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The Berean CHRISTADELPHIAN

**A Magazine devoted to the exposition and defense 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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VOL. XX No. 1 JANUARY 1932 EIGHTPENCE

Clerical Theology not Apostolic

By Dr. John Thomas

1. The apostles preached "the wisdom of God in a mystery, the hidden wisdom which God ordained before the Aions to their glory" 1 Cor. ii. 7. The clergy know nothing of this.

2. When the apostles preached they "declared the testimony of God" contained in the writings of Moses and the Prophets; and their own personal testimony to the resurrection of Jesus, together with the revelation of the mystery made known to them by the Spirit—1 Cor. ii. 1; Rom. xvi. 25, 26; Eph. iii. 5, 9. This is all Sanscrit to the clergy—they cannot attain to it.

3. The apostles not only showed what was testified in Moses and the Prophets, but they reasoned upon it for its exposition, that the people might understand, and believe it; and they commended them for not taking what they heard for granted; but searching the scriptures daily to see if what they said were true; that their hearers' faith might rest on the written testimony of God—Acts xvii. 2, 11, 12; 1 Cor. ii. 6. The clergy have no taste for such a procedure; reasoning on things religious is with them a step towards infidelity. The less reasoning the blinder, or more implicit, the faith; and consequently the more passively obedient to clerical dictation and rule. In their system "ignorance is the mother of devotion"; so that in their flocks the most stupid are the most humble and devout.

4. The apostles proclaimed the return of the Lord Jesus to the Holy Land in power, to replant the Twelve Tribes of Israel therein; to unite them into one nation; to re-establish the kingdom and throne of David; having raised the dead, and changed the living saints, to place them over Israel and the Nations as God's kings and priests to instruct and rule them according to His appointments: to give the world a righteous administration through them; and in a multitude

of details, to bless them in Abraham and his Seed, as promised in the Gospel—Luke i. 31-33, 52-55, 68-75; Mat. xvi. 27; six. 28; xxv. 31, 31; Luke xiv. 14; Acts xvii. 31; xv. 16; Rev. ii. 26; v. 10; xx. 6. All this is treated as fabulous by the House of Jezebel!

5. The apostles preached "the Gospel of the Kingdom" for the obedience of faith—Acts xx. 24, 25; Rom. xvi. 26. They preached the same gospel Jesus proclaimed before his crucifixion—Matt. xxiv. 14; and the same that was preached to Abraham, and his posterity in Egypt and the wilderness—Heb. iii. 17; iv. 2; Exod. vi. 6-8; xxiii. 20-33; Gen. xii. 1-3; Gal. iii. 7, 8, 9. All this to the clergy is as a story to a deaf man.

6. The apostles taught that "without faith it is impossible to please God"—Heb. xi. 6. This the clergy in works deny, when they give sinners in the grip of "The King of Terrors" (ignorant, and therefore necessarily faithless, of the first principles of the oracles of God, but professing to be penitent) absolution, and what they term "the consolations of religion"; as if the doctrines of Christ had any consolation for villains whose existence has been a life of crime; and whose only repentance is sorrow at the stoppage of their career by conviction and retribution. By works the clergy deny the indispensability of faith, when they rhantize the face of a puling babe for the regeneration of its "immortal soul"! Surely if Balaam's ass were here, and a clergyman should bestride him on such a mission, the intelligent creature would break silence again, and with the voice of a man rebuke the madness of the seer!

7. The apostles taught that without resurrection there is no future life—1 Cor. xv. 12-19. The clergy deny this in teaching that souls live in heaven and hell before it, if it ever occur, which some of them deny.

8. The apostles taught, that the obedient to the faith are sanctified by the Abrahamic Covenant dedicated by the offering of the body of Jesus—Heb. x. 9, 10. Clerical sanctification knows nothing of this. The clergy profess to be sanctified; but of sanctification in relation to a covenant made nearly 4000 years ago, and confirmed by the crucifixion, their ignorance and unbelief of the things covenanted prove that they know nothing.

9. Jesus and the apostles taught, that the inheritance of the Saints is the earth, the world, and all things pertaining to them, with eternal life and glory; and to be possessed in the Day of the Lord Jesus after the resurrection—1 Cor. iii. 21-23; 1 Thess. ii. 12; 1 Pet. v. 10. The clergy teach that the saints' everlasting rest is beyond the skies.

10. The apostles taught men to believe the things concerning the kingdom of God and the name of Jesus Christ; and thereupon to be immersed in that name for remission of sins; and they did it—Acts viii. 12; ii. 38. But the clergy ignore all this, and say, "Believe and be saved"; and to babes, "Be saved without belief"! Hence, they teach two salvations; the one, salvation by faith; the other, salvation without it! By faith of what? "That Jesus died for you." This, and a penitentiary sorrow, will atone for a life of crime; and swing a soul from the gibbet into supernal and eternal glory!!! Oh Balaam, what wilt thou not teach for hire!

11. The apostles taught that Jesus was of the same flesh as the sons of Adam, having all the faculties and emotions common to them; and that, when he was crucified, sin was condemned "in" that flesh —Rom. viii. 3; 1 Pet. ii. 24; Heb. ii. 14,16,17. Balaam denies this. He taught in die life-time of the apostles, and maintains it in our day, that the nature called Jesus was not similar to that of Adam after the fall; but like a different flesh, such as they suppose he had before he fell—essentially a self-sustaining, incorruptible, and immortal flesh;—and that the body born of Mary was not derived from her substance, but the result of a fresh act of creation! This is denying that Christ came in flesh; a clerical heresy which destroys the apostolic doctrine of the condemnation of sin in our flesh; and abolishes Jesus, the crucified, a covering for sin.

12. The apostles taught that death had been cancelled, and immortality, that is, deathlessness, or life and incorruptibility, brought to light by Jesus Christ in the Gospel of the Kingdom,—that the writing of death against the saints had been crossed, or blotted, out; and incorruptibility of body and life for them procured by his resurrection as the earnest of theirs—2 Tim. i. 10. But Balaam and Jezebel ignore this. They teach the philosophy of their heathen forefathers concerning immortality; and by their tonguey deeds deny that immortality is for those only who believe the promises of God covenanted to the fathers; and yield obedience to the law of faith. Balaam's clerical posterity are "the children of disobedience", and, totally opposed to all such doctrine as this.

13. "The World" is to-day precisely what it was in the days of the apostles. "Woe to the world," saith Jesus, "because of offences"! "The world", he continues, "hates me"; and then says to the apostles, "because ye are not of the world, the world hates you. In the world, therefore, ye shall have tribulation; but be of good cheer; I have evercome the world". And again he saith, "I pray not for the world".

Their Lord having commanded them to go forth, and preach the Gospel of the Kingdom, left them. They soon after found that the persecution visited upon him came upon them, as he had predicted, saying, "If they have persecuted Me, they will also persecute you": so that it became a rule experimentally verified, that wherever and by whomsoever the doctrine of Jesus Christ is believed and advocated, it is opposed, and Us faithful adherents are reproached. This was Paul's experience, who says of the apostles, "We are made a spectacle for the world, even to angels and men. Unto this present hour we hunger and thirst, are naked and buffeted, and have no certain dwelling-place; and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, the off scouring of all things unto this day".

Since that day the policy, but not the disposition, of the world, is changed in relation to the truth. This has been prevailed against for a time; even until Christ shall come to punish the world for its iniquity. The world hates the truth and its advocates and friends to this day, as every one who is of the truth knows by experience: and because, "all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father", whose the truth is. Now who does not know, that it is the world in whom the clergy live, and move, and have their daily bread? Is it not the lust of the eyes and the pride of life that build their temples? Is it not the pride of life that rents their pews, and fills them with flowery cones of purple and fine linen? Is it not the lust of itching ears that heaps to themselves pulpit-fabulists, who rebuke sins afar off they have no mind for; and wink at, or can not see, the pious wickedness that festers within their doors? The clergy are paid, and fed, and clothed, and honored by the world. The world invites them to its feasts; makes them priests and chaplains to its fleets and armies, and public institutions; it makes them princes in lawn, and rulers in the slate. These are, evidences of its love for the clergy; and it has ever been that "the world loves its own"; and they who, like Balaam love the wages of unrighteousness, it will surfeit with favors and rewards.

It is manifest, then, that the apostles and the clergy, who presumptuously style themselves their "successors", and the "ambassadors of Christ to the world", occupy diametrically opposite relations to that world. The world is the enemy to the apostles and their doctrine; whilst it is the friend and patron of the clergy. This irrefutable truth is fatal to all their pretensions. "The friendship of the world," says James, "is enmity of God; whosoever, therefore, will be a friend of the world is the enemy of God". Therefore, another apostle saith, "Love not the world, neither the things in the world; if any man love the world, the love of the Father is not hi him".

The conclusion of the whole matter is that there shall be no more any curse upon the earth and upon them who inhabit it. The Eternal Wisdom and Power did not create the world that it might be forever under a curse. A curse is, only an incidental occurrence, or casualty, in the divine purpose, which was to erect a splendid habitation here fit for Him to reside in, surrounded by neighbors all of whom should be intelligent, wise, faithful, and affectionate sons, with whom He could freely associate.

Wisdom An Exhortation by Bro. Roberts

There is much praise of wisdom in that part of the Scriptures which we are now reading in our daily reading—the Proverbs of Solomon. It is impossible that this praise can be exaggerated. Solomon himself had put the matter to the utmost proof. He tells us in Ecclesiastes that, having come to great estate, he communed with his own heart, and gave himself "to know wisdom and to know madness and folly", that he "might see what was good for the sons of men, which they should do under the heaven all the days

of their life" (ii. 3). Whatsoever his eyes desired, he kept not from them; he withheld not his heart from any joy. He gave himself to delights and to great works, and attained to a degree of prosperity and opportunity exceeding all who were before him in Jerusalem. When he had gone through it all, his verdict was "Wisdom excelleth folly as far as light excelleth darkness" (ii. 13). Now, who can hope to have a better opportunity of testing this matter than Solomon? As he says, "What can the man do that cometh after the king?"

Now, let us realize for a moment what this wisdom is. Our power to respond to Solomon's verdict, and to apply it practically in our lives, will be greatly strengthened by a clear conception of what is meant by this wisdom, which is the "principal thing". We all know the import of the term in its general use. We say there is no wisdom in such and such a plan: or there is a sad want of wisdom in such and such a person, but this is not the wisdom so highly praised by Solomon as a tree of life; or rather it is but a very small leaf on that tree—in many cases, a plucked leaf—ay, a withered leaf. We seek for a higher conception when we read,

"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. . . . The Lord possessed me in the beginning of his way—before his works of old."

We shall seek not in vain if we seek with diligence and with earnest and loving purpose. The scorner seeketh wisdom and findeth it not: the mammon-hunter hunts wisdom In vain. Yet

"How much better a it to get wisdom than gold? and to get understanding rather to be chosen than silver?" (Prov. xvi. 16).

Wisdom, then, in its most elementary conception, is the power and disposition to adapt means to the accomplishment of good ends. Such an adaptation we see everywhere in nature—in superlative degree—in the most exquisite form—whether we look at matters large or matters small. Who can look at the starry universe without being impressed with the wonderful balancing of stupendous power for the preservation and benefit of every part? But we do not require to mount the heavens in search of wisdom. "The unwearied sun from day to day" is truly a mighty preacher to "reason's ear", and the moon that walketh in brightness at night, and the stars that glitter in the: sky: but we learn the same lesson in much lower flights. Consider the composition of the atmosphere: consider the constitution of the earth: consider the structure of the vegetation that flourishes upon it. Examine the tiniest blade of grass, the meanest insect, the commonest animal: they all exemplify, in the most perfect manner, the adaptation of means to ends—beneficent ends. Yea, this prevailing wisdom is more prevailing still. There are creatures we cannot see: here also, when the microscope makes them visible, we behold the most perfect mechanical contrivances for fulfilling the objects of being. In our own bodies, we carry about a whole world of such contrivances. Our general structure is a masterpiece of

wisdom: our constitution in detail is an almost endless series of wise appliances, not to speak of the wonderful apparatus of digestion and assimilation, the fiber of every muscle, the minute vessels of every blood-holding part, yea, the discs in every drop of blood strike the highest intelligence dumb with admiration of the wisdom with which all things have been contrived.

