Sis. Mettam and N. Kitchen (Clapham), bro. and sis. G. Cattle (Putney), bro. S. Penn, sis. N. Smith (Welling) and bro. H. Cheale (Seven Kings), and we thank them all for their help and encouragement.—E. R. Cuer, Rec. Bro.

IPSWICH.—78 Rosebery Road. Sunday: Breaking of Bread, 11.15 a.m.; Lecture, monthly, at 3 p.m. The attendance of strangers at our last two lectures were 25 and 6 respectively. The following brethren and sisters have cheered us by their presence: sister Watsham (Colchester), bro. Handley (Clapham) (who motored up from Yarmouth, 53 miles, to meet with us at the Table of the Lord), brethren H. Christmas (Bury St. Edmunds), I. Milner, E. Williams, L. Hayward, H. L. Evans, J. L. Mettam (all of Clapham), bro. Hembling (Horns Cross), and sisters Hembling, Hayward, Hopper and Mettam. Bro. Hembling gave us the word of exhortation and brethren Evans and Mettam were the lecturers.—W. P. Hayward.

LONDON (Clapham).—Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We have pleasure in recording the obedience of three more who have put on the Name of Christ in the appointed way, and we pray that these may all, with us, enter into the "Rest that remaineth" for those who are faithful in their day of opportunity. The names are: Sept. 13th, Alfred Alexander Simmons (father of our sister G. M. Simmons, and formerly Church of England); Sept. 20th, Harry Cecil Burton (formerly Church of England); Sept. 27th, Eileen Maundrell, daughter of our bro. and sis. E. Maundrell, and formerly a Sunday School scholar. On Saturday, Oct. 3rd, the Mutual Improvement Class visited the British Museum, after which the brethren and sisters assembled at the Zeeta Cafe, Victoria, for tea. This was followed by a Fraternal Gathering at Denison House, where four uplifting addresses were delivered under the general heading "A Christadelphian's opportunities". Visiting brethren and sisters were heartily welcomed from 21 other Ecclesias. Owing to the growing number of brethren and sisters who, having obeyed the Truth during the past two or three years, have very little knowledge of the reason for our separation from the Birmingham (Temperance Hall) Fellowship, it has been decided to hold a special meeting to explain the cause of the division. The meeting will be held, if the Lord will, on Thursday, November 19th, at the Avondale Hall, Landor Road, Clapham. Further particulars will be issued later. We have had the pleasure of the company at the Table of the following, who have been heartily

welcome: bro. R. Smith and bro. T. Freshwater (Birmingham), bro. Miles, sis. Potier, sis. Eva Potier and sis. Henderson (Brighton), bro. H. P. Christmas (Bury S. Edmunds), sis. Wellard (Burnham-on-Crouch), bro. Quin (Cowes), bro. and sis. H. Crosskey (Croydon), sis. Irving and sis. W. Irving (Holloway), bro. and sis. B. Hayward and sis. Mabel Hayward (Ipswich), sis. Hatton, bro. Johnson and bro. Furneaux (Margate), bro. W. J. Elston, bro. and sis. E. H. Elston and bro. J. Hobson (Nottingham), bro. Geatley and bro. Hargreaves (Oldham), bro. Restall (Oxford), bro. Webster, bro. and sis. Stafford (Seven Kings), bro. and sis. Abbotts, sis. Lily Tozer and sis. Gillespie (West Ealing), and bro and sis. Browning of Nairobi, East Africa.—F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway).—Sundays: Manor Gardens Free Library, 11.15 a.m. and 7 p.m. Wednesdays: London College, 409 Holloway Road, 8 p.m. We are pleased to announce that arrangements have been completed to proclaim the Truth by means of a special effort in the old town of Barnet. Monday evening, November 2nd (the date of the first lecture), will be the first occasion of the presentation of the Gospel in that district. The co-operation of brethren and sisters who can help will be very welcome. We regret to lose the company of our sisters Irving (mother and daughter), who, for convenience of travel, will in future meet with the Ecclesia at Avondale Hall. We shall greatly miss their regular attendance at all the meetings, and their zeal in the Truth's service. We commend them to the love and fellowship of the Clapham Ecclesia. — 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 Ealing (second and fourth Tuesdays), 8 p.m. We continue our work of making known the way of life, and have been encouraged by the regular attendance of strangers for some weeks past. Brethren W. R. Mitchell, H. M. Lee and J. L. Mettam have helped us with lectures during September, and we were also pleased to have brother Lee with us at the breaking of bread, when he gave us the word of exhortation. We are endeavoring to obtain our hall for special lectures during the week either in November or December, and as soon as suitable arrangements are made with the proprietors we will advise the surrounding ecclesias, and we hope we shall have their support on those occasions.—Norman G. Widger, Rec. Bro.

