

Price 8d

March 1932

# The Berean CHRISTADELPHIAN

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

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

Edited by W. J. WHITE, B. J. DOWLING  
and C. P. FORD

Published by W. J. WHITE, 77 Farley Road, Croham Heights,  
Selsdon, Surrey to whom all orders and subscriptions should  
be sent

B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.

Subscription ... 8/- per annum, post free

CONTENTS		PAGE
The Balaamites (Dr. John Thomas) ... ..	...	81
Daniel xii., 12 ... ..	...	85
The Logic of Faith in Christ (R. Roberts) ... ..	...	86
"He that Glorifieth, let him Glory in the Lord" ... ..	...	92
Editorial:—		
The Confidence begotten by the Truth ... ..	...	93
Spiritual Progress ... ..	...	94
Notes by the Way ... ..	...	95
Letter from Spain ... ..	...	98
The Birmingham Trouble... ..	...	99
When we go to Sinai ... ..	...	110
What shall we read? ... ..	...	112
Land of Israel News ... ..	...	113
Signs of the Times ... ..	...	114
Ecclesial News ... ..	...	117

CROSSKEY BROS., PRINTERS, HIGH STREET, LEWISHAM, S.E.

# The Berean CHRISTADELPHIAN

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

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

Edited by W. J. WHITE, B. J. DOWLING  
and C. F. FORD

PUBLISHED BY  
W. J. WHITE, 77 Farley Road, Croham Heights, Selsdon, Surrey

VOL. XX No. 3                      MARCH 1932                      EIGHTPENCE

## The Balaamites

By Dr. John Thomas

(continued from page 44)

Peter was not behind Paul in his denunciation of this class of men whose diabolical mission it was to turn the grace of God into licentiousness. "There were," saith he, "false prophets among the people (Israel) even as there shall be false teachers among you (Nazarenes) who will privily introduce destructive sects, and denying the Master that bought them. And many shall follow their pernicious ways; by reason of whom the way of the truth will be evil spoken of. And through covetousness will they with feigned words make merchandise of you. As natural brute beasts made to be taken and destroyed, they speak evil of the things they do not understand; and shall utterly perish in their own corruption". He then shows that these characters were already in full operation in the societies of the faithful; for, he continued, "They are spots and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity. These are wells without water, clouds that are carried with a tempest; for whom the mist of darkness is reserved in the Aion. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption"—2 Pet. ii. These were the scoffers who appeared in the last days of the Mosaic Aion, "walking after their own lusts, and saying, Where is the promise of His coming?"—the "false prophets" that the Lord Jesus predicted would "arise and deceive many; and say in heart, the Lord delayeth his coming"; and should therefore "begin to smite their fellow-servants, and to eat and drink with the drunken"—Matt. xxiv. 11, 48, 49.

John also, to whom the Apocalypse was revealed, is particularly pointed against these wolves in the clothing of sheep. "Little children," saith he, "it is the last hour: and as ye have heard that the Antichrist comes, even now many antichrists exist: whereby we know that it is the last hour. They went out from us, but they were not of us; for, if they had been of us, they would have continued with us: but they went out that they might be made manifest that they were not all of us." They denied that Jesus is the Christ; and, consequently, repudiated the doctrine of the manifestation of the Father through him as the Son. Therefore, referring to them, John inquires, "Who is the liar but he who affirms that Jesus is not the Christ? This is the Antichrist rejecting the Father and the Son." From this it would appear, that they had given the lie to the apostles for teaching what they had come to deny; but John retorted upon them that they were the liars, and the germ of the Antichrist to be more fully revealed. "These things," says he, "I write unto you concerning them that seduce you. Little children, let no man deceive you. Believe not every spirit"—believe not every man who pretends to speak by the spirit: "but try the spirits;" bring them to the test of the Law and the Testimony, and by this standard ascertain "whether they be of God: because many false prophets are gone out into the world. By this ye may know the Spirit of God; every spirit (or prophet) that confesseth that Jesus Christ has come in flesh is from God: and every spirit that confesseth not that Jesus Christ came in flesh is not of God; and this is the (spirit) of the Antichrist which ye have heard that it comes; and is now already in the world. They; (these false prophets or teachers) are of the world; because of this they speak of the world (being inspired by its traditions) and the world hears them."—1 Jno. ii. 18, 19, 22; iv. 1-6.