Here is wisdom in heaven and earth: above, below, around, within: yet another idea is evidently awaiting to connect this wisdom, with the wisdom so much commended by Solomon—the wisdom of individual practice. We find it as we proceed. The wisdom we see in heaven and earth is wisdom mechanically applied: wisdom applied to substances and things which are passive and plastic in the hands of Eternal Power. But in man we have an additional phenomenon—a being made in the image of that Eternal Power—a being endowed with intelligence and volition—a being possessed of a rational will, having the power of choice—the power to do, or not do, as may seem to him the best. Now, the question is, how is this God-like power to be used? Much depends on the answer. It may be used in a way that will bring destruction and misery: it may be used in a way that will bring life and blessing and gladness. Here, as in all other cases, wisdom consists in the adoption of right means for the right ends; but who knows what are the right ends? and who knows what are the right means for reaching those ends? As a matter of fact, man left to himself does not know. This is shown by all his history, and by the universal experience of the present hour, God who made man knows: God, whose wisdom is manifest in the sky and in the earth, and in every physical thing that we know anything about, knows how the gift of a free will should be used so as to lead to the blessedness there is in it when rightly used; and God, who has this knowledge, has made it known to us. And hence it is that what is Scripturally revealed as the right way, is the only practical wisdom for us, and it is here that what is revealed is connected with the wisdom that made heaven and earth. The wisdom that made the one has revealed the other; so that the man who obeys the voice of God, made Scripturally audible, is in harmony with the wisdom that has so wonderfully contrived all things around us. The Bible is that wisdom applied to us, which gave the bee its constructive talent, and the sun its earth-gladdening light.

To be without this application of Almighty wisdom is to be forlorn indeed. It is to be out of joint with wisdom everywhere. What boots it to a man that the universe is splendid and great, and full of the arrangements of wisdom, if he himself is at war with that wisdom, as applied to him? Of what advantage that he knows the distances of the planets, the magnitudes of the stellar systems, the laws of light and electricity—yea, if he be stuffed with the knowledge of all natural things—of what advantage is it all to him if he himself know not how to fulfill the object of his existence in creation? It is like a man admiring the sun who is cast away in an open boat at sea without food or water: or praising the productiveness of British soil when he is obliged to wander the streets without a penny to buy a loaf of bread.

The wisdom that made all things has spoken concerning the ways that will lead man to life and peace; and our wisdom—our only wisdom is to listen and obey. This wisdom is beautifully personified as a mentor thus:

"Unto you, O men, I call: and my voice is to the sons of men. O ye simple, understand wisdom: and ye fools, be ye of an understanding heart. Hear, for I will speak of excellent things: and the opening of my lips shall be right things. For my mouth shall speak truth, and, wickedness is an abomination to my lips. All the words of my mouth are in righteousness: there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction and not silver, and knowledge rather than choice gold. For wisdom is better than rubies, and all the things that may be desired are not to be compared to it" (Prov. viii. 4-11).

Again we read,

"Happy is the man that findeth wisdom and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her" (iii. 13-18).

There is much of figure in this, but how much of obvious literal truth is conveyed in the figure. When a man understands, receives, and continuously obeys the instruction and the commandments delivered by divine authority in the Scriptures, and intended for him, he embraces the "wisdom" of this beautiful parabolic discourse, and will certainly realize the pleasant results depicted. When Moses had placed before Israel all the statutes and commandments he was authorized to deliver to them, he said,

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them: for THIS IS YOUR WISDOM."

We Gentiles (invited to adoption through Christ), are not called upon to obey these commandments—the Mosaic commandments—but the same voice, the same authority, has appointed to us other commandments, suited to the purposes of the dispensation in which we live. These commandments are the commandments of Christ, who enjoined his apostles to teach all nations to observe them, and who said those only were his friends who kept them. Concerning these, the words of Moses may well be addressed to us, "keep therefore and do them: for this is your wisdom". Wisdom takes this shape to us: Christ is made unto us wisdom; in him are filled up all its treasures.

Now, it is testified to us, concerning this personal application of wisdom, that the fear of the Lord is the beginning of it.

"The fear of the Lord is the beginning of wisdom."

We live in a day when nothing more meaningless could be uttered in the general ear. In the common estimation, whether expressed conventionally, educationally, or scientifically, the fear of the Lord, so far from being the beginning of wisdom, is an obstruction to all wisdom—an impediment in the way of attaining it. To most of us, it has doubtless seemed at one time as if this general verdict were a true one. Personally, I can recollect the time (now long gone by), when the statement that the fear of the Lord is the beginning of wisdom, seemed only so much pious jingle. How differently the case seems now. The words are simply true—absolutely true—uncontradictably, scientifically, precisely true, as every man of any true capacity of observation and reflection is bound to discover. Without the fear of the Lord, how is a man to obey commandments which run against the natural grain? The commandments of Christ forbid us to do many things we like to do, as natural men (to wit, to retaliate, to avenge) ourselves, to save and hoard up treasure upon earth, etc., etc.); they command us to do things that we don't like to do as natural men (to wit, to be patient with the evil, to suffer wrong, to do good) to our enemies, etc., etc.); how can a man do such things without the motive power—the fear of the Lord? Experience will show it to be impossible. A man is not to be trusted in the long run who fears not God. He may be kept on the track for a while at the beginning, by the secondary influences that affect all men more or less; but as these, one by one, get worn away by the friction of time, if the fear of God be not the kernel of his mental composition, he will act the part of the natural man, and do those things only that are agreeable to himself, without reference to what Christ has required at his hands. The fear of man will keep a man straight in many things; but in time of temptation—when the eye of man has no bearing—when a man is left only to the powers of what is in his own heart—if the fear of God be not there, he will go wrong and depart from wisdom to his destruction.

"I fear God", said Joseph when giving his brethren a guarantee that he would do rightly by them. If a man is not able to say this truly, there is not much reliance to be placed on him. To "fear God and do His commandments", is Solomon's summary of the whole duty of man. There is no other rule of wisdom or line of safety. The fear of the Lord is the beginning of wisdom. A man who has not acquired this has not made a beginning on the road that leadeth unto life.

The fear of the Lord is the beginning of wisdom in another sense. Wisdom is not in man. Man is only a permitted form of the wisdom-guided power of God—a creature that comes into the

world without any knowledge, made by wisdom, but himself without it;— who acquires wisdom by slow and painful methods, if he acquire it at all— and who, when he acquires it, has acquired it all from without, and from that which was before him. Wisdom is of God from eternity. It not only precedes man; it preceded the earth, and the physical universe.

"The Lord possessed me in the beginning of his way; before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth—when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth" (Prov. viii. 22-25).

Thus speaks the personified wisdom of God by the inspired mouth of Solomon. In this sense, God and wisdom are inseparable. Wisdom, or the power and disposition to skillfully adapt means to ends, is the characteristic of the divine nature as condensed in the person of the Eternal Father inhabiting unapproachable light, and radiated in boundless immensity. Scriptural praise is "to God only wise". Wisdom dwells with Him, and intrinsically with Him alone. Now, it is testified, "He hath made all things for himself". Upon earth His highest workmanship is man; and His highest delight in earth-direction is to receive man's adoration and obedience. A man who does not fear Him is without interest to Him: a man who disobeys Him is an offence to Him.

"He taketh pleasure in them that fear Him, and in them that hope in His mercy."

A man may profit himself by his energy and skill: but of what profit is he to the Almighty if he fear Him not? It will turn out at last all in vain if this is lacking: but let a man abound in this, even if lacking in other directions, he is in the way of life, for the approbation of God will secure every good thing in the end. So it is written,

"No good thing will the Lord withhold from them that fear Him."

The first commandment is:

"Thou shalt love the Lord thy God with all thy heart and all thy soul, and strength, and mind."

Hence nothing acceptable can be offered to God without the fear of the Lord, which is thus the beginning of wisdom.

We stand in much need in such an age as this of remembering this feature of the wisdom which belongs to the house of Christ. We live in an age when God's name is scarcely mentioned except in profanity: and when there is no more effectual way of earning the reputation of soft-brained folly than to allege the fear of God as a reason for your course in any matter. If God's name is not mentioned in profanity, then it is in the insincerity of cant, which is little better. Between the extravagances of an unscriptural devotionism on the one hand, and the chilling exactitudes of a science atheistically applied on the other, it is a difficult thing to find

and keep the medium path of true wisdom. But such a medium path is to be found; and happy the man who finding it, keeps it. The fear of the Lord, which is rational and sincere, is to be found now as it ever has been found. How did men come to fear the Lord in the apostolic or prophetic ages? Not by inspiration, but by knowledge divinely revealed and acting upon their reason. Men love where they know. Acquaintance is the first condition of friendship. Hence the Scriptural injunction: "Acquaint thyself with him and be at peace". This process of acquaintance is further defined as a drawing nigh:

"Draw nigh to God, and He will draw nigh to you."

Again, further, as a seeking:

"Seek the Lord while He may be found; draw nigh to Him while He is near."

We have no prophet in our midst at whose mouth we may enquire of the Lord. We have no temple to which we can go, and do homage with peace-offering before the manifested presence of Deity. But we have the essence of all these privileges in possessing the Scriptures of the truth. Men could do no more in ancient days than obtain access to the divine mind, and become acquainted with the divine character and the divine will. The most in which they differed from us was that in some cases they could obtain the mind of the Lord in a given dilemma. This was a great privilege. Still, the greater privilege of becoming acquainted with the revealed character of God, His will, His law, His purpose, is equally ours if we make it so.

Ah, much depends upon the last five words. Men reap as they sow even now. If we are content with an one-talent knowledge of the truth—if we rest upon that mere outline-knowledge of the Scriptures which leads to the belief and obedience of the Gospel—if having become sufficiently enlightened to put on the name of Christ, we thenceforth leave the subject at rest, and devote our energies to other knowledge, and other pleasures, and other cares, we shall never attain to that knowledge of God that results in His love and fear; we shall never become subject to that rich indwelling of the word of Christ which Christ desires in those to be chosen. Wisdom is not to be attained with a slack hand.

"Wisdom is the principal thing and with all thy getting get understanding."

But she is not to be got with less effort than men usually put forth in other gettings. On this point, we have all been more or less spoiled at the start by the loose and unscriptural views that are in circulation in almost all religious communities. It is everywhere represented that salvation is an easy thing, that, in fact, you have only to allow yourself to be saved; that you almost put God under obligation in consenting to let Him save you. How contrary to Scriptural representations of the matter. Truly, it is "without money and without price" that we are invited to wisdom's feast: and truly the yoke of Christ is easy and the burden is light; but to the feast we must come and stay: the yoke we must put on and wear. To each of us the Spirit says

"incline thine ear to wisdom and apply thine heart to understanding ... cry after knowledge ... lift up thy

voice for understanding . . . seek her as silver and search for her as for hid treasure. Then shalt thou understand the fear of the Lord and find the knowledge of God".

The spirit of God in the apostolic writings speaks not differently. Jesus speaks of striving (more literally agonizing) to enter into the kingdom of God; and Paul, of "working out our salvation with fear and trembling."

Now to what does all this come in plain language? (though I do not know that language could be much plainer). Does it not come to this, that we must make ourselves continual and studious readers of the Scriptures?—readers who aim not only to understand, but, in their actual lives, to carry out the principles and the commandments contained therein? Few would demur to this proposition in the abstract; but many deceive themselves and others, by simply saying amen to the theory, and neglecting to do that which is necessary; to carry it out. They praise wisdom in the abstract, but leave her unappropriated and unsought after. They re-echo good words about the Bible, but leave the Bible unattended to. They acknowledge the Bible to be the word of God, but they give the chief place in their lives to the word and the works of man. They give to the affairs and the friendships of this present life the best of their vigorous attention with the rising of every sun; but a daily attention to the unfading life to come, in the daily reading of the Scriptures, sinks either to a languid performance or a neglected performance, or worse still, to a performance that they oppose or speak deprecatingly of, as of questionable utility.

Brethren and sisters, as you value the right ending of the whole matter; as you value the verdict, at the end of the journey; as you value the satisfaction of an approving conscience; as you value the Sweetness of an acquaintance with wisdom; as you value the friendship Of Almighty God for mortal man; as you value an immortal life when present shadowy days upon earth shall have run; as you value a joyful harvest from a bountiful seed sowing; as you value the haven of Test In the kingdom of God, when the toil and the conflict of present probation are o'er, take the right side on this question. Leave to themselves the mistaken men who preach smooth things. Make yourselves one with the men after God's own heart, who have said,

"Oh, how I love thy law. It is my meditation all the day. Thy word is a lamp unto my feet, and a light unto my path, flow sweet are Thy words unto my taste, yea, sweeter than honey to my mouth. ... I esteem the words of Thy mouth more than my necessary food".

To such, the wisdom of heaven and earth thus speaks:

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death."

Editorial

THE PAST YEAR

The end of another year provides a fitting opportunity for a review of the past, and an anticipation of the future.

Our Ecclesial News pages for 1931 indicate that in the past twelve months a very considerable number have been called out of darkness into the glorious light of the Truth, and have, by obedience in baptism, become related to the One Hope, and constituted heirs of the kingdom. All of these have good reason for looking back on the closing year with feelings of true satisfaction; to each of these 1931 has brought the most precious of all possessions—the privilege of relationship to God and Christ, and the hope of immortality.