LUTON.—Oxford Hall, Union Street (of Castle Street). Sunday Breaking of Bread, 11 a.m.; Lecture, 6.30 pm., Sunday School, 2.45 p.m. Thursdays: 8 p.m. It has given us pleasure to have the company around the Table of the Lord of brethren Jones and John Hodges (St. Albans), bro. and sis. Ask (Welling), sis. Watsham (Colchester), sisters Moorhead and Brooks (Clapham), and sis. Hodges (Bedford). We have also had the company and assistance in the Master's work of Brethren Warrender, E. W. Evans, Eric Clements and E. A. Clements, by whose ministrations we were greatly strengthened and uplifted. We have just commenced our annual October Special Effort, to spread the news of our Father's intention to interfere in the affairs of men and fill the earth with His glory. The lectures are being well advertised by cards, leaflets and posters. Bro. E. A. Clements gave an excellent opening lecture, but beyond those who attend fairly

regularly the attendance was small. However, we are gladdened by the fact that the one or two strangers, who have now been attending for some time, are manifesting a keen interest in these life-giving truths of the Gospel. Sis. Squires desires to thank the many brethren and sisters who so kindly sent letters of sympathy.—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. On Sunday, Sept. 6th, we are pleased to say, we had a visit from bro. J. Jakeman of Dudley, who faithfully exhorted us and lectured in the evening, six strangers being present. On Sept. 20th we had another visit from bro. T. Pearson of Dudley, who gave us encouraging words of exhortation and lectured in the evening, twelve strangers being present. Also on Oct. 4th we had a visit at the evening meeting of our brethren Saxby and Brewer of Wellington, Salop, who had been on a visit to South Wales; bro. Brewer delivered the lecture, at which there were six strangers present. We take this opportunity of once again thanking all those who have helped us during the last few months to keep the Light Stand burning in this part of the Master's vineyard.—D. M. Williams, Rec. Bro.

PEMBERTON.—Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; 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. We have had in our company during the past month our bro. W. Cockcroft, senr., of Oldham, whose words of exhortation and lecture were very much appreciated. We have also had the company of sis. D. Jannaway of Southport and sis. B. Ball of Maghull, whom we were pleased to welcome at the Table of the Lord. Will brethren kindly note my change of address.—B. Littler, Rec. Bro.

NOTTINGHAM.—Corn Exchange, Thurland Street. Sundays: Breaking of Bread. 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Shelton Street Schools, Assembly Hall—Tuesdays: Eureka Class, 7.45 p.m. Wednesdays, 7.45 p.m. We are pleased to report the baptism into Christ of Katherine Sisson on Sept. 8th and Marjory Harrison on Sept. 29th, the latter being one of the Sunday School scholars. The Ecclesia, in obedience to the command of the Lord Jesus, has withdrawn from bro. and sis. G. Mynott, because of their repudiation of the divine teaching regarding the resurrectional responsibility of the enlightened rejector. We are encouraged by continued interest and hope that others may yet be turned from the power of darkness to the glorious Light of the Gospel.—W. J. Elston, 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. We rejoice with a joy begotten of love to report that bro. and sis. Stafford now see and accept the scriptural teaching concerning Resurrectional Responsibility, and, after being interviewed by presiding brethren of this and Clapham Ecclesia, they are