These were they who released their hold upon the name of Jesus, and denied his faith; and who were strenuously opposed by the true believers under the class-name, or symbol, Antipas. John in writing his second epistle wrote to an Antipas-Ecclesia, or community of faithful witnesses. He exhorted them to continuance in the truth that was from the beginning; and as the reason of his exhortation refers to the fact that "many deceivers were entered into the world, not confessing that Jesus Christ is come in flesh: this," says he, "is the deceiver and the Antichrist." Therefore, he continues, "If there come any unto you and bring not the doctrine of Christ (that He is come in flesh,) receive him not into your house, neither bid him God speed." In his third epistle, he informs us that Diotrephes was one of this class, and refused even to acknowledge him. Affairs must have attained to a pre-eminently antichristian state to have come to this. This Diotrephes loved to have the pre-eminence in the congregation, and prated against John and his friends with malicious words; "and not content therewith, did himself neither receive the brethren, and forbade them that would, and cast them out of the ecclesia."

The manifestation of these false teachers contemporary with the apostles created a crisis in the history of the faith. It had come to this, either they must be put down, or the doctrine of Christ would be suppressed. This alternative would certainly have resulted, if God had not reserved to himself a remnant who refused to bow the knee to Baal. This remnant was Antipas; and therefore against all the Nicolaitanes, Balaams, and Jezebels; false teachers, who had crept in unawares, corrupting and handling the word of God deceitfully, that they might make it less offensive to the Jews and idolaters; and to make the profession of Christianity more popular, and consequently, less dangerous to life, liberty, and the pursuit of happiness in the world.

The only weapon granted to Antipas against Satan, was "the two-edged sword of the Spirit, which is the word of God". He was to be earnest and indefatigable in the use of this, that he might perpetuate the faith in the heart of a remnant till the apocalypse of Christ—Rev. vi. 11; xii. 17. Writing to this class to which the apostles belonged, Jude says, "It is needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once for all delivered to the Saints. For there are certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only sovereign Deity, even our Lord Jesus Christ". These, after the example of Israel

in the wilderness, the messengers that kept not their first estate, and Sodom and Gomorrah and the cities of the plain, "believed not," "left their first love," and "gave themselves over to fornication, going after other flesh," and to eating of things idolatrously devoted. They were dreaming fanatics who defiled the flesh, despised authority, and spoke evil of the illustrious, as Diotrephes did of John and others. They spoke evil of those things which they understood not: but what they knew naturally, as the irrational creatures, in those things they corrupt themselves. "Woe unto them!" exclaims Jude, "for they have gone in the way of Cain, and rushed headlong into the error of Balaam for hire, and destroyed themselves with the rebellion of Korah. These are sunken rocks feasting with you in your love-feasts, feeding themselves without fear; clouds without water borne about by winds; fruitless autumnal trees, twice dead, uprooted; raging billows of the sea, foaming out their own shame; wandering stars, to whom the! blackness of darkness is reserved for the Aion. These are grumblers, fault-finders, walking after their own lusts; and their mouth speaketh pompous things, praising persons for the sake of gain. But, beloved," continues Jude, "remember ye the words before spoken by the apostles of our Lord Jesus Christ; thus they told you that in the last period there will be scoffers walking after the lusts of their impieties. These who separate themselves are they, animal, not having spirit."

From these testimonies who can forbear to exclaim, What an apostasy is here! As Paul truly styled it, it was "the mystery of iniquity", which he said "already is working"; and was that iniquity to which Jesus referred, as the result of the operation of the many false prophets that would arise, saying, "and because of the abounding of the iniquity, the love of the many will grow cold"—Matt. xxiv. 11, 12. It must have been a matter of great mortification to the apostles to witness such havoc in the field of their labors. Yet, when we consider the natural perverseness of flesh, any other result would have excited more surprise. No names more appropriate could have been selected from Jewish history, to designate this incarnate iniquity of the apostolic age, than those of Balaam and Jezebel, who were the Conquerors of the people, or Nicolaitans. They made war upon the saints, and prevailed against them.

Here, then, was an organization, a fellowship of iniquity, developed from the tares which the enemy had sown among the wheat. It grew up with the good seed until it acquired political ascendancy, and then the separation became complete. The "woman Jezebel" in the maturity of her abominations, became "the Church", the daughter of Baal and the wife of Ahab, the State-Harlot of the habitable; and the Balaam-corrupters of the disciples, the priests of her idolatrous communion.