Whilst these have thus commenced in the race for Eternal Life, some of our co-laborers of many years association have finished their course, and now rest from their labors. We could ill-afford to lose them: we miss their words of encouragement and warning, but their work was finished and now they await the coming of Him whom they faithfully served. To these, 1931 is in effect the ushering in of the coming of Christ, for their next conscious moment will be the “resurrection of the dead”, and the bestowal of the reward upon those who are then accounted worthy. For them we need not sorrow; they were “faithful unto death”, holding fast to the Truth till the end, and thus leaving an example to those of us who remain.

We, who have been permitted to see the end of the present year, may legitimately encourage ourselves by the thought that our ways have been so over-ruled and our footsteps guided, that the end of the year finds us still “holding fast” to the Truth, and in God's great kindness, still privileged to be “laborers together with Him”. For this we give unbounded thanks and praise to the “Giver of every perfect gift”.

What of the future? For all, whether young or old, whether we came to a knowledge and obedience of the Truth in 1931, or have labored long in the vineyard, dangers beset our paths. Old and faithful brethren are falling asleep in death: the pioneers of the work of the Truth of fifty and sixty years ago are now a very small band indeed: the times are difficult, and we know not what perils may lie ahead. It is an age of almost complete indifference to the things of God, and as the end approaches we may rest assured the difficulties in our path will increase: dangers from within and without will assail us. From these perils nothing but a robust faith in God, and love for His Word can possibly save us. Let us therefore “exhort one another, and so much the more as we see the day approaching”.

The Signs of the Times afford abundant material for this process of exhortation. The past year has witnessed a remarkable acceleration in these signs, as will be evident from a perusal of the pages in Magazine devoted each month to the enumeration of the leading political events, as well as those dealing with the “Land of Israel News”. Foremost amongst these signs we may rightly place the extraordinary increase in French world-influence, exactly on the lines foretold by Christ in Rev. xvi. 13.

This in conjunction with the accentuation of Anglo-Russian antagonism: the ever-increasing ascendancy of Jewish interests: and the concurrent perplexity and fear occasioned by the financial position of the whole of the civilized world; all these great signs combine to tell us in the plainest possible manner that the "end" is near. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Here then, are the unshakeable foundations on which to build ourselves up in our most holy faith. Prophecies are being fulfilled to the minutest detail, proclaiming aloud to all who have ears to hear that the Bible is true, and our faith is justified. Faith is essential: nothing else will enable us to successfully encounter the dangers which lie ahead—possibly in the year we are now entering. Therefore, whilst we encourage ourselves by our retrospect of the past year, let us throughout the coming year "gird up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ".

Great God, we sing thy mighty hand,
By which supported still we stand;
The opening year Thy mercy shows;
That mercy crowns it till it close.

W.J.W.

THE COMING YEAR

A happy and prosperous new year is the kindly greeting which has been sent us by some, and which we heartily reciprocate and wish all our readers.

It may not be unprofitable to enquire what are the prospects of the wish being realized? What will bring us happiness? The happiness of the brethren and sisters of Christ does not depend upon material prosperity—

'Tis not for present power or wealth,
Or worldly fame, we look to Thee,
We ask Thy gift of heavenly health,
The gift of Immortality.

Faithful brethren and sisters do not set their hopes and wishes upon accumulating this world's goods; if such come to their hands they endeavor to use them wisely as stewards of Him from whom every good gift comes: but believing that if they do their part they will never lack, having food and raiment they determine therewith to be content (1 Tim. vi. 8). Their happiness depends upon the fulfillment of all their hopes in the return of their Lord to establish his promised Kingdom; until then, in its fullest sense, there is no joy for them; and as for prosperity,—they pray for the peace of Jerusalem, knowing that prosperity awaits those who love her (Psalm cxxii. 6). And so to enquire about the prospects of happiness

and prosperity for the brethren is to say in other words "Tell us of the night, what its signs of promise are!"

For many years the early part of the present decade has been considered by many of the brethren as likely to witness the great crisis in the world's affairs, in which God's mighty arm will be unbared again, as foretold by the prophets of Israel of old. Since the freeing of Jerusalem from the oppressor by Allenby in 1917, events have steadily progressed in the anticipated way, and in the short space of fifteen years we have arrived at a position in which it would seem that the answer to the question, What next? can only be, The Kingdom of Heaven is at hand!

Following the result of the general election some anxiety was felt by Zionists as to the attitude of the new Parliament to their aspirations. Their anxiety was not shared by Christadelphians, and our confidence is shown to be well founded by the announcement in the Press that a "Parliamentary Palestine Committee" has been formed, consisting of prominent members of all parties, "to watch over the interests of the Jewish National Home in Palestine". It is significant to find that politicians of such opposite views (on all other subjects) as Mr. Amery, Sir Austen Chamberlain and Mr. Winston Churchill on the one hand, and Mr. George Lansbury and Miss Megan Lloyd George on the other are active members of the Committee. So far as the Land is concerned, everything seems set and ready for the final movements which will put an end to the kingdoms of men. We have only to turn to the Land of Israel News to note how the wastes are being builded and the desolate land is being tilled which lay desolate in the sight of all that passed by (Ezek. xxxvi. 33, 34).

The people are dwelling safely under the protection of the appointed power, busily engaged in getting silver and gold, and cattle and goods. The Northern Power—Russia, the Gog of the prophecy of Ezekiel—is ready, and current events are tending to draw the nations of Europe together in such a way that at any time, and perhaps quite suddenly, we may see the confederation formed which will descend upon the land of unwallled village?

The nations are to-day in the hands of the Great Over-ruler just like the toy called a kaleidoscope in the hands of a child; a number of small colored pieces of glass having a certain amount of freedom are held in place by a larger piece covering them—a slight turn of the wrist and they are thrown together in positions altogether different— from their previous arrangement.

Turning from the Land to the People, we find a steady exodus — going on from all parts of the world to Palestine; the recent census shows that quite sufficient numbers are already there to meet the requirements of the prophecy. And what of those who remain in the wilderness of the peoples? The smoldering hatred of the Jews, which will be intensified in the development of the events which precede their: recognition of the Lord Jesus Christ as their Messiah, is seen in the persecution now taking place in Poland and Rumania. At Pozen students have been parading the streets shouting "Death to the Jews": "We want Jewish blood". At Warsaw an anti-Jewish League has been formed; everywhere young boys and girls can be seen wearing the blue ribbon of the league, a sign they are the declared enemies of all Jews. At Krakow pickets are preventing would-be

purchasers entering Jewish shops; and at Vilna bands of women visit the ware houses and shops of Jews, threatening and intimidating employees and customers,—even school children are doing their "daily good turn" by throwing a stone at a Jew or breaking the window of a Jewish shop (Jewish Chronicle, Nov. 27th).

The signs of his coming spoken of by the Lord in Luke xxi. 25-26, have become so familiar that they have ceased to excite astonishment; but now we are witnessing events which are unparalleled in history. The nations are angry; angry because their perplexities have reached such a pitch they can see no way out of their troubles; angry as a wild beast is angry which is caught in a net from which it cannot disentangle itself, and the more it struggles the more it becomes involved. We know what will follow, because it has been revealed: God's wrath: the resurrection and the time of the dead that they should be judged, and that He should give rewards unto His servants and them that fear His name, and destroy them which destroy (or corrupt) the earth.

We believe that the coming year will see a definite advance toward this consummation, and a share in the glories then to follow is the happiness and prosperity we wish for all our brethren and sisters.

C.F.F.

Notes by the Way

LONDON TO NOTTINGHAM

The pretty city of Nottingham, the Capital of Nottinghamshire, lies 125 miles north of London: not a long journey, but an interesting one. It is a great lace manufacturing centre and has a population of nearly 300,000. It is beautifully situated on the Leon river, near its junction with the Trent, and occupies a really picturesque site overlooking the valley of the Trent.

But wherever your route may lead, or whatever your method of travel may be, the great city of London is not easily left behind.

Her tentacles reach out as far away to the north as they do to the south, and also to the east as far as to the west: all stretching out from the great Central Stations in the heart of the city.

As your train begins to move rapidly the walls of great factories swish by; tunnels envelope you; back-yards and small gardens appear and disappear quickly; streets thronged with people, and turbulent with traffic cut across the railway at hurried angles.

Now and then the eye is relieved by the beauty and restful appearance of an umbrageous park; the many of which, possessed by London, do, to our mind, form one of the city's greatest assets. In truth, London may well be styled "A City of Gardens".

Going now quite rapidly we pass street after street in the newer sections all lined with houses, stores and factories; then more streets, more houses, more stores, and now an occasional patch of green grass appears—a hint of what is coming.

Then the houses begin to recede, and fenced hoardings for building sites appear, intermingled with coarse-bladed, apologetic grass fields, plastered with signs, setting forth London's great heterogeneity of trade, while "Excellent sites for factories" are advertised on the right hand and on the left.

This was our experience for the first twenty or twenty-two miles of the journey outward bound; and when we remember that the same applies in traveling east, west, north or south, we begin to realize and mentally grasp the size and extent of London in the aggregate.

With all this behind us and the train now going at full-speed, we pass high over a few viaducts and bridges and then the country opens out in truly rural fashion.

Away in the distance stretch quiet rich meadows, game-infested coverts, well-kept farms, nestling villages and market towns which supply London with their varied products.

Passing through Aylesbury and Rugby our train soon carries us into Leicester, where we may be pardoned if we pause a moment, and revert to our pensive school-boy days and call to mind the record that it was here that the body of Richard III. was disinterred and thrown into the Soar.

In those days men and women were awfully vindictive, regarding vengeance as a virtue, and when the opportunity offered they fatly fed their ancient grudges. To love their enemies was a moral accomplishment quite forgotten and almost unknown.

In our day and generation although we live under greatly improved conditions when many do run to and fro, with comparative freedom and safety, and knowledge has been increased (Dan. xii. 4), yet it is still unhappily true that "the carnal mind is enmity against God" (Rom. viii. 7), and

"Darkness covers the earth, and gross darkness the people,"

in relation to all things divine, and only those who read and study the Bible aright know and realize how seriously, how sadly and how far is "Christendom Astray".

In due course of time our train rolled into the station at Nottingham, and after detraining we proceeded to the gate or exit from the train yard where the tickets are collected; and mere we were met by our genial brother and fellow-worker, W. J. Elston, who at once, conveyed us to his pleasantly situated home on a hillside in one of the pretty suburbs of the town, where sister Elston was in waiting.

After we had all gratefully partaken of the chief meal of nature's daily nourishment, which a kind providence had so bountifully provided, a few brethren and sisters called and the evening was profitably and interestingly spent in conversation on a few of the topical features of the Truth, and so interested were we all that the conversation ran along into the very noontime of the night when sleep and silence are our usual wont.

On Sunday morning, in company with the household, we repaired to the Hall in the Cora Exchange Building, Thurland Street, where the Ecclesial meetings are held.

The hall was well filled, and the writer was requested to impart the word of exhortation; and in the evening we gave the lecture, when the hall was again well filled.

We found the Nottingham Ecclesia a large and interesting body of believers, but our visit among them was unavoidably short—arriving on Saturday, leaving on Monday, on account of a previous appointment to speak in London on Monday evening.

As we left Nottingham on Monday morning, the lowering clouds were lazily sailing o'er the darkened landscape, dropping their contents in a tearful yet generous mood; but before we reached London, the moist curtains of the great vault of heaven were lifted, and the warm sun tinged the fleeting clouds with snowy white and glistening gold, the harbinger of fairer weather; and also a pleasing reminder of the glory of that coming day, when the Bethlehem-born Ruler, appearing in all His Majesty, as the Sun of Righteousness- the centre and sire of all light, whose resplendent and diffusive rays shall then glorify the new heavens, causing a "clear shining after rain", that will chase the dark clouds of life away and bring an abiding peace; for the promise is, He shall continue "as long as the sun and the moon endure, throughout all generations".

B.J.D.

Answers to Correspondents

DETROIT.

Because the general rule laid down in the 18th Chapter of Matthew did not work out to your satisfaction on a former occasion, is not a valid reason for discarding it in your present ecclesial difficulties.

Brother Roberts wrote saying that while "ecclesial differences are different from individual offences, yet they stand nearly related and are best dealt with by the same general rule that Christ laid down".

Your adoption of Clauses 34 and 35 of the Constitution, as a substitute for the Eighteenth of Matthew is a mistake. Brother Roberts has specifically stated that the object of those clauses is to prevent "ecclesias refusing to recognize each other because they differ in judgment about one person, perhaps on a very trumpery and

unworthy affair".

He distinctly confines their application to individual cases:—"a certain brother"—"a brother or sister"—"one person"—"a brother"—"a withdrawn-from brother"—"a demurring brother"—never to a separated ecclesia—see pages 34, 35 and 43 of Ecclesial Guide.