welcomed back to our fellowship generally, and to this meeting in particular. Our numbers are still further increased by the return to our midst of sis. Mills from the Clapham Ecclesia, who, having removed to this part, will again meet with us. We are very pleased to have her with us again, as we share many treasured memories together, our sister being one of the original members of this Ecclesia. We are pleased to announce that we are arranging for a Special Effort to proclaim the Gospel in this district; if God will, the effort will take the form of a Lantern Lecture, to be delivered by bro. F. Walker of Bristol on Nov. 14th. We pray far, God's blessing upon our endeavors. Since last reporting we have been pleased to welcome the following to the Table of the Lord: bro. and sis. Cockcroft (Oldham), bro. and sis. Nicholson (Manchester), sis. Westley and bro. W. A. Rivers (Clapham), bro. A. H. Phillips (Luton), bro. and sis. Drummond (Horn's Cross), bro. C. A. Ask (Welling), bro. G. H. Denney (Holloway) and brethren Copestake and Coy (Nottingham). We were also pleased to see at our lecture on Sept. 20th bro. Hugh Brown of Motherwell, in Scotland, who is residing for a time near Chelmsford; we look forward to seeing our brother again, and any others who may be in this district.—P. J. A. Coliapanian, Rec. Bro.

SWANSEA. — Portland Buildings, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We have been greatly encouraged by the ministrations of bro. J. L. Young, who has exhorted and lectured for us on two occasions while on holiday at the Mumbles. It is encouraging to know that many have been brought in contact with the Gospel Truth as a result of our series of special lectures. In order that we may continue in the good work we hope to have the services of brethren who can make it convenient to come so far West—the ecclesias in Wales in our fellowship are few, making the work harder for the few who are capable of public speaking. Our visitors during the month (who have been heartily welcome) were: bro. and sis. J. L. Young, sis. Clarice Kleiser (Clapham), bro. and sis. George Morse (Cardiff) and bro. and sis. Jenkins (Bridgend). — James Hy. Morse, Rec. Bro.

SWINDON. —39 Bath Road. Breaking of Bread by appointment. We are thankful to say we have been enabled to continue, up to now, using every opportunity which comes to us, whether with our separated brethren or with the stranger, as yet however without any definite result, still we believe the words we sometimes sing are true—" do but sow it, it will grow, though the; way you may not know ". Should any brother or sister be passing this way we should greatly appreciate their company with us at the breaking of bread.—Your brother and sister in Israel's Hope and Earth's Desire, J. H. and E. K. Dyer.

St. ALBANS.—11 Victoria Street (next Public Library). Sundays, 3 p.m. and (5.30 p.m. Wednesdays, 8 p.m. We are very pleased to be able to report the blessing of an increase to the Ecclesia, viz.: Miss Olive Mallard (19), formerly Wesleyan, who after an understanding and confession of the Truth concerning the Kingdom and the Name was

baptized at the house of bro. Goodwin on Monday evening, Sept. 28th. It is an occasion that gives us all encouragement to continue faithfully in the work of "watering and planting". On Saturday, Sept. 26th, we had the company of bro. B. A. Warrender (Birmingham), who lectured in our hall on "Signs of the near return of Christ". The response was somewhat disappointing, as only five strangers came in (including a clergyman!). On the following evening bro. Warrender again lectured on "The reign of Christ upon earth"; this time there were twelve strangers present.—S. Jeacock, Rec. Bro.

WAINFLEET (Lincs).—The Sycamores, Croft.—The following brethren and sisters being on holiday in the neighborhood have been welcomed to the Table of the Lord: bro. and sis. Bradshaw (Leicester), bro. and sis. Peel, sis. Peel, senr., bro. and sis. Miller, bro. and sis. Simpson, sisters Bradshaw and Hewitt, bro. and sis. Strawson, bro. and sis. J. Roberts, bro. and sis. S. Miller, bro. and sis. Barnes, bro. C. Peel, sisters N. Roberts, Butters, Eaton, Sudlovv (all of Nottingham). Bro. Strawson being in Lincolnshire on business remembered us in our isolation and on four occasions has motored over and given us a short address on the day's readings, and has also brought with him sis. Muriel Barnatt and bro. and sis. S. Miller. We have also been visited by bro. and sis. Butterfield (Oldham) and sis. Slatam (Nottingham). In previous years we have arranged four lectures in Wainfleet, but the attendance of the stranger was so small we have this year purchased 500 Declarations and as time permits we are delivering them further out into the country, that is in addition to our 200 pamphlets monthly. We take this opportunity of thanking all brethren and sisters who have tried to help us in our isolation, also sis. O. King, of the Clapham Ecclesia, for her weekly supply of exhortations, which we greatly appreciate.—Bernard Smith.