Thus the elements of the Apostasy were ecclesiastically organized antecedently to the revelation of the things exhibited in the Apocalypse. The men that figure as "the fathers", such as the writers of the Apocryphal New Testament, Cyprian, Origen, &c., were of Balaam. From Balaam and Jezebel have sprung the Clergy of all the Names and Denominations of Christendom. These are the successors of those self-styled apostles, who prated with malicious words against the true apostles; and the leading characteristics of the Balaamite teachers of the first century, will be found to be those of the Clergy of our own times. The following enumeration will establish the truth of this remark:

1. The primitive Balaamites prophesied for hire; so do the clergy;
2. The primitive Balaamites preached perverse things to draw away disciples after them, that their hire might be increased; so do the clergy;
3. The primitive Balaamites blended Mosaic observances with gospel principles, Judaizing and sabbatizing especially; so do the clergy.
4. The primitive Balaamites preached a perverted gospel, or rather no gospel at all; so do the clergy;

5. The primitive Balaamites brought the people into bondage; so have the clergy, and keep them so;
6. The primitive Balaamites commanded to abstain from meats and drinks; so do the clergy;
7. They taught the worship of saints and angels, and forbid to marry; so do the popish clergy;
8. They sought to please men, and flattered them for gain; so do the clergy;
9. They made the doctrine of the resurrection and a future judgment of none effect by their traditions about souls; so do the clergy;
10. They made merchandize of the bodies and souls of men with feigned words; so do the clergy;
11. They knew more of heathen philosophy and learning than of the gospel; so do the clergy;
12. They thought more highly of their own speculations than of apostolic and prophetic truth; so do the clergy;
13. They taught things which they ought not, for filthy lucre's sake; so do the clergy;
14. They professed that they knew God, but were disobedient; so are the clergy;
15. They resisted the truth, and caused it to be evil spoken of; so do the clergy;
16. They scoffed at the coming of the Lord; so do the clergy;
17. They denied that Jesus came in flesh, and so originated the immaculate conception; so do the clergy;
18. They were of the world, therefore the world heard them; so are the clergy, and therefore it hears and honors them;
19. They loved the preeminence; so do the clergy;
20. They cast all out of their churches that stood by the apostles, and opposed their errors; so do the clergy;
21. They were destroyers and corrupters of the people; so are the clergy;
22. The primitive Balaamites were inventors and lovers of lies subversive of the truth; so are the clergy;
23. They made a fair show in the flesh, had a form of godliness, and set up for ministers of righteousness, while really the servants of sin; this is equally true of the clergy.

#### DANIEL XII., 12

Let the reader observe that it is not merely he that desires or looks for the end of the 1335 days who is pronounced "blessed". There are many who desire the resurrection of the wise, and, as Balaam, would like to be of the number ; but who either give themselves no trouble to attend to it. or are ignorant of the means of attainment, or will only labor for it according to their own suppositions of possibilities The blessedness of the resurrection is a laborious acquisition— a contention for the mastery over ourselves, and the world around us This can only be attained by the "taught of God", who understand His doctrine and yield it the faithful and self-sacrificing obedience He requires Then "labor to enter into His rest, for many shall seek to enter in and shall not be able".

—Dr. John Thomas.

# The Logic of Faith in Christ

## An Exhortation by Bro. Roberts

Why do we meet here every first day of the week for the breaking of bread? and why do we find so much pleasure, so much profit in the exercise? Very much is involved in the answer to these questions. We meet here because Jesus of Nazareth has commanded it; and we regard his commandments as binding, because the works he did bear witness, in every reasonable construction of them, that God sent him and gave him power over all flesh, to carry out the will of God, as he did. Those works were not mere works of goodness: they were works of power—works of a kind to compel even Nicodemus, "a man of the Pharisees, a ruler of the Jews," to say,

"Rabbi, we know that them art a teacher come from God : for no man can do these miracles that thou doest EXCEPT GOD BE WITH HIM."

Those works must have been extraordinary works, which, in the space of three short years and a half, enabled an unknown artizan, from the hills of uncultured and reputationless Galilee, to fill the country with his fame, and bring upon him the combined opposition of Jewish and Roman authorities. They were works to which Jesus himself appealed, saying,

"The works that I do bear witness of me that the Father hath sent me . . . If ye believe not me, believe the works .... If I had not come and done works among them which none other man did, they had not had sin, but now they have no cloak for their sin."