To wrest these clauses from their plainly indicated mission and proper application as you have done, to use them as a substitute for the Eighteenth of Matthew is in our judgment a very great wrong; and furthermore, writing letters is no fulfillment of the law of Christ.

You can readily see that your method would sustain division and lead directly to a mixed fellowship, ignoring the well-defined Scriptural principle of "unity".

No part of the "one body" should act independently of the other parts, saying: "I have no need of you". Yet this is just what you have done.

You knew that nearby ecclesias were as deeply interested in the case as you were, therefore you should have sought their co-operation, aid and support. But your letters indicate that you entered into the affair as a partisan: not as a peace maker. Had you entered into the matter with the latter disposition, seeking the benefit of all concerned, we believe the result would have been very different.

We hope and trust you will re-consider your action. "Let nothing be done through strife or vain glory; look not every man on his own things, but every man also on the things of others".

This apostolic advice applies to ecclesias as well as to individuals. "Let us therefore follow after the things which make for peace and things wherewith one may edify another."

CALIFORNIA (S).

You unfortunately misunderstood Dr. Thomas in regard to his views as expressed in Eureka, Vol. 1, page 248. He does not there teach that Adam was mortal before he fell, nor does he teach that his nature was such that he must inevitably have experienced the evil of wearing out; or as you say further on, "even if he continued sinless, he must at length die as that was the law of the nature conferred upon him, and that 'the mind of the Spirit' which he may have cultivated was the only thing worth saving".

You have received that teaching from "Darkness": not from Dr. Thomas. The latter states definitely at the top of the page from which you quote, that if "man had continued obedient, his flesh and blood nature would have experienced no evil".

But as the Doctor writes, a little lower down on the same page, when "man had become a transgressor, there was no need of a miracle for the infliction of death". He had eaten of the fruit of "the tree of death", which at once had implanted in his nature the law of sin and death. He thus received the wages of his sin by having the sentence of death infixed in himself — in his nature, by the very act of eating, which, had an immediate effect, and caused him to know by experience evil as well as good.

If Adam had been immortal in the Garden of Eden a miracle would certainly have been required to bring death, but being neither mortal nor immortal, we can fully understand the absolute verity of Paul's statement that "death entered by sin".

As Dr. Thomas remarks, on the same page, after the transgression, "the power of death" was in Adam's "constitution", but it was not there, before. Having eaten of the fruit of "the tree of death", his flesh and blood nature was left "to the operation" of the law of sin and death, implanted in his nature by his transgression.

Near the bottom of the same page, we read: In "the law of Sin and Death, the power of death resides, so that to 'destroy that having the power of death', is to abolish the physical law of sin and death and instead thereof, to substitute the physical law of the Spirit of Life by which the same body would be changed in its constitution and live forever".

Obviously you are not in sympathy with this teaching, for you write that "this body is only fitted for destruction and will never be changed in its constitution". It seems strange that you should quote Dr. Thomas at all, seeing that you are so distinctly opposed to what he has here written. Needless to say we believe it into because it is the teaching of the Scriptures—see 1 Cor. xv. 51; Phil. iii. 21; Rom. viii. 23.

In "The Apostasy Unveiled," pp. 76 and 77, Dr. Thomas says: "Adam was neither mortal nor immortal, but capable of becoming either. . . . Adam had not yet sinned, therefore he had earned no such wages (as death) and mortality consequently was not a part of his constitution before his fall."

Concerning the Trees of the Garden, he said: "One may be termed the tree of mortality, the other the tree of immortality. If mortality resided in the one tree, and immortality in the other, what was man in relation to these things? If one reply: 'he was mortal' (and that is your reply—B.J.Ps), we (Dr. Thomas) rejoin, that cannot be; for mortality was a consequence of his doing; what at that time he had not done. Mortality was a property of the tree, and where would-have been the sense of interdicting the man from eating on pain of becoming mortal when he is alleged to be already so?"

Thus where reason rules-the mind, the conclusion is unavoidable, that Adam ate of the fruit of the tree of which mortality was a property and consequently he became mortal—the sentence "dying thou shalt die" became a physical law of his being in the manner and by the process above defined, and this law "was transmitted to all his posterity", like begetting like. Read also *Elpis Israel*, pp. 37, 38, 65, 80, 113, 114 and 148, and *The Christadelphian* for 1877, page 471.

B.J.D.

The Truth about Russia

Dear brother White,

Having heard from various sources that people in Russia who dared to profess religion or acknowledge God were spitefully and cruelly treated in Moscow and elsewhere, I got into correspondence with brother G., who about two years ago went there in connection with a contract his employers had, an engineering firm. The brother in question is personally known to me, having been one of the brethren serving time at Wormwood Scrubs Prison as a conscientious objector, and which there regularly attended the Bible Class which the British Government permitted me to hold in the prison every Wednesday. Having received much correspondence and many local newspapers from Moscow, I passed them all on to our brother W.J., who was especially able to appreciate such as he was in prison at the same time as brother G. He has compiled a digest of the letters and papers which I herewith enclose, feeling that you, like myself, will deem the précis worthy of a place in the "Berean Christadelphian".

I have no doubt that sundry newspapers have exaggerated Russian conditions for political purposes, with which we, as Brethren of Christ, have nothing in common. The final remarks of bro. W.J. concerning the sequel are to the point and well founded.

With love, yours as ever,

Frank G. Jannaway.

There is so much hostility towards Russia displayed by most English newspapers that it is difficult to ascertain what is the real truth about Russian affairs. There are several hundred English and American engineers in and around Moscow engaged in directing the enormous factories and public works and in teaching the Russians to use tools and machinery. Amongst these is bro. G—— from whose letters (which apparently arrive uncensored) we are able to learn the truth about Russian affairs. His evidence as to the success of their endeavors is perhaps particularly valuable, because he expresses himself as anxious to get home again; the life is too lonely for a Christadelphian to enjoy. He has had enough of it.

As an example of the impossibility of getting at the truth except from first hand, bro. G. quotes an amusing incident arising out of Mr. Bernard Shaw's recent visit to Russia. Mr. Shaw was feted there with almost royal splendor and was therefore naturally enthusiastic about Russia's development. He addressed a meeting in Moscow and referred to his view from the platform as "such a collection of keen looking faces as seldom seen in any other country". Bro. G. remarks "We wonder whether he knew that it was made up (for a good portion) of the faces of the foreign specialists here".

Tourists do not generally get a true impression, for they are

looked after handsomely. Their money is of great use to Russia, particularly for the purchase of machinery, and thus they are encouraged.

Nevertheless, the work that is being done there is wonderful. "Without controversy," says bro. G., "here is the greatest modern miracle". And again, "Success it will be, I believe". Again, "It is all very wonderful" — "Their activity is feverish ". It appears that the Russian people really believe that the successful issue of their Five Year Plan will bring them extraordinary blessings and consequently they are working with a vigor unknown to Western powers. "They are extraordinarily patient . . . their superlative egotism seems to be a divinely imparted drug to keep them contented in their dreams until their work is done." Not that life there is all work — the five day week provides for one rest day in five (which, bro. G. says, has the curious effect of making the time seem to pass very quickly) and considerable provision is made by the authorities for education and amusement. Referring to an English newspaper which alleged there was "No laughter in Red Russia", bro. G. says, "Don't you believe all you see in the papers. Perhaps not much cause for laughter sometimes, but I should estimate there is just as much of it as in most other countries ".

Life in Moscow seems on the whole to be comfortable, although its enormous growth (it is bigger than any English city except London) has caused overcrowding. But we have a good deal of that here, so cannot throw stones at Moscow on that account. Bro. G. himself, with his wife and son, lives in the modern apartments consisting of four rooms and bathroom, "clean, sanitary and up to date". With regard to food he makes no complaint except that they do not like the bread. Otherwise, "we have enjoyed what we have had, for the most part".

In Moscow at least, it appears that the anti-religious movement does not operate so harshly as the newspapers have led us to suppose. There is a church just near bro. G's home, which he has visited occasionally. It is still used and "the doors remain open and the people pass in and out at will". "There is evidence of great earnestness," but the religion seems to consist mainly of "bowing, crossing, kneeling, kissing of the icons and even the floor". The fact seems to be that although religion is not prohibited, it is not encouraged. The young Communists are mainly Atheists and "Anti-God ", but the poorer classes are religious still.

There is evidently a restraint however which we do not experience in England, for bro. G. says "we do not feel so free as the trend of my remarks would seem to imply. There is always a feeling of the caged bird type and an idea that there are lots of things we don't know".

Already the iron grip is being relaxed though, for "policy is dictating a more expansive and benevolent handling of the situation, an opening of the hand, so to speak". Now that the spirit of enthusiasm has gripped the people, the repression is doubtless

not so necessary—indeed " the spirit that is now aflame is something of a miracle. There appears to be absolute confidence." The women are encouraged to work alongside the men; to be out of work is "supposed to be a crime". Many of course are quite unfit to undertake skilled work—evidently bro. G. has to try and educate them for he says "they are the biggest trouble to me—many are not a whit in front of washtub status, poor kids". Nevertheless, he notes a continual improvement—" the most patient people I have ever met— they are educating all the time".

Thus we are able to glean a good deal of the real atmosphere from our brother's correspondence. Doubtless for ordinary people (life in Russia is much the same as anywhere else. What is certain, however, is that she is developing and preparing on an unprecedented scale, and that these efforts are meeting with an astonishing success. We may be sure that the day is not far distant when Russia will deem the time to have arrived for the attack on Palestine foreseen by the prophets, of God. Statesmen doubtless view the prospect with apprehension, not knowing what to do; but we may look on these events with equanimity, realizing that our redemption draweth nigh.

W.R.J.

The Third Vial

"And the Third, Angel poured, out his vial into the rivers, and into the fountains of the waters; and there was blood.

And I heard from the Angel of the Waters saying, Righteous, O Lord, art thou, who art, and who wast, and who art coming, because thou has decreed these things. For they have poured out the blood of saints and prophets, and thou hast given to them blood to drink; for they are worthy. And I heard from another out of the Altar, saying, Yea, O Lord, the Almighty Deity, true and righteous are thy judgments"—Rev. xvi. 4-7.

The country of Switzerland and the adjacent mountainous regions have been well described as the dome of Europe for here the great rivers of Europe, the Rhine, Danube, Rhone and Po have their source. The territory to the north and south of this dome is the best watered district in the whole of Europe. If a map is taken embracing Northern Italy, Switzerland and South Germany, it will be seen at once that the term, "rivers and fountains of waters", is particularly applicable to that district which is watered by the Po, a river flowing from east to west and fed by numerous watercourses, from small streams "to large rivers, most of which rise in the Alps and enter the main river on its northern bank. The whole of the country, therefore, between the Po and the Alps is intersected by rivers with here and there large lakes.

The difficulty of military operations in such a region will be readily perceived and it was upon this area that the events under the Third Vial took place.

It was in this part of Europe where the Albigenses, Waldenses and other Protestant sects had suffered such terrible persecutions in the 17th century at the hands of the worshippers of the Beast and his Image. Among these sects were undoubtedly those who held the Truth in its purity, and the time had now arrived for the avenging of their blood.

A previous article of this series, dealing with the First Vial, has shewn that from the early days of the Revolution of 1789, France was ringed round with enemies, chief among which was Austria.

Up to 1796 France had acted mostly on the defensive, but in April of that year she commenced a grand offensive against her most formidable antagonist.

The plan of campaign was to attack Austria at three points. An army under Jourdan advanced from Düsseldorf through Frankfurt and endeavored to effect a junction with another army under Moreau which crossed the Rhine at Strassburg, the intention being that the two armies should march together to Vienna.

The time for the complete subjugation of Austria, however, had not come, that event being reserved, by Him who ruleth in the Kingdoms of men, for the Fourth Vial period. The Archduke Charles of Austria succeeded in preventing the junction of the French armies, and by brilliant strategy drove back the invaders, so that for the time being Austria was saved.

The third invading army, however, under Napoleon Bonaparte, at this time a young man of 26, met with complete success. At the battle of Monte Notte, Napoleon opened the road from France through the Kingdom of Sardinia, which bordered the Mediterranean, and forced his way into Austria's Italian possessions. The many streams which have been mentioned which flow from the Alps to the Po, were considered by the Austrian General to be an insurmountable barrier to Napoleon, for in an advance from France into Lombardy they lay right across the path.

At the passage of these streams the most desperate struggles took place, so that the rivers, literally ran with blood, but the French L carried, all before them, overcoming every obstacle, and Milan, the capital of Lombardy, fell into their hands. The Austrians were forced back until the only foothold left them in Italy, and that a precarious one, was in the fortress of Mantua and the citadel of Milan, the main army under Beaulieu having retreated beyond the frontier of the Tyrol.

All the cities Napoleon took were despoiled of the accumulated treasures of centuries.

The contributions laid on the conquered territories paid for the expenses of Napoleon's army and allowed of 30 million francs being sent to the Minister of Finance in Paris for the Public Treasury.