WELLING.—Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; School, 3 p.m.; Lecture, 6.30 p.m. Thursdays, 8 p.m. On Saturday, 12th September, we held our fraternal tea and meeting, and despite the inclement weather a good number of brethren and sisters from the surrounding ecclesias visited us. About 60 sat down to tea, and at the after meeting the numbers increased to about 80. "The Prisoners of the Lord" formed the subject for the evening—bro. H. T. Atkinson spoke upon "Joseph, the Constant", bro. G. H. Denney upon "Jeremiah, the Prophet", bro. A. A. Jeacock on "Daniel, the Beloved" and bro. T. A. S. Moorhead on "Paul, the Prisoner of the Lord". The evening was well spent in the consideration of the characters of such notable men who in their day and generation were faithful to their calling. Our heartfelt thanks are due to the brethren who ministered to us on that occasion. If the Lord will, we commence a series of fortnightly lectures on Tuesday evenings in the Co-operative Hall, Plumstead Common, on Oct. 20th, Nov. 10th and 24th, and Dec. 8th. If any brethren from adjacent ecclesias could support us we should be very glad. We have been pleased to welcome the following visitors to the Memorial Feast during the past two months: sisters Hathaway and N. Kitchen, brethren F. Kirby, E. A. Clements, C. H. Lindars, H. Hathaway and C. Kitchen (all of Clapham), bro. and sis. Newton (Horn's Cross), bro. Finch and sis. Payne (Southend) and bro. S. Jeacock (St. Albans). We thank brethren Kirby, Jeacock, F. G. Jannaway, E. A. Clements, C. H.

Lindars and Hathaway for their services in the Truth.—Percy G. Kemp, Rec. Bro.

WELLINGTON (Salop).—Rechabite Hall, Tan Bank. Sunday, 3 p.m. and 6.30 p.m. Wednesday, 7.30 p.m. We are still endeavoring to be faithful to the Master's injunction to "Occupy till I come", and feel greatly encouraged by the response which is being made to our weekly lectures. There are a few who come along quite regularly and we trust that among them may be some, honest hearts in which the good seed of the Kingdom will take root and bear fruit to the honor and glory of God. We have been distressed of late by the receipt of literature from Tasmania on the Temptation of Christ, which comprehends teaching entirely subversive of the Truth, and felt it incumbent upon us to convene a special meeting of the Ecclesia to consider the matter. This was held on the 23rd September, when, after a faithful exposition from the Word on the nature and temptation of Christ by our brother Leslie Brewer, the following resolution was carried unanimously:—

That we, the Wellington (Salop) Christadelphian Ecclesia, having considered the matters referred to in correspondence from sister V. M. Barnard of Launceston, Tasmania, relative to the Temptation of Christ are of opinion that the views therein expressed are entirely subversive of the scriptural teaching concerning the Nature and Temptation of Christ and tend to countenance the false doctrines of a supernatural personal devil and that Christ possessed 'clean flesh', and we hereby record our repudiation of such teaching".

There are, however, matters of a more pleasing character to report. A few months ago three members of the Ludlow Temperance Hall Meeting attended one of our lectures, which gave us an opportunity to place before them the grounds upon which we separated from the Temperance Hall fellowship, with the result that they have faithfully considered the evidence and now apply for fellowship. An interview was arranged, and we are pleased to report that they are now in complete agreement with our position, and therefore we are pleased to welcome to our fellowship bro. and sis. W. J. Peachey and sis. Houlston, all of Ludlow, Shropshire. In addition, we received similar applications from the son and daughter of bro. and sis. Peachey, aged 19 and 17 respectively, and they too have been interviewed. With regard to the former, a good confession was made but grave doubts were felt by the examining brethren as to whether, prior to his immersion, the young man was given an opportunity of witnessing a good confession, and we therefore recommended re-immersion which took place on the 4th October. Regarding bro. Peachey's daughter, it was felt that she had been immersed without a full knowledge of the Truth and it becomes, our duty to give her the necessary instruction in order that she too may witness a good confession as she desires to do. We rejoice greatly in being thus privileged to help others to a right understanding of the Truth as it is in Jesus, and we earnestly hope and pray that our brethren and sisters at Ludlow may maintain an effective Lightstand, contending earnestly for the Truth in its purity, keeping their garments unspotted, and may they all ultimately rejoice at the welcome appearing of the Bridegroom. Br. Peachey's address is 43 Gravel Hill, Ludlow. During the past month we have had the faithful co-operation in the work of bro. W. Southall (Birmingham), bro. S. M. Harrison (Lichfield) and bro. Allen (Dudley), whose labors we deeply appreciate. We have been pleased to welcome at the Memorial Feast sisters