The nature of them is plainly indicated in the reply of Jesus to the messengers of John the Baptist, when John was in prison,

"Go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

These works by themselves are evidence sufficient of Christ's authority to deliver binding commandments, even if there had been no faith-compelling sequel in the work of the apostles; but there are other reasons why we should say with the disciples that he is "Master and Lord " .

He was crucified after steadily foretelling during his ministry that he would be so. Even had the matter stopped there, we should have had reasons for confidence that it would have been difficult to throw off. But after his enemies had triumphed in his crucifixion, a greater display of power than ever took place in the hands of his disciples and friends: a display intended to have a certain significance —taught by Christ beforehand to have a certain significance— alleged by the apostles to have a certain significance. Christ said "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me".

The apostle's words were :

"We are His witnesses, and so also is the Holy Spirit that God hath given to them that believe on him."

Paul's words are :

"God also bearing them witness with signs and wonders, and divers miracles, and gifts of the Holy Spirit."

The significance of the display of power that took place in the hands of the apostles was that God, Who only could impart such power, was bearing witness, by means of it, to the truthfulness of the testimony of the apostles. The Apostles could not have done such things as they did by their own power. They could not heal multitudes of sick folk with a word, open the eyes of the blind, cure the deaf, and actually raise the dead, which they did. They disclaimed the power altogether; "why look ye on us as though by our own power or holiness we had made this man to walk?"

They could declare what they knew to be true, but they could not work miracles. They declared what they knew to be true about Christ, but God wrought the miracles (Acts xix. 11); they delivered the testimony which the miracles were intended to confirm. What was the testimony? In what bearing were they Christ's "witnesses" as he said they would be? Here is the glorious matter: here is the point that settles all controversy, and puts an end to all doubt. They testified that God had raised Christ; and they delivered this testimony as a matter of personal eye-witness. They had seen him many days, had eaten and drank with him, and talked with him, after he rose from the dead. Being the testimony of a number of men, and not merely of one man, and the testimony of men whose writings shew them capable, and whose perseverance in the face of opposition shews them trustworthy: and above all the testimony of men, with whom "the Lord worked, confirming their word with signs following" (Mark xvi. 20), it follows in inevitable logic that their testimony was true, and that Christ rose from the dead.

If Christ rose from the dead we do right to call him Master and Lord, and obey his commandments: for none but God could raise a dead man from the grave, and this resurrection of Christ is proof to all men that he is God's beloved Son, whom men are to hear (Matt. xvii. 5), and by whom God will in due time judge the world in righteousness (Acts xvii. 31), of which, in fact, it is an intended pledge, as the last testimony informs us. Consequently, we only act the part of reason in meeting here every first day of the week to call him to remembrance, as he appointed. Any other course is the part of ignorance, or presumption, or madness: and from such a course only ruin and death can result.

There are other reasons if we required them. Christ himself, what he was in himself, apart from all extraneous aspects of the case, is quite sufficient to carry conviction with every mind capable of true reflection. Who can explain such a man apart from the record that he is the Son of God? There never was such a man before or since. Look all through the ages, search every history, ransack every literature, and you will find no figure that can stand by the side of Christ—a man of whom his enemies bore witness that

"he spake as never man spake"—

a man who combined such humility of deportment with such sublime self-assertion ; such compassion for the erring with such intolerance of the wicked ; such incorruptible fidelity to truth with such commiseration for human weakness; such zeal for God with such kindness for man; such abnegation of self-consequence with such proclamation of self-greatness; such adroit independence of speech to his enemies with such sweet and condescending simplicity of language to his disciples; such fire with such meekness; such austerity with sociality and kindness; such greatness with such lowliness; such dignity and power with such tenderness and benignity. There never was his like before him, as he stands displayed in the consummate narrative of the "gospels"; and there has never been his like since. He stands apart from all men: great, holy, harmless, undefiled. How is this?