The conquered inhabitants did not take all this punishment without resistance, and before they were thoroughly cowed many insurrections took place, which were put down with the utmost severity and consequent fearful shedding of blood.

These insurrections being crushed, Napoleon next turned his attention to the Papal States, amongst the rivers and fountains of waters of the Apennine Range, taking large slices of territory and occupying the towns of Bologna, Ancona and Ferrara, before the Pope purchased an armistice at very great cost.

While Napoleon was engaged in ravaging the Papal States, reinforcements were marching to the help of the invested Austrians. The new forces were released by the failure of the other two French Generals, to which reference has already been made. Napoleon had therefore to return once more to the north of Italy to engage fresh, Austrian armies much superior numerically to his own. The only result of this new onslaught was that they were given blood to drink as God had decreed. Four Austrian armies successively (entered Italy with the object of regaining the lost possessions, but each in turn was out-manuevered and driven back in a shattered condition. A remnant of one of these armies under General Wurmser did manage to force its way into the beleaguered fortress of Mantua, but there they were obliged to stay, surrounded by the French, only adding to the miseries of the fortress which now had to support a greater number of men on already much depleted supplies.

Meanwhile Napoleon advanced through the Passes of the Tyrol into Austria with the avowed intention of taking Vienna, the capital. Before he reached it, however, Austria sued for peace, Wurmser himself surrendering to the French with 25,000 men, and thus all resistance to Napoleon in Italy was at an end for the time being so far as Austria was concerned.

But blood was still to flow, for the Pope, taking advantage of the diversion caused by the arrival of the Austrian reinforcements, had broken his promise to send the sixteen millions of stipulated tribute and had organized a crusade against the French. The result of this insurrection was that the Pope lost further tracts of his territory and was placed under heavier tribute than before.

Peace did not last very long, for in March of the next year, 1797, Austria made another attempt to regain possession of the rivers and fountains of waters. This time an army under Prince Charles took the field, while at the same time the Venetian Republic, which had been established by Napoleon, took the opportunity of revolting. In a 20 days' battle, the Prince lost a quarter of his army, and was driven back almost to Vienna. The Government, in terror of the "Man of Destiny", at once treated for peace, which Napoleon granted by the Treaty of Campo Formio greatly to the disgust of the Directory, which at this time governed France, who considered that Napoleon had lost a golden opportunity of completely subjugating France's most dangerous foe.

Peace being established between France and Austria, Napoleon proceeded to crush the rebels in Venetia, and yet still more blood flowed in this land which so richly deserved the heavy blows dealt by Divine vengeance.

The blood of the saints and prophets had not yet, however, been sufficiently avenged. For about two years this war-racked land had peace while Napoleon was pursuing his quest of an immense Eastern Empire by his operations in Egypt and Palestine. In the autumn of 1799 news reached him that the work he had accomplished in the land of "the rivers and fountains of waters" had been undone. The Austrians, aided by the Prussians, had invaded Northern Italy and re-taken all their former possessions.

Leaving his army in Egypt, Napoleon hastened to Paris, where he arrived in time to see the fall of the Directory and was proclaimed First Consul of the Republic, Nov. 17th, 1799.

The first task to which he addressed himself was the recovery of the lost republics in Italy. The winter of 1799 was spent in assembling his army and preparing for a great spring offensive. On the 7th May, 1800, he set out on one of the most spectacular marches recorded in history. His path over the Alps lay by way of the Pass of St. Bernard which was deep in snow and deemed a barely possible route. By brilliant stratagem, both the armies swept down on to the Italian plains, reaching Milan almost without opposition, and entering the city on the 2nd June.

The Austrians were met in two terrible battles, those of Montebello and Marengo, which put an end to the Austrian occupation of "the land of rivers and fountains of waters", and further defeats being sustained from the French under Moreau in South Germany, peace was finally declared at Luneville on Jan. 8th, 1801. Thus was the outpouring of the Third Vial completed.

Seventeen centuries had elapsed between the proclamation of the sentence contained in the outpouring of this Third Vial and its execution. No doubt to those "saints and prophets" who suffered so terribly, the ages in which they lived would seem ages of delay, but the set time for vengeance came at length. It fell on men who, if they were not the actual persecutors, endorsed the cruelties of their fathers in shedding the blood of those whose only crime was the desire to serve God according to their own conception of the teaching of the scriptures, instead of that of the priest.

The judgment of the early Vials was only a beginning of the outpouring of the Deity's wrath upon the blasphemous system of the Papacy, which has so long enslaved men's minds.

The conclusion of the matter will soon be seen when the Lord Jesus Christ shall return from the heavens and consume the Beast and his Image with the Spirit of his mouth and destroy it with the bright-of His coming.

E. J. B. EVANS.

Land of Israel News

“Fear not, O Land; be glad and rejoice: for the Lord will do great things” (Joel ii. 21).

Three hundred and twenty two persons, including 178 Jews, immigrated into Palestine in September. During the same month 129 persons, including 72 Jews, emigrated from Palestine.

* * *

The income of the Palestine Government for the first eight months of 1931 amounted to £1,498,897. The expenditure during the same period was £1,445,947.

* * *

The Directors of the Jewish National Fund have decided to purchase a tract of land for the purpose of establishing there a colony, to be known as Chibat Zion, in commemoration of the fiftieth anniversary of the establishment of the Chovevi-Zion Organization in Russia.

* * *

Zionists will be pleased to learn that Mr. Sokolow and Dr. Brodetsky have succeeded in persuading the Colonial Office to reduce from £1,000 to £500 the amount of capital which an immigrant entering Palestine on his own responsibility must possess before he is able to comply with official requirements. Such a valuable concession, which restores the former minimum of capital required, will be of immense service to middle-class immigrants, many of whom are anxious to start new enterprises in Palestine.

* * *

As a result of representations by the Executive of the Jewish Agency, the Palestine Government has issued instructions to its officials to cease placing difficulties in the way of the registration of Jews who entered the country illegally.

* * *

Twelve Jewish Colonies in Palestine have been officially declared economically independent. These Colonies will no longer require contributions from the budget of the Jewish Agency.

* * *

The Jewish Chronicle reports the falling off of income of the Jewish medical institutions in Jerusalem, and their need of assistance.

* * *

The first results of the census of Palestine show the total population (including Bedouins) to be 1,035,154. In 1922 the population was 757,182. The purely Jewish population is estimated at 172,000, but several thousands must undoubtedly be added to that figure to allow for Jews who refused to register. In Jerusalem there are 90,326 inhabitants, of whom 56,000 are Jews; the population of Tel Aviv is about 46,000.

* * *

It has been found that the majority of immigrants and settlers have practically no knowledge of living conditions in the country generally, and are particularly ignorant regarding land and urban settlement, the situation of industry and trade, etc. The lack of such information has been a decisive factor in the failure of many enterprises. The Organization of United General Zionists, which has its offices at 40 Lilienblum Street, Tel-Aviv, has therefore opened an Information Office, which will answer all- questions concerning Palestinian life, dealing with agriculture, orange groves, urban settlement, the various trades and industries, immigration laws, etc. A group of specialists is always at the service of the Information Office, and each question will be examined and answered by the appropriate authority. The serviced of the Information Office are extended to all, gratis.

Signs of the Times

THE IMPOSITION OF TARIFFS. - Last month we remarked that the great preponderance of Conservatives in the National Government would perhaps force the imposition of tariffs on the Prime Minister. Since, then this possibility has become a fact. An extraordinary feature of the situation is that the minister chiefly responsible for their administration is a leader of the Liberals, Mr. Runciman. We are reminded how often Mr. Gladstone, the great Liberal Prime Minister, was forced by circumstances into doing many things to which he took strong objection. The entering into Egypt in 1882 was one example. Then, as now, we can trace the finger of God.

Had the General Election been conducted on ordinary party lines, it is probable that the Conservatives would not have obtained a clear majority, but the manner in which the National Government was formed prevented "three-cornered fights" almost everywhere, so that the number of Conservatives returned was overwhelming. Large numbers of them maintain that their promised allegiance to the National Government is only binding so long as its policy is carried out on Conservative lines; "The position is doubtless very embarrassing to Mr. Macdonald and it may be that he and his Labour and Liberal friends will find the situation impossible before long.

Mr. Baldwin, the Conservative leader, appears to be giving his loyal support to the Premier. Speaking at Aberdeen on Dec. 4th he said "The trust placed by all classes and parties in a National Government must never be betrayed". On the other hand, Lord Stonehaven, the chairman of the Conservative Party, declared on Dec. 2nd that the National Government had received "a mandate to carry out Tory policy". Thus rifts within the lute are already appearing.

At the time of writing no general tariff on foreign goods has been applied, but a large number of specified articles has been selected on which considerable duties have been placed. The intention is not to raise revenue by such duties but to keep the foreign goods out altogether; a policy that is meeting with success. At the same time the value of the £ has steadily declined, rendering foreign import; trade still more difficult and costly.

Thus Britain's commercial relations with foreign powers are becoming strained, a situation which, as the nations find it more and more difficult to balance their budgets, will get steadily worse.

Already Russia is noticing the change and is referring to the "British Cabinet's Anti-Soviet Blow". France, too, is threatening reprisals.

It is marvelous how through economic difficulties the British people are becoming isolated from the Continent in spite of the tremendous efforts made by the League of Nations to draw the peoples of the world together. It is a latter-day example of the fact that the nations are but God's servants fulfilling a long foreordained plan. (Compare Jer. xxv. 9, "Nebuchadnezzar, the King of Babylon, my servant"). We live in days when God's purpose with His people; is due to be fulfilled; consequently no nation is able to avert its Divinely decreed destiny, whatever its leaders may propose as its policy. "It shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts: ye shall certainly drink" (Jer. xxv. 28).

Distressed Jews' Fund Report, 1931

AVONDALE HALL,

28th, November, 1931.

Dear bro. White,

Greetings. Herewith report of the above Fund with details of amounts received by me, showing a total of £216 8s. 6d., which has, as usual, been forwarded through the Zionist Organization to the Jewish Hospital at Jerusalem. The accompanying letters received from the Zionist Organization may be of interest, and probably you will think it well to publish them with the report.

Sincerely your brother,
Frank G. Ford.

THE ZIONIST ORGANIZATION.
Central Office.

To the Hon. Treasurer,
South London (Clapham)
Christadelphian Ecclesia.

77 GREAT RUSSELL STREET,
LONDON, W.C.1.
October, 26, 1931.

Dear Sir,

We are in receipt of your letter of the 24th inst. with enclosed cheque for £216 8s. Cd. which remittance has been forwarded by us to the headquarters of the Palestine Foundation Fond (Keren Hayesod) in Jerusalem For the benefit of the Jewish hospital in the Holy City. An official receipt will be forwarded to you immediately it will reach us from Jerusalem.

We highly appreciate the noble feelings expressed in your letter with regard to our people, and the constant and practical support which you are giving to our hospital work in the Holy Land.

Always at your services, we remain, dear Sir,

With Zion's Greetings,
For and on behalf of the
ZIONIST ORGANIZATION.

(Sd.) A. Avadio, Treasurer.

Hadassah Medical Organization,
Jerusalem. November 30, 1931.

Dear Sir,—Please accept our sincere thanks for the sum of £216 8s 6d. transmitted to us by the Zionist headquarters in London through the Keren Hayesod in Jerusalem.

We have not been spared in the extremely distressing financial crisis which has affected the entire world. We have been compelled, in order to keep within our budgetary limits, to decrease the scope of our activities, and to reduce expenses by a rigid system of economy. Only thus was it possible to keep open the doors of our institutions, which play so important a role in the upbuilding of the home of the people of Israel. Coming at such a critical moment therefore your contribution is appreciated tenfold, and will be utilized to the very best advantage in supplying one of the many needs of the Rothschild Hospital.

Again thanking you for your most helpful co-operation and kind interest in our cause.

I am, with Zion's greetings,
Sincerely yours,
(Sd.) H. Yassky, M.D.,
Director.

Amounts Received.