Allen of Dudley. Our sister Osmond is making slow progress and desires to thank the many brethren and sisters who have written letters of comfort and those who have kindly visited her in hospital.—H. G. Saxby, Rec. Bro.

CANADA

LANESVILLE (Stewiacke).—Colchester County, N.S. It is my pleasing duty to report having the company of the following brethren and sisters on Sunday, July 27th, who broke bread with us, and the brethren ministered the word of Exhortation to us: bro. and sis. Townsend, bro. Hayward, sisters Hayward, senior and junior, of Moncton, bro. and sis. Duncan, St. John, N.B., and sis. Katherine Drysdale, Halifax, N.S. This is now the second year they have visited us and ministered words of Exhortation, which we feel grateful for. Previous to our coming to this country in 1928 we lived in Scotland, and were members of the Irvine Ecclesia, who are still in fellowship with Temperance Hall. We are now in line with the Berean Christadelphian and the above named brethren, and those in their fellowship, being at one with them on the nature and sacrifice of Christ, that is that He made atonement for Himself in that he put away sin by the sacrifice of himself. This is denied by some in this Country who are still in the Temperance Hall fellowship. Being in isolation here we would be pleased to have the company of any of the same fellowship who may be passing this way.—Thomas H. Hull.

VANCOUVER B.C.—I.O.O.F. Hall, 1720 Gravelly Street, Grandview, Vancouver, B.C. Breaking of Bread, Sundays, 11 a.m.; Lecture. 7.30 p.m. Bible Class, Wednesdays, at 8 p.m., place of meeting announced Sunday morning. With much regret we report the death of bro. J. B. Allan; for a number of years he was the recording brother in Vancouver. He had been in the Truth over 40 years. Early this year he developed a cancer, and after much suffering ha died on Aug. 23rd, aged 68 years. For many years he faithfully upheld the Truth and would suffer no error. He, with his wife and son, were the first to stand aside in Vancouver when the heresies of bro. Strickler and the other things which trouble the Brotherhood to-day arose. Bro. P. S. Randell conducted the funeral, and with the help of other brethren of our meeting we rendered the last service to our brother, making the occasion the opportunity of witnessing for the Truth to a number of friends who had assembled. We laid our brother away in mother earth not in hopeless sorrow but with a strong hope of meeting and seeing him again in the day of the Lord. God grant it may be a joyful meeting. Sister D. Ball has returned to her home in England, the nearest in fellowship will be sis. Jannaway of Southport. We held our fraternal outing on Aug. 1st, although the attendance was small we enjoyed a fine day at Locarno Beach, having an upbuilding meeting together, the subject considered being the "Peace that passeth understanding". We continue to give a witness but very few will lend a listening ear in these evil days. Please note all communications for this meeting should be sent in future to P. S. Randell, 3358 East 26th Avenue, Vancouver, B.C., Canada.—Faithfully your brother in Christ, P. S. Randell, Rec. Bro.