If he be but the mere Son of Man, as all men are, why was he such a man? Why have we not such a man now? Why a Christ 1,800 years ago and no Christ now? Ye unbelievers, is it not one of your maxims that "like causes produce like effects?" Are not the causes at work now, according to your theory of things, the very same causes that were at work then? and why then can there be no Christ? Alas, your philosophy is all wrong. As a matter of common sense, your reading of Christ is a hopeless mistake, if indeed you trouble to read him at all. There must be an explanation of the appearance of such a man which is not to be found in the case of any other; and there is. He is the Son of God. He was not the Son of Joseph, though the Son of Joseph's wife. The Holy Spirit overshadowing a virgin of the house of David has produced for us this likeness of God—this manifestation of the Father, the Creator of Heaven and Earth. This explains all and satisfies all our need in the case. It enables us to feel we are doing a wise and good thing in breaking bread and drinking wine in celebration of his death "until he come".

But, dear brethren and sisters, we need not justify our action this morning. We but glance for the confirmation of faith, and the strengthening of works, at the manifest tokens of the truth that the apostles in preaching, and we in believing, have not followed cunningly devised fables, but stand on the rock of unassailable truth—truth exactly suited to our need on all points which human wisdom is not. There are three great departments in which we experience need. There is first the intellect, or that which has to do with the acquisition of knowledge; the perception of truth; the furnishing of the understanding. Human science can do something for us here; but it does not do enough. It appeals to the lower range of the intellectual faculties only. It gives us facts of a proximate character—facts limited—facts mechanical—facts on the surface. It shows us experiments and apparatus and collections of natural objects. It invites us to look at chemical solutions, and affinities, and combinations, and at facts arranged and labeled with a tedious and burdensome nomenclature. But this does not meet our highest intellectual need. We crave to know the ultimate and highest and universal reason of things. We aspire after the infinite. The human understanding opens with supreme desire after the highest knowledge; yearns to link itself with the universal—the eternal. Science fails here. It can give us facts in the lower range, but only guesses and theorizes in the higher, and in the highest, refuses us even the consolation of a theory; it chills and discourages us with the word "unknowable."

The faith of Christ mocks us not so. The faith of Christ gives us the highest knowledge, which we cannot reach by nature, leaving us to our own resources in the lowest. It tells us of the Father in heaven, as the First, and the Eternal, filling heaven and earth by the invisible energy of His irradiant Spirit, constituting an eternal and universal unit, out of which all things are, and in which all things subsist. It thus satisfies the highest desire of the highest intellectual capacity with which man is endowed. That it gives us something the intellect cannot grasp, is no drawback to the satisfaction—rather the contrary. An infinite that we could measure would not be infinity; knowledge and power that we could fathom would not give us the intellectual rest and satisfaction that come with the knowledge of the great and unsearchable first, and only, and all-embracing Power, who is the Father in universe—filling immensity, yet heaven-enthroned personal glory—Creator of all things—the God revealed to Israel by the name Yahweh-Elohim. What if we understand not? The revelation and the demonstration of the fact is all we need. Deeper than the fact we cannot go, and will cease trying to, as we grow older and wiser. We do not understand the operation of our own mentality, yet we know it a fact, and use and enjoy it, without distracting our brains in the vain attempt to realize to ourselves the inscrutable process of mental action. That we cannot understand God is no barrier to our enjoyment of Him, but is rather an ingredient in the supernal sweetness of faith, and the satisfactoriness of a boundless action of the mind upwards.

Our next need is that which relates to motive—or the class of considerations expressed by the word "moral". Here it is stating the case correctly to say that faith of Christ does everything, and the wisdom of man nothing. Science tells us, with a quiet grimness, and with a very pronounced logical emphasis, though its votaries would not own to the doctrine in its frank enunciation, that the best thing we can do is to do the very best we can for ourselves, of which we are to be the sole judges as to what that is. It practically assures us that this life is the only life we shall ever have, and that in the end, it is a matter of very small moment how we may choose to live, act, speak, feel or think. What is the effect of such a doctrine? You see it in the slow freezing that is going on through all society. It cannot be otherwise. Let a man once embrace such a doctrine, and he is powerless in the presence of the forces that originally characterize all men at the bottom. Those forces will work up from the bottom of the constitution, and establish themselves in a brutal, if refined, indifference to all interests but his own. Men become selfish under such an influence. Their selfishness is only tempered by the need for conciliating their fellow-men upon whose good graces they may depend for the accomplishment and achievement of personal interests. This need for conciliation may give politeness and consideration, but it is only skin deep, and will disappear when it is no longer needed, as when a man makes a fortune and retires. The original animalism will certainly assert itself in the long run, when the sense of responsibility and futurity are withdrawn. Under such a wisdom, all nobility of character must disappear, and man become a prey to the powerful instincts of self-interest, that are like chained beasts of prey in every heart that is under wise control.