	£	s.	d.
1930			
October, 6. Anonymous	2	0	0
,8 Brother in Isolation	0	10	0
,20 Ipswich Ecclesia	5	0	0
December, 13 Luton Ecclesia	1	1	0
, 13 Plymouth Ecclesia	1	16	3
, 29 Stadhampton Ecclesia	0	5	0
, 29 Brimington Ecclesia	5	0	0
, 29 Leamington Ecclesia	2	0	0
,29 Montreal Ecclesia.....	1	0	0
1931			
Jan. 19 West Bromwich Ecclesia	5	0	0
,19 H.P.K.	2	0	0
,19 C. T.	1	0	0

,25	R. E.	0	10	0
March 8.	Anonymous	0	10	0
,27	Plymouth Ecclesia	2	13	2
April 5.	Seven Kings Ecclesia	1	0	0
May 10.	Leamington Ecclesia	2	0	0
June 1,	Notts. Corn Exch. Ecclesia	5	15	1
, 9	Plymouth Ecclesia	2	1	0
, 15	Anonymous	0	5	0
, 15	3 Members S.B. Ecclesia	3	0	0
1931				
June 20,	Anonymous	0	2	6
, 26.	ditto	0	2	6
, 26	Edmund Street Ecclesia per W.E.	2	0	0
August 2	Anonymous	0	2	6
16	ditto	0	2	6
17	Leamington Ecclesia	2	0	0
September 13	Anonymous	0	2	6
20	Plymouth Ecclesia	2	17	6
20	Sandown (W.A.Q.)	0	15	0
20	Burnham-on-Crouch	0	7	0
27.	Clapham Ecclesia Collection	163	10	0

£ 216 8 6

Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United

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

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

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

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

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

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

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

BIRMINGHAM.—Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 6 p.m. It has given us great pleasure to witness the obedience of Faith in Baptism on the part of Miss Marion Jane Dow, sister in the flesh to sisters Dow and Knighton whose immersion was reported in our last communication. Our new sister sets an example in the patient and persevering way she battled against physical infirmity in her submission to the divine requirements, and we have assured her that strength will be given from above, equal to all the experiences of her probation. Our Fraternal Gathering on Saturday, November 28th, was again an occasion of much encouragement and cheer, when we had visitor from Nottingham, Ludlow, Wellington, Oldham, Lichfield, Leamington, London, Dudley, Great Bridge and Blackheath. We have had the pleasure of the company of the following visitors around the Table of the Lord: sis. Baker, bro. Elston (Nottingham), bro. and sis. Atkinson (London), bro. and sis. Cockcroft (Oldham) and bro. and sis. Price (Dudley).—W. SOUTHALL, Rec. Bro.

BOURNEMOUTH.—850, Wimborne Road. Sundays: Breaking of Bread 11 a.m. Eureka Class: Sunday evening, 7 p.m. Bible Class: Thursday evening, 8 p.m. Both at "Bethany," 138, Portland Road. The interested applicant mentioned in our previous Intelligence we regret to state has now lost this interest and seems to prefer "cunningly devised fables" of which so many abound. We are still keeping in touch nevertheless, hoping that "Truth" may yet prevail, as in the great ultimate it must and will. We still continue our Eureka and Bible Classes and appreciate these opportunities for increasing knowledge in, and love for, Divine things. Our beloved bro. Bellamy (of Clapham) was quite recently with us and his words of exhortation in the morning and his help fid remarks at the Eureka Class were greatly enjoyed and appreciated. We lender our thanks for

his loving ministrations—also to our brethren H. E. and Arnold Purser (Clapham) who were with us for some weeks, and took their usual active part in all our meetings to the edification of all present. At the close of another year we take this opportunity of expressing our gratitude to the Editors of the Berean for the help and encouragement received through their labors during the past twelve months. The high spiritual tone of all the articles is calculated to "build up" and make strong those who are exercised thereby, while the resolute antagonism to current heresies maintains purity of doctrine so essential now. We record our thanks and pray the Father's blessing upon their future labors.—J. Wilkinson, Rec. bro.

BRIGHTON.—Athenaeum Hall, 148 North Street (Room "A"). Sundays Breaking of Bread, 6 p.m.; Lecture, 6.15 p.m. Wednesdays (Room "B") Bible Class, 7.45 p.m. It is with the greatest pleasure that we record the obedience in baptism of Harold Christopher Webster, age 17 (son of sister Webster and brother to the writer), who was immersed into the saving name of Jesus on the 29th November at the Avondale Hall, Clapham. We pray our new brother may continue steadfast in the Faith, and with us receive the "crown of life" when our Master returns. We thank the Clapham brethren for their assistance in this matter. Our co-laborers during November were brethren C. R. Crawley (Luton), E. W. Evans and I. P. Evans (Clapham), A. A. Jeacock (Croydon) and E. C. Clements (Holloway). We thank them for their faithful service, Bro. and sis. Cyril Clements, sis. G. M. Clements, sis. Ramus, sis. Crumplen, sis. E. W. Evans (all of Clapham), sis. Hatton (Margate) and sis. A. A. Jeacock (Croydon) have been present at the memorial feast. We have been very pleased to have their company. We also gain by removal sis. Quelch, formerly living at Worthing. Our sister, now living in this town, will in future meet with us.—J. D. Webster, Rec. bro.

BRISTOL.—Druids' Hall, Perry Road (Top of Colston Street). Sundays: Breaking of Bread, 11 am, Sunday school and Bible Class, 3 p.m. Comparing our November Lantern effort with previous special efforts, we can say it was a decided success. Hitherto we have been unable to get the stranger to attend, but on the four Tuesday evenings in November the numbers were 8, 6, 18 and 20, and the interest and comments thereon by the visitors were very gratifying. It meant very heavy work for the few brethren here to undertake, amidst the strenuous struggle for the bread that perisheth, but the work was well rewarded in being able to sow the glad message of the gospel in the minds of those who came. No audience has ever seen such evidence shown them on the screen before, over 100 new up-to-date slides having been made for this effort. The impression made on the hearers was most marked. We have received during the month £1 from an anonymous donor, to be devoted to the Truth's service. We are thankful to these subscribers, and we would tell them it has been put into the ecclesial funds to be used in further efforts. We had the pleasure of the company of sis. F. Reed of Clapham, at the Table of the Lord this morning (Dec. 6th).—F. Walker, Asst. Rec. Bro.

DUDLEY.—Christadelphian Hall, Scotts Green. Breaking of Bread, Sunday, 11 a.m. Eureka Class, Monday, 7.30 p.m. Bible Class, Wednesday, 7.30 p.m. Sisters' Class, Thursday, 7.30 p.m. We continue to show the glorious light of the gospel in this district and look back with joy for God's goodness to us during the past year by the additions to our numbers. He has indeed blessed the works

of our hands, and we are encouraged to make renewed efforts in the coming year if our Lord remains, away. We tender our thanks to all who have ministered to our spiritual needs and assisted us in spreading the news of the coming Kingdom. On Saturday Oct. 31st, we held a tea and fraternal meeting and had a most upbuilding time. The subject that engaged our consideration was "What of the Day; What of the Night?" and the speakers were brethren F. H. and D. C. Jakeman (Dudley), B. A. Warrender (Birmingham) and T. Phipps (Greatbridge). Brethren and sisters joined us from Nottingham, Clapham, Leamington, Birmingham, Blackheath, Wellington, Shatterford and Greatbridge, also sister Shaw of Brantford (Canada), who is meeting with us while staying in this district. We are sorry to state we have been compelled to withdraw from bro. Frank Perry for marriage with an alien and from bro. Ashman for joining a meeting not in fellowship. We trust that they will soon see the error and folly of their ways and repent 'ere it be too late. We have welcomed around the table of the Lord bro. and sis. Phipps (Greatbridge), sis. Dean (Wendsbrough), sis. Southall, senr, and bro. and sis. H. Allen (Birmingham), bro. and sis. Barton and sis. Doris Barton (Wellington).—E. Cartwright, Asst. Rec. bro.

HORNS CROSS (Kent).—Co-operative Hall, Galley Hill, Swanscombe. Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. During the four Tuesdays in November we held a series of lectures at Northfleet as previously announced, brethren J. L. Mettam, E. A. Clements, H. T. Atkinson and M. L. Evans of Clapham, kindly assisting us. We thank them again for the help willingly given, und although the response was small we pray that if it be our Heavenly Father's will we may yet witness some result from our labors. Our visitors since last communicating have been brethren E. A. Clements, F. W. Brooks, L. Walker, W. E. White and H. M. Lee, also sisters M. and D. Sowerby, all of Clapham, and bro. and sis. Kemp and bro. Weekes of Welling. We were indeed pleased to have their company, and to those who labored for us in the service of the Truth we again tender our sincere thanks.—E. R. Cuer, Rec. bro.

LONDON (Clapham)—Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Clan (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We have pleasure in recording the obedience of six 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: November 8th, Eileen Doris Silliter (daughter of sister Silliter, and formerly a Sunday School scholar); November 15th, Vivian Josephine Hawley (daughter of bro. and sis. Hawley, and formerly a Sunday School scholar), Helen Rangecroft (sister in the flesh to sis. May Rangecroft, and formerly neutral) and Mrs. Gwendolyn Edith Temple (formerly Church of England); November 22nd, James Humphris Simmons (son of bro. A. A. Simmons, and formerly neutral); December 6th, Miss May Ethel Fullbrook (formerly Roman Catholic). Also on November 29th we assisted the Putney ecclesia by baptizing on their behalf Frank Dormer and the Brighton ecclesia by examining and baptizing on their behalf Harold Webster. We have been saddened by the loss of two more who have fallen asleep and who now lie in the dust of the earth until they are awakened by Him who is "the Resurrection and the Life". Sister (Mrs.) Esther White fell asleep on November 15th and was laid to rest in Lambeth Cemetery on November 19th by alien relatives; sister White was blind, nevertheless she was an example to all of patience and long suffering, never complaining but always rejoicing in the Lord. Sister (Miss) Fanny Louisa Kidman fell asleep on November 19th and was laid to rest in Streatham

Cemetery on November 26th, bro. E. W. Evans presiding on the sad occasion. Sister Kidman had been in failing health for some time, but even so she never lost her keen appreciation of the Truth. "Precious in the eyes of the Lord is the death of His Saints". We lose by removal sister Alice Quelch, who will in future meet with those of like precious faith at Brighton. On Thursday, November 19th, in the Avondale Hall, a special meeting was held, when bro. W. J. White delivered an address giving the reasons which necessitated our withdrawal in 1923 from the Birmingham (T.H.) ecclesia and which continue to make our separation from that ecclesia and those in fellowship with it, a duty in faithfulness to the commandments of Christ. The meeting was held for the benefit of a large number of brethren and sisters who have obeyed the Truth since 1923, and the hall was filled to its utmost seating capacity. We have had the pleasure of the-company at the Table of the following: sis. Ivy Woodward (Brighton), sis Steele and sis. Olive Steele (Crewe), sis. Mapleston (Croydon), sis. Allen (Lnton), sis. Hatton (Margate), bro. Restall (Oxford), bro. Webster (Seven Kings), sis. Finch (Southend), bro. and sis. Ask and bro. and sis. Kemp (Welling).—F. C. Wood, Asst. Rec. bro.

LONDON (Holloway).—Sundays, Manor Gardens Library, 11 a.m. and 7 p.m. Wednesdays, London College, 409 Holloway Road, 8 pm. During November a Special Effort was undertaken in the form of three week-night Lectures, which were delivered in the town of Barnet. The attendance at the first of these was most encouraging, there being about 100 strangers present This number declined to 60 at the second, and fifteen at the third lecture Although no tangible result has yet been seen, we have had the satisfaction of sowing the seed in new ground and must leave the issue in faith and hope. A most gratifying feature was the hearty response to our appeal for helpers Brethren and sisters from Clapham, Croydon and Seven Kings ecclesias joined in the distribution of 8,000 lecture cards and also, with others, supported the meetings by their attendance. We wish to express our appreciation of this service. Visitors to the Table of the Lord during the month have been brethren Handley, Howarth and Owen, sisters Handley, Irving (senior and junior), Mumford, Stairs, Pinchen, junr., all of Clapham, also brother Nicholson of Seven Kings— Geo. H. Lethbridge, Rec. bro.

LONDON (Putney).—Scouts Hall, Oxford Road. Sundays, 11 am and 6.30 p.m. Thursdays. Bible Class at 2 Schubert Road, East Putney, at 8 pm. Our ecclesia has been increased by three new members—two by transfer and one by immersion. Bro. and sis. J. L. Young have joined us from the Clapham ecclesia, and we welcome them into our midst feeling sure that their co-operation in the work of the Lord will be of great help to us. On Sunday, the 28th of November, the Clapham ecclesia immersed on our behalf Frank Dormer. We rejoice that our new brother's search after Truth has been blessed by God and that he has now entered into the way of Life. Our prayer is that he will continue in that way during the days of probation and ultimately reach the end thereof—Life Eternal in God's Kingdom. We are greatly encouraged, and as there are others attending at the lectures making a similar search we hope God will also bless them and open their eye to the way of Life.—A. Cattle, Rec. Bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6 30 p m. Bible Class, 24 Broadway, West Ealing, Tuesdays, 8 p.m. We are delighted to be able to report another addition by immersion. Mr. Reginald Frederick Arthur Wells, formerly Church

of England, having made a good confession was baptized at the Baling Public Baths on November 23rd, 1931. We pray that our new brother may walk steadfastly in the way of life and that we may all find rest in the Kingdom soon to be revealed. We were unable to conclude the arrangements for the special lectures in our own hall and are now trying to make other arrangements when we can find a suitable place. We are glad to say that we c in hold our Bible Class weekly, commencing with the new year, and would welcome visitors. Brother H. T. Atkinson of the Avondale Hall ecclesia has been with us in the Truth's service and gave us much appreciated words of exhortation as well as lecturing to the strangers. Sister Edna Hill and sister Butt of Clapham have also been welcome visitors to the Lord's Table.—Norman G. Widger, Rec. Bro.