WINNIPEG.—Royal Templar Building, 360 Young Street. Sundays: 9.50 a.m, School; 11 a.m., Memorial Service; 7 p.m., Lecture. Wednesday: 8.15 p m., Bible Class. On June 12th brother Syvert H. Sorenson and sister Bessie Mouncey were united in marriage. May they be mutually helpful to each other in their journey through life and so obtain the great prize of everlasting life. On June 9th death removed from our midst our beloved brother David G. Leaper, at the age of 46. He fell asleep with full assurance of faith that soon He who is "the resurrection and the life" will return and unlock the door of the tomb and release his sleeping servants. He was buried in Assiniboine Memorial Park, bro. Young and bro Turner doing what was necessary at the Undertakers' Chapel and at the graveside. Our hearts go out in sympathy to our dear sister Leaper and family in this sad hour of bereavement. May God speed the day when the last enemy, "death," shall be destroyed. The Sunday School Picnic was held as usual, the last Saturday in June. It was one of the hottest days of the summer, but nevertheless a goodly number of brethren and sisters and friends and scholars of the Sunday School had a pleasant and profitable time.—Will J. Turner, Rec. Bro.

NEW ZEALAND

AUCKLAND.—c/o Mrs. A. Doidge, Falcon Street, Parnell. The address of place for holding the memorial meetings, when the writer is in Auckland, by the mercy of God in the Truth's interest, is Kitchener Hall, near the City Public Library. To the latter Institution there arrived a few weeks ago a new copy of "Christendom Astray" direct from bro. Jannaway. A short time back a young brother, who is not in fellowship with any ecclesia, visited our hall room, to whom we explained our position in the Truth, and we hope that good will result. Sister Doidge has had many years of experience in the Truth's warfare in Australia, England and N.Z., and she fully endorses the Editor's remarks regarding the temptation of Christ in June "Berean" Magazine (as also we do ourselves). Clean flesh doctrines such as "Christ had no need to offer for himself", "Christ could not be tempted from within", really rob Jesus of his great victory. We would recommend the brethren and sisters in Australia and Tasmania to peruse Seasons of Comfort, No. 51. With greetings to all of like precious Faith, and prayer to our Father in Heaven for their welfare, from the small ecclesia here.—T. J. Connolly.

UNITED STATES

JASONVILLE (Indiana).—Breaking of Bread, Sundays, at 10 a.m. Since our last report we held our annual meeting, and the writer was chosen secretary. All correspondence should be sent to him (see address below).

With sorrow we record that our bro. Ebenezer Dick of Terre Haute, Indiana, fell asleep on Dec. 20th, 1930. On Christmas day he would have been 73 years old. He was laid to rest at Highland Lawn on Dec. 22nd, when bro. Plew gave an excellent talk on "Death, a reality" to a large crowd of friends. Sister Dick being alone and a invalid has our sympathy. Also our bro. Herbert Reed (our son in the flesh) died on May 6th, 1931, at the Ford Hospital at Detroit, and was laid to rest to await the Master's call at the Lebanon Cemetery, Indiana, on May 9th. We were pleased to welcome the following visitors: bro. and sis. Thomas of Canton, Ohio, sis. Hunter of Clinton, Ind., sis. Mary Dick and sis. Strathan of Terre Haute, Ind. Bro. Thomas spoke to us comforting words which were much appreciated. Will any brother or sister passing our neck of the woods please give us a call for we need all the encouragement we can get from the faithful.—My address is Chas. W. Reed, Rec. Bro., Jasonville, Indiana.

POMONA (Calif).—Christadelphian House of Worship, Gibbs and Ninth Streets. For several years a more suitable place for holding our services has been sought and has at last found accomplishment in the acquisition of a building just suited to our needs. Through the generosity of a number of brethren the building project was financed, with an ecclesially - owned building the ultimate object. From June 7 to 14 bro. W. H. Livingston of Santa Barbara favored us with a series of four lectures on the Second Coming of Christ. There was an average of about 20 strangers present at each lecture as well as a record attendance of brethren and their families. On July 1 we had the pleasure of assisting Mrs. Pauline Shaperd in putting on the Saving Name. Sister Shaperd is in isolation at Tucson, Arizona, but often visits here. On July 4 the fraternal gathering, regularly held on that date, was held at the county park in San Dimas Canyon, about 50 visiting brethren and sisters being present. Addresses were delivered by bro. W. M. Biggar of Los Angeles and bro. J. R. (Dr.) Young of Pomona. Lunch was served under the trees with other refreshments later in the afternoon. Amusements for the children and social intercourse for the brethren and sisters occupied the afternoon. It is with sorrow we have to report the) loss of our dearly beloved brother and sister Albert Lees, who leave soon for New Zealand; though far away, yet we are still united in the bonds of love and truth. The writer has just returned from a trip to Texas where he attended the 8-days fraternal gathering held in that State. Though an enjoyable and upbuilding gathering was held yet our hearts were torn with grief at the deplorable state of division existing there, much of which appears to have no scriptural justification. However, we are happy to say there is still a small body of brethren, although laboring under almost insurmountable difficulties, holding aloft the light-stand of the Gospel message.—Oscar Beauchamp, 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.
Lanesville, Stewiacke, Colchester Co., N.S. – Thomas H. Hull.
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.
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.