How complete is the contrast between the wisdom of men and the faith of Christ! The reflecting mind instinctively realizes it at every point. The faith of Christ appeals to every motive of self-control, and induces and strengthens every effort at the attainment of all that can possibly be noble in human character. It tells us that this life is not all—that this is but a stepping-stone to a beyond—a preparation for things to come after, that will realize every aspiration of the human heart, and rectify every wrong experienced in the present state. It brings to bear the powerful stimulus of hope—hope of perfect good to come; yet, the influence of fear; the fear of Christ's displeasure—the fear of rejection from his presence. It purifies with the prospect of a divine tribunal, "at which our whole life will be made manifest in its true and actual character, and in its just and unerring issues. It opens and expands the heart with the adoration of God in fear and love of Him continually. It constrains to deeds of righteousness and mercy, when motive for both would fail if we were left to the impulses of a decaying and self-concerned nature. Noble impulse felt in ardent youth subsides with the advance of age, and with the increase of vain experience. Nothing but the fear of God will keep it alive to the end of the day; because this brings with it a motive totally independent of our own feelings, or the attractiveness of our surroundings. The spirit of obedience—the spirit of hope—the spirit of reverence—the spirit of love toward God and the Lord Jesus Christ, will bear us through all the weaknesses and discouragements of human experience, and keep us steady in that patient continuance in well-doing which God will honor at the last in the bestowment of everlasting life.

In these exercises, there is a peace and joy that are unknown in the ways of folly. Paul might well say that godliness hath promise of the life that now is as well as of that which is to come. With all its drawbacks, a life of faith is a happier life than that of the unreflecting hunters of pleasure. Our experience of these meetings around the table of our Lord is somewhat of a proof on this point. There are many comings together of human beings: but none ever takes place that so engages the whole man, that so soothes and satisfies the heart, as this meeting to celebrate

"the love of our departed Lord."

What is the cause? There is a reason. The faith of our Lord Jesus Christ appeals to our whole nature, and touches the highest chords in the mental man. This is not so with other things. A meeting to listen to fine music, to hear a lecture on a special topic, to

discuss a grievance, public or private, to promote the interests of some particular class—to do anything else that men everywhere are in the habit of assembling to do—touches but a small part, and in most cases, the inferior part of the mental man. Whereas, the loving and obedient remembrance of the Lord Jesus kindles the whole and the highest powers of our elohistic-imaged nature. There is a place for God and for Christ in our constitution. The highest organs of the brain crave them, and run to waste without them. This place is empty in all worldly schemes and activities: hence the vanity, the vacuity, the unsatisfactoriness of every occupation men pursue in the present evil world. There can be no peace where God is not. The constitution of things cannot allow it. You might as well look for life without oxygen. The constitution of things is on the side of the faith of Christ. The finger of God is visible in our present organization. The way of folly is a way of misery and destruction even now; the way of reverence, of love, of faith, of obedience, of hope, is the way of peace and joy even in the present mortal nature. This is why the meetings for the remembrance of Christ are sweeter than any other meetings are, or can be. No such sweetness can be found in the way of human wisdom. Blight, barrenness, and darkness only, are experienced in any way that excludes God, our refuge, and Christ our everlasting hope.

Our other need—our last need—in a sense, our greatest need—is physical. We are burdened with a weak ineffective nature, which is slowly, but infallibly, tending deathwards, and which obstructs the mental man in his upward flights. We need renovation. We need the introduction of some element of power into our organization that will give vigor, efficiency, endurance. We yearn for perfection and immortality. It needs not to be said how powerless to help in this direction is all the wisdom and the skill of man. Science makes no pretences in this direction. It says mortal we are, and mortal must remain, so far as it can see. The faith of Christ steps in and says,

"Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel "

It gives us in him an illustration of what this means, as well as a pledge of its applicability to our case.

"He that raised up Christ from the dead shall raise us up also by Christ" (2 Cor. iv 14)

"He shall quicken your mortal body" (Romans viii. 11)

"He shall change our vile bodies",

"This mortal shall put on immortality

"Immortality shall be swallowed up of life."

There is no mistaking the meaning of these simple, but precious statements. They mean that emancipation which we require from the bondage of this corruptible nature—an emancipation of which there is no promise in the direction of human wisdom at all—a prospect which comes with the faith of Christ alone.