NOTTINGHAM.—Corn Exchange, Sundays: Breaking of Bread, 10.30 a.m.; School. 2.30 p.m.; Lecture, 6.30 p.m. Shelton Street Assembly Hall, Tuesday: 7.45 p.m.; Eureka Class, Wednesday, 7.45 p.m. On December 26th (Saturday) we purpose (the Lord willing) to meet for the purpose of the prize giving to the Sunday School scholars, when lantern views of Eastern lands and Eastern manners will also be shown. The meeting will be held in the Corn Exchange; tea 4 o'clock, meeting 6 o'clock. We have been assisted in the proclamation of the Truth by brethren Geatley (Oldham) and Southall (Birmingham).—W. J. ELSTON, Rec. bro.

PEMBERTON. – Chatsworth Street, Pemberton, Wigan. Sunday: Sunday School 2 pm; Breaking of Bread, 8 p.m.; Lecture, 6.30 p.m. Wednesday; Bible Class. 7.15 p.m. Saturday: M.I.C., 8.15 p.m. During the past month we have been assisted in the service of the Truth by bro. W. Cockcroft, senr., of Oldham and bro. T. Phipps of Greatbridge, who in addition to the lecture on Sunday evening delivered a lecture on Saturday evening, Nov. 28th, the strangers on this occasion numbering five. We have also been pleased to welcome as visitors to the Table of the Lord sis. Saxby, sis. Doris Barton and bro. Brewer, all of Wellington; sis. Doris Jannaway of Southport, and bro. A. Geatley of Oldham.—B. Littler, Rec. bro.

ST. ALBANS. — Sunday, 3 p.m. and 6.30 p.m., Bible Class; Wednesday, 8 p m.; both at 11 Victoria Street (next Public Library). We are sorry to record the loss by removal of bro. and sis. Sidaway, who have had to go back lo the Midlands for the sake of sis. Sidaway's health, and will now meet with the Dudley ecclesia. While hoping that the change will prove beneficial we have to express the severe loss the St. Albans ecclesia has sustained in their removal. Attendance at the lectures is being kept up fairly well by the stranger, but we hope to augment our card distribution in the new year and, if the Lord will, hold some week-night lectures early in March. We thank all the visiting brethren for their willing service during the past year, and shall continue to appreciate their help while the Master still remains away.—S. JEACOCK, Rec. bro.

SEVEN KINGS. - No. 2 Pembroke Gardens, High Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately) 8 p.m. Wednesdays: Bible Class, 8 p.m. On Nov. 14th we held our Special Effort in the form of a lantern address, at which about 60 strangers attended, and a goodly number of brethren and lifters from various meetings. Bro. F. Walker delivered his usual vigorous witness to the Truth, both on Saturday and Sunday evening, whereat we were again blessed by the attendance of a fair number of strangers. We have had the pleasure to welcome to the Table of the Lord since last reporting sisters Ramus and Cordial (Clapham), brethren W. R. Mitchell, W. Jeacock and E. A Clements (Clapham), F. Walker (Bristol), E. H. Bath (Holloway)

and A. Cattle (Putney). We take pleasure in reporting that bro. W. J. Webster has been appointed Recording brother for 1932—if Christ remain away so long! —with bro. H. Cheale as Assistant. The writer has been compelled to relinquish the office of Recording brother by the pressure of other duties. We pray for God's blessing upon the efforts of the two brethren during the coming year. — P. J. A. Coliapanian , Rec. bro.

SOUTHEND-ON-SEA.—11 Byron Avenue, Sutton Road. Breaking of Bread, 6 p.m., every Sunday. Since our last news we have been pleased to welcome to our number bro. and sis. Ramus from the Croydon ecclesia, who have come to reside near this town. We are exceedingly glad of their company and help. Bro. Ramus is of great assistance in carrying on the work of building up in our small ecclesia (now numbering 11). This work has been enlarged recently and after the Breaking of Bread meeting we have every Sunday an address and discussion on various matters of importance regarding our Faith. So far as these addresses have gone we have taken the following fundamental subjects and thoroughly expounded and illustrated them to our mutual edification:—(1) The Introduction of Sin and Death; (2) Christ as a Sin Bearer; (3) Christ triumphed over Sin; (4) Reading of Law of Hoses, chap. 18; (6) Baptism as a means of relationship to Christ and the Redemption in him; (6) God: His unity and attributes. We propose dealing now (God, willing) with "The Angels", "Ways of Providence", "Prayer and the Saints", "The Visible Hand of God", "God in History" and the various phases of God's " Plan of the Ages ", etc. By this method we hope to give a complete outline of God's ways with man and the means of participation in the grand climax of the Kingdom of God. These addresses have been much appreciated and should do much to strengthen us all in these days of doubt and unbelief; especially will they appeal to those new in the Truth and those just growing up, serving to strengthen as well as expand. We feel that for the time being this is our special task in Southend, but if ever the "door of utterance" is opened again we shall, with God's help, attempt to do our part.—Wm. Leslie Wille, Rec. bro.

SWANSEA.—Portland Chambers, Cower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. For the information of the brethren who may be visiting Swansea, please notice the name of the building where we have our meeting room (see above). We think it wise to point this out because other large premises being built close by will be known as Portland Buildings. We are pleased to report we are continuing to sow the good seed of the Kingdom and hope as the result of exchanging speakers monthly with Bridgend ecclesia that more interest will be manifested by the stranger. We are very much encouraged by the attendance of strangers who come from many miles, and are, or have been, reading "Christendom Astray". This is a great incentive to us to go on and do what we can if only in a small way and not to be discouraged. Our visitors since last report have been sis. Muriel Bullen (Clapham), bro. and sis. George Morse (Cardiff) and bro. Gomer Jones (Bridgend), the two brethren being with us in the Truth's Service. We take this opportunity of thanking them for their help and encouragement.—James Hy. Morse, Rec. bro.

TIERS CROSS, Haverfordwest, Pembrokeshire. —Breaking of Bread, 2.30 p.m. We send greetings to all our beloved brethren and sisters in fellowship with our Lord and Master. Since our last report we have had on Oct. 4th the sweet company of our beloved brothers Saxby and Brewer from Wellington, Shropshire, who exhorted us at the Breaking of Bread with words of strength and encouragement; we were very sorry indeed to part with them. We are now corresponding with two friends, one in Fishguard and the other in Clynderwen, resulting from the work of our beloved bro. Bath of London. We pray our Heavenly Father to bless our feeble efforts.—H. Thomas.

WELLINGTON (Salop),—Rechabite Hall, Tan Bank. Sunday: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m. The work of preaching the gospel continues in this part of the Master's vineyard and we feel that now the lectures are held regularly each week we are better able to maintain the interest of the stranger. We see no immediate results, but bear in mind the fact that God alone gives the increase. Our thanks are due to the following brethren who have assisted us during the past month: R. Turner (Pemberton), R. Smith (Birmingham) and S. Shakespeare (Dudley), and we have been pleased to have the company at the Memorial Feast of bro. and sis. R. Barton (Pemberton), sisters Tarplee and Weetman (Birmingham), brethren Greenhill, R. Wood, D. Wood and sis. Bennett (Dudley), brethren J. B. Strawson and D. Tipping (Nottingham), sis. Steele, senr., and sis. Steele, junr. (Crewe). Sis. Osmond's condition remains about the same and she greatly appreciates the many kind letters, visits and gifts which are a source of comfort during her affliction.—H. G. Saxby, Rec. bro.

WHITWORTH & BACUP.—19 Tonacliffe Terrace, Whitworth, near Rochdale, Lancs. Greetings to the Household. There is little to report from this corner of the vineyard; we are still distributing leaflets and cards and hope that some interest may yet be shown in God's word and purpose. The signs of the times are clearly indicating the return of Christ, and so we take courage and hope we may be found worthy to enter into his glorious Kingdom. Our thanks are due to all who have helped us to hold fast in 1931 (by exhortations and kind and welcome letters) and our best wish for the Household is that 1932 will see the return of the Lord Jesus. We regret to report that sis. T. Heyworth is still very ill—truly we have need of the Great Physician.—Your brother in Israel's hope, T. Heyworth, Rec. bro.

WORCESTER. — 56 St. Dunstan's Crescent. Greetings in Jesus. As a result of my last report (in which I seem to have created the impression that I was in the depths of despondency) I received several letters from brethren and sisters—one, indeed, as far distant as British Columbia. Also bro. Jones of Clapham has since sent me typed records of the Sunday morning exhortations at Avondale Hall, which I find interesting and helpful. The sense of unity of the One Body occasioned by this response was exhilarating in the extreme, and I take this opportunity of again thanking those concerned. I still meet with nothing but indifference or hostility in my efforts to spread the knowledge of the Truth. Of the two I think I prefer the latter, for it shows at least some interest in the subject under consideration. Will correspondents please note the slight change in my address, which is now as above.—Yours fraternally in the Hope of Israel, Harold Blake.

AUSTRALIA

CESSNOCK (New South Wales). – Memorial Hall, Vincent Street. Sundays: Sunday School, 10 a.m.; Breaking of Bread, 11 a.m. In August, 1926, we had to separate ourselves from the Oddfellows Hall meeting on account of their refusing to withdraw from the Birmingham Temperance Hall ecclesia, or the Buffalo ecclesia, U.S.A. (fellowshipping bro. A. D. Strickler). On September 22nd of the same year a few brethren and sisters established another meeting known as the Vincent Street ecclesia. Resolution passed: "That as an ecclesia we withdraw our fellowship from the Birmingham Temperance Hall ecclesia and all ecclesias or individuals who fellowship, directly or indirectly, the erroneous teachings of A. D. Strickler, Buffalo, U.S.A., concerning the nature and sacrifice of Jesus Christ". Since our withdrawal we have maintained our separateness, and though few in number we have endeavored to let the true light shine, having at times with the aid of other brethren delivered lectures which have been very well attended. We have received into our fellowship bro. G. Stephenson and sis. Dando, senr., who had been away from the meetings for some time, and on February 8th, 1928, Priscilla Dando was baptized into the saving name of Jesus Christ after a good confession of the things concerning the kingdom of God. On May 17th, 1931, another course of lectures were, given with the aid of brethren J. Holmes, J. Baxter and R. H. Baxter of the 413 Albert Hall ecclesia, Sydney; the lectures were well attended and we all received spiritual upbuilding in the things of the Truth. We have had as visitors bro. and sis. D. T. James (Adamstown), bro. J. Holmes, bro. J. Baxter, bro. and sis. R. H. Baxter, bro. and sis. W. Charlton (Sydney) and sis. C. Saxon (Wagga).—H. G. James, Rec.. bro.

COBURG (Victoria).—Buffalo Hall. We write regarding the pamphlet "From Bethlehem and Nazareth to Jerusalem: Deity manifested in flesh of Sin", written by bro. H. Robertson of Melbourne. It is scarcely credible that a brother could be the author of such rash and untruthful statements. Of the temptation of Christ, and other kindred subjects appertaining to it, it is alleged that we believe in theories quite unknown to us, and doctrines certainly never entertained by any of our number. The general tone and manner in which the booklet is written stamps it as thoroughly unreliable, and at such a time as the present, when much work is to be done in the vineyard, the energy, time, and money spent upon such a publication would have been better used in upbuilding in the Truth instead of following the ignoble examples of the Sanballats and Tobiahs of Israel' history. If wisdom had been united with age the Truth would have been served more wisely, than by causing strife, culminating in division, on such a question, as the temptation of Christ. We can ascribe bro. Robertson's unwise, unfair and indiscreet attacks on the members of our Buffalo Hall ecclesia to his extreme old age and dimming perception. We would however welcome sincerity from brethren and sisters who have separated from, us, and an honest endeavor to come together and discuss questions from the angle of, the Spirit's, teachings. Outrageous statements have also been made by bro. Robertson's followers, against certain brethren in another state, alleging they hold erroneous views; but when these brethren (P.O. Barnard of Sydney, N.S.W., and F. McKinley of Wagga, N S.W.) appeared in person and offered to explain matters and to meet them at any convenient time, they inconsistently refused the offer. We would welcome any

inquiry as to our position and at the same time pray that the brethren and sisters separated from us will "cease from instruction which causeth to err". We, the arranging brethren undersigned, reaffirm our position. We believe our Master was tempted from within and from without, tempted in all points (like as we are), yet without sin—V. W. Gregory, James Hughes, J. Gamble, L. Walker. On Sept. 21st bro. Gregory lectured on the subject "The world's troubles, the way out," to which we listened with interest because of the stirring time in which we live. On Oct. 18th bro. Leslie Saxon of Wagga ecclesia, N.S.W., met with us at the Master's Table and also delivered a word of up-building and refreshment in exhortation.—Faithfully your brother in Christ, L. Walker, Rec. bro.