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. – W M Biggar 341 So Bristol Ave

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

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – Alex Packie, P.O. Box 86, Green Village, 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, 9 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. – H. R. Nicholls, 5 Norton Avenue, Lipson.

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, 58 Victoria 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

Distressed Jews' Fund.—The following amounts have been received, and handed to the Treasurer, bro. F. G. Ford, Buffalo, five dollars (£1 Os. 7d.); Horn's Cross, £1 15s. Od.

The Birmingham Trouble.—God willing, on Nov. 19th (Thursday) at 8 p.m. a special meeting will be held in the Avondale Hall, Clapham, with the object of explaining the cause of our separation from the Temperance Hall meeting, Birmingham. A large number of brethren and sisters have been immersed since the division occurred in 1923, and who are consequently not familiar with the circumstances under which the trouble arose: all such brethren and sisters are especially exhorted to attend.

"They Were Only Jews."—A corporal of the Czechoslovak Legionaries was acquitted, after two days' trial in Prague, for the murder of seven Jews. A magistrate gave evidence that he himself saw the murder, and there were four other eye-witnesses. During the trial the prosecutor drew the attention of the President to the fact that the foreman of the jury was asleep. "They were only Jews" was the burden of the defense.

"The Temple of Ezekiel's Prophecy."—A brother has a copy for disposal, 10/-, as good as new.—R.T., c/o Editor.

A sister has a very comfortable bed-sitting room to let, suitable for a young sister or brother engaged in business during the day; every convenience and handy for all meetings.—Apply 2a Cato Road, Clapham, S.W.4.

Seven Kings.—God willing, a special effort will be held on Saturday, Nov. 14th next, at 7.30 p.m., at the South Park Council School, Water Lane, Seven Kings; bro. F. Walker is to give a lantern lecture dealing with the present unrest and how it will end. The Seven Kings Ecclesia would be glad of the support, by personal attendance, of brethren and sisters from other meetings in fellowship.

Brn. H.G.S. and J.H.D.—Many thanks for your interesting and encouraging letters. We are encouraged to hear the Berean is so much appreciated.

The Population of India.—The results of the Indian census have been issued, showing an enormous total population of over 350,000,000. It gives us some idea of the vastness of the problem that Britain has to solve when India, as at present, is seething with unrest.

"Possessed of an Evil Spirit."—At an inquest held in Oldham the coroner said he thought the jury must come to the conclusion the dead man was controlled by an evil entity and was possessed. The jury (which included two churchwardens, a choir master and a school master) returned a verdict that the deceased at the time of his death was possessed of an evil spirit.

Disarmament.—It is reported that of 63 nations invited to participate in the Disarmament Conference next February, only 25 have communicated the necessary information on their armaments. The Secretariat of the Conference "is embarrassed by this apparent lack of goodwill on the part of so many countries ". It is interesting to note (in view of the probable association of the U.S.A. with the Merchants of Tarshish) that the U.S.A. "could not accept the stopping of Naval building ".

The Terror of the Air.—The French President of the Air Commission says "there is no doubt that scientific progress will render war, should it break out, monstrous beyond all imagination". He suggests that complete aerial disarmament is an ideal which should be aimed at. But owing to fear and distrust "it is clearly evident that we can only count on limitations or reductions ". (News Chronicle, Aug. 28th.)

The Death of bro. C. F. Clements.—The Clapham ecclesia has lost one of its oldest members in the death of this brother, who fell asleep on Tuesday, 20th October, and was laid to rest on Friday 23rd. His loss will be keenly felt in the ecclesia. Our sympathy is with our Sister Clements and her family.