SOUTH PERTH (Western Australia).—24 Brandon Street. We are striving to hold the purity of the Truth in the West, but regret to say there are not many that will endure sound doctrine. Those holding the clean flesh heresy are very strong here. We have been pleased with the company of sister Hodges (Koudinin). Our beloved sister Haberley, sister Hodges' mother, was laid to rest, strong in hope, awaiting the return of the Master. Our sympathy goes out to the bereaved ones. We greatly miss our sister as she was an example to all around her. We are pleased to report the addition to our fellowship of sister Wheeler. We are cheered by the signs of the times, which we watch with great interest. We shall be pleased to welcome any brother or sister of like precious Faith.—(Sister) M. A. Jones.

CANADA

TORONTO (Ont.)—Kimbourne Hall, 1484 Danforth Ave. Breaking of Bread, 11 a.m.; Public Lecture, 7 p.m.; Sunday School, 9.45 a.m Bible Class, Wednesday, 8.15 p.m. We are very happy to report that Joseph Davy, his wife Margaret Davy, of Mimico, Ontario, and Kenneth Jarvis of Mount Albert, Ontario, were immersed into the Name of Jesus Anointed on the first day of October. They have our best wishes and prayers that they may hold fast to the Truth of God. We are also pleased to report that bro. Frank Grey and sis. Bertha Briggs were united in marriage on the fifth day of September. May they continue to walk faithfully in their new relationship. We have just completed a series of five lectures on Christ's Last Message in the Book of Revelation. An unusual interest was manifested by the stranger. May God's blessing rest upon our work. Bro. D. Gwalchmai of London, bro. J. F. Vibert of Hamilton and bro. Fred Marlett of Brantford have assisted us in the proclamation of the Truth; their labor of love is greatly appreciated among us. In addition to these brethren we have had the pleasure to welcome as visitors at the Table of the Lord bro. and sis. Dury, sisters Mary, Eunice and Florence Styles, bro. Hemingray, bro. Shuker, senr., bro. Shuker, junr. (all of Brantford), sis. Robinson (Goderich), sis. Pole, sis. Price, sis. Holt., senr., sis. Holt, junr., bro. and sis. E. D. Cope and sis. Lillian Cope (all of Hamilton), sis. Gwalchmai, senr. (London) and bro. Dubeau and bro. J. H. Tinker of Montreal,—Geo. A. Gibson, Rec. bro.

LONDON (Ont.).—Orange Hall, 388 Clarence Street. Sundays: 10.15 a.m., Sunday School; 11.30 a.m., Breaking of Bread; 7 p.m., Lecture. Thursday: Bible Class, 8.15 p.m., house to house. Since our last report we have great cause to

rejoice that one more has put on the Sin Covering Name of Christ in baptism, viz. Mr. C. Clubb, on Feb. 26th, the husband of sis. Clubb Our earnest prayer is that our new brother may be among those who will receive the grand prize of Eternal Life. We have been assisted in the proclamation of the Truth and by words of exhortation by bro. J. Beasley, Toronto; bro B. J. Dowling, Worcester, Mass.; bro. Vibert, Hamilton; bro. Hemingray, Brantford; and bro. Harvey, Windsor. We thank our brethren for their labors of love. We held our Sunday School outing at Port Stanley on Civic Holiday. We had a very enjoyable time, accompanied by brethren and sisters from other ecclesias. We regret to report that we have had to withdraw from bro W. J. Smith for continued absence from the Table of the Lord. Visitors have been bro and sis. Jackson and sis. Beasley (Toronto), bro. A. Fotheringham, sis. Sims, sis. N.Percival, sis. M. Barber, sis. Barber, senr. (Hamilton), sis. Harvey (Windsor), bro. Ray Sparham (Chatham).—H. D. Gwalchmai, Rec. bro.

NEW ZEALAND

CAMBRIDGE, Waikato.—Since our last report we have found that the principles upon which our fellowship is based are becoming more widely known among Christadelphians, and we are confident that there are some in whose heart affection for the things of God has the supreme place. On September 26th last Herzl Philip Connolly, aged 20 years, son of the writer and sister Connolly, after a good profession in the presence of witnesses, was baptized into the saving Name of Jesus Christ, thus "putting on Christ" in God's appointed way. This took place at the central home of sister Starr of Ngaruawahia. Bro. and sis. Surgenor of Huntly were present on the occasion Our new brother is a "strong young man" (1 John ii. 14) both mentally and physically and is a very welcome addition to our number. In contrast to the experience of the brethren at Ipswich, England (as per September intelligence), an opening was given to us by the largest daily circulating newspaper in N.Z on one of its best reading pages at a reasonable cost, and for the past three years the Truth of God has been consistently presented to thousands of readers over the greater part of the North Island. We hope that in the mercy and will of God the increase shall come in due time.—T. J. Connolly. Rec. bro.

We withhold for the present the remarks made by bro. Connolly in reference to the matter troubling the ecclesia here, and make an earnest appeal to all the brethren and sisters concerned to come together in the spirit of Christ and in the love of the Truth, and amicably dispose of the cause of strife. The day of Christ's coming is too near, and the time at our disposal for upbuilding each Other too short, to permit of time being wasted over personal differences. Let us bear one with another in love, and rather suffer wrong than insist upon apologies, etc., and thus be a cause of separation (Eds.).

SOUTH CANTERBURY.—270 Talbot Street, Geraldine. To all that love our Lord Jesus Christ in sincerity, greeting. Sister Berry and I have been here in isolation the last few years. We came here from the Cannock, Staffs, meeting 20 years ago. Even in those far off days we were greatly disappointed with the state of

the meetings here when we arrived, and we fear that things are going from bad to worse, and faithfulness to the truth compels us to stand aside. However, we are greatly privileged in having God's precious Word, which we read every day, and also we are permitted to break bread every first day of the week in peace and quietness, for which we are thankful. This country, like the rest of the world, is very badly ruled, and we desire a better country, that is an heavenly. The "Berean" is always a welcome visitor, and we hope and pray that our joint Editors will be of good courage and determination to carry on the good work.—Yours in Israel's hope, C. and M. Berry.

UNITED STATES

PHILADELPHIA (Pa).—Grand Fraternity Building, 1626 Arch. Street. Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m. During the month of October we have had stirring exhortations and lecture; from local brethren. We as an ecclesia are determined to stand fast in the, Faith, and will not be influenced by the winds of false doctrine. Our lecturers during the month were brethren F. P. Bayles, C. E. George, T. W. Cross and H. McAllister. The attendance of strangers has been small but the efforts of the brethren are much appreciated and we hope their labors will receive the "well done" in the day of Christ. We have recently welcomed the following visitors: bro. Owens of Worcester and sis. Englebeart, sis. Gorman, bro. Carlisle and bro. Carr, all of Baltimore. At our Annual Business Meeting on November 20th we had a good attendance, and it is satisfactory to report that the work of the Truth is well maintained in its various branches. The Roll-keeper's report showed a membership of 73. It was with regret that we withdrew our fellowship from bro. C. T. Walker and bro. and sis. H. H. Wood for long continued absence from the table of the Lord. After the business meeting 75 sat down to tea; this number included a few visiting brethren and sisters and interested friends. A meeting for our spiritual upbuilding followed after the tables were cleared. Bro. Twelves of Elizabeth, N.J., gave the first address on "A Building Fitly Framed". Bro. H. Fidler was the second speaker on "The time past of our life, the time present, and the time to come", and the presiding brother, bro. Wilson, closed with a few remarks on "The perilous times in which we live". The public proclamation of the Truth has been upheld during the month by brethren H. Fidler, H. A. Sommerville (Lake Ariel, Pa), W. Fidler, F. P. Bayles and A. Anderson (Jersey City). The average attendance of strangers at the lectures is small (only three), but whether they beat or whether they forbear we fulfill our duty. We have welcomed the following visitors during the month: sis. Sommerville, bro. Carr, bro. Paul Williams, sis. Beaulah Williams and bro. Mosier of Baltimore and bro. R. Stringer of Rosonhayn, NJ.—Herbert Fidler, Rec. bro.

CANTON (Ohio).—Eagle Block, corner Market Avenue and 6th Street. S.W. Sundays: School, 9.15 a.m.; Breaking of Bread, 10.15 a.m, Bible Class, Thursdays, 7.30 p.m. Since last writing we have had the pleasure of assisting four more to put on the Sin Covering Name of Christ after satisfactory confessions of

the things of the Kingdom and the Name, viz.: Paul and Noma Inman, son and daughter of bro. and sis. Geo. Inman; Paul Phillips, son of bro. and sis. T. A. Phillips (all formerly Sunday School scholars); also Alice Ward, wife of bro. Charles Ward, whose immersion was recently announced. We have been encouraged by their obedience to the Gospel command and it will now be our pleasant duty to encourage them to strive to make their Calling and Election sure, to hold fast the confidence and the rejoicing of the hope fir a unto the end, and by a patient continuance in well doing seek for glory, honor, immortality and eternal life.—P. PHILLIPS, Rec. bro.

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.

Ludlow (Salop). – W. F. Peachey, 43 Gravel Hill.

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, 2 Short St., Pemberton, 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, 56 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.

East Africa

F. Browning, Box 121, Nairobi

Notes

Distressed Jews' fund. — The following amounts have been received and handed to the Treasurer, bro. F. G. Ford: Montreal, \$5; Brimington, per R Wharton, £ 5, H..P.K., £2; a sister (Oxford), 5/-

Services Wanted. - A brother and sister desire the services of a sister capable of home duties of a small house; 3 in family, sister a semi-invalid. Apply for particulars to E.M.S., c/o Editors.

Death of sis. Denney, Snr. — Our sympathy is extended to bro. G. H. Denney, who has suffered the loss by death of his aged mother, who was laid to rest at the Streatham Cemetery on Saturday, Dec. 19th. Our sister was in her 89th year, and was baptized nearly 50 years ago by bro. R. Roberts.

Their Idea of Prayer. - A scheme to select a simple prayer for peace which may be universally used is being promoted by the Religious Tract Society. It is proposed that every person should each day at noon repeat the words "Peace on Earth ".

Special Effort at Laindon, Essex. - At a lecture at Laindon held on Dec. 3rd 63 strangers were present. It is hoped to hold a further lecture on Jan. 21st at 8 p.m. The presence of a few brethren and sisters will greatly help. Cheap tickets at 2/7 return are issued from Fenchurch Street, and there is a suitable train at 6.53. The lecture is held in the Memorial Hall, High Road, Laindon, a few minutes from the station.

Bro. E. L. B. - Many thanks for your interesting and encouraging letter; we are glad you find the "Berean" a source of comfort and strength, and reciprocate your good wishes for the coming year.

"Most Critical Year." — Addressing the Oxford University Liberal Club, Mr. Cyril Asquith, son of the late British Prime Minister (Lord Oxford), predicted that 1932 would be the most critical year for the world in general since the war.

Jews in Rome. — Dr. Cecil Roth, lecturing at Manchester, stated that the Coliseum at Rome was built entirely by Jewish slaves brought from Jerusalem by Titus after its destruction. A contrast to their present state, for this year Zionist; of Rome held meetings at the Arch of Titus to commemorate the Ninth of Ab.

Perverting the Gospel of Christ (Gal. i. 7-8). — The Bishop of London, preaching at Westminster Abbey, gave his view of the meaning of "Thy kingdom come". "It means that the Kingdom of Heaven arrived down here on earth about 2,000 years ago," he said, "and has been at work ever since. After death we shall be judged wholly and solely about what we did concerning the Kingdom of Heaven on earth -while we were here."

Helping on the Affliction. —According to a message from Mexico City, anti-Semites have attempted to attack Jews there. Large crowds appeared in the streets and anti-Jewish literature was spread among them, accusing the Jew of robbing the Mexicans, demanding the expulsion of all Jews from the country and urging their boycott so long as they remained there.

“Oppressed and Crushed” (Deut. xxviii. 33). — At Wishnitz, in Romania, 144 poor Jews have been ejected from the barracks erected ten years ago with the aid of American relief money as dwellings for needy Jews. They were ejected by the anti-Semitic authorities, because a prominent Romanian official objected to the barracks being near his residence.

Gog Pencils. — It has been established that these pencils are genuinely Russian. The maker is Dr. J. Hammer, Petrovsky per 8, Moscow.

Dean Inge on Astronomy. — It is not often we can quote Dean Inge with approval but it is refreshing to read that he “challenged the theory of modern astronomy that the universe is running down like a clock. He said ‘The One who first wound it up could do so again’.”