Well may we hold on to the faith of Christ with all the tenacity of full-formed and reasonable determination. There is no hope in any other direction. If Christ be not the Savior, there is no Savior. We look in vain in any other direction for the excellency appertaining to the faith of Christ. We need not look in any other direction. It is not only that on all points the faith of Christ meets our need; it is not only that it is exactly the thing we need; but we are able to go further and say, that in the state of the

evidence, it is true and genuine and actual, beyond all possibility of its being anything else. What the apostle saw and heard, that they declared to men and brethren everywhere over eighteen centuries ago, that all, hearing and believing, might reach the wondrous fellowship of the Father of Light through the glorious Son of His love. The lapse of time makes no difference to the position of truth. Therefore are we here this morning, to appropriate and rejoice in the glorious things which God hath testified of His Son.

“HE THAT GLORIETH, LET HIM GLORY IN THE LORD”

"When we turn our eyes to God, we see the full meaning of the words 'Be thou exalted in Thine own Strength so will we sing and praise Thy power' What an admirable idea ' Oh, peerless truth ' Oh, measureless ocean of comfort, in whose healing waters it is life to bathe ' Men appreciate intrinsic excellence in small things The glittering gold, the sparkling gem, are valued because in themselves enduring and cankerless , but where are the fine gold and precious stones when we lift our eyes to ETERNAL, UNDECAYING SELF-CONSISTING STRENGTH. WISDOM, LIFE, LOVE and POWER ' There is no glory but this , no good but God He is the fountain of all the little good we see and Himself the highest good of all No wonder that His invitations to Eternal fellowship with Him should be qualified with the request that He should be first — R.R.

## Editorial

### THE CONFIDENCE BEGOTTEN BY THE TRUTH

Perplexity and insecurity are the prevailing characteristics of the present time. In the world nothing at the moment is stable; great and fundamental changes are almost daily happenings; age-old institutions and traditions are laid aside with a frequency to which we have become so accustomed that the recurrence of similar events scarcely provokes comment or concern. Truly the whole of civilization is undergoing vast changes.

One of the chief difficulties as well as one of the greatest dangers of the current situation is that we are exposed to the liability of being unduly affected by the instability of the times. In a world full of change and uncertainty we are apt to unconsciously relax our grasp of the unchanging and unchangeable.

The word of God, and the revelation of His purpose which it contains are amongst the unchangeable things to which we have become related, and a daily association with which produces in us a quiet confidence and assurance impossible of attainment from any human source. Fearfulness and perplexity are inseparable from our present mortality; we are not alone in the experience of these distressing frailties. The scriptures contain many examples of righteous servants of God being the subjects of fear produced by a realization of the trouble either actually existent or about to descend upon the world. The value, however, of these examples lies in the fact that they very powerfully direct our attention to the only source of strength, and the only means whereby we may have confidence in the prevailing uncertainty.

David experienced trouble and perplexity probably to a far greater extent than we can realize. Few, if any, of us have had literally to flee from our enemies, as did David, whose life was more than once actually in grave danger. How encouraging to us,

then, become the oft-repeated assurances of confidence in God and His word with which the psalms of David abound, for they are especially applicable to our present needs. Confidence in God: a resting upon His mercy and His goodness: an assurance of the final triumph of truth and righteousness, and a joyful anticipation of the glory yet to be manifested in the earth, are the predominant thoughts in these inspiring psalms, and we may be sure these are the feelings which God would have us possess, especially when distressed by the difficulties which so closely beset us. We cannot too often remind ourselves of the reality of the things belonging to our hope. The Truth is real; the Kingdom of God is a coming reality, although present appearances may seem to point in the opposite direction. Our wisdom lies in endeavoring to obtain the same confidence in God and His purpose as David enjoyed, and this can only be reached by a continual reading and meditation upon His word, and a detachment of ourselves, as far as is possible, from the things of this present changing and ephemeral age. How full of comfort and assurance, for instance are the words of Psalm xli.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." (Psa. xli. 1-2).

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity . . .

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed . . .

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psa. xxxvii. 1-5).

These are the thoughts which should fill our minds in the surrounding turmoil and perplexity: they provide us with a sure anchor in the troubled waters which encompass us, which will prevent us from drifting away from the confidence we have in God's purpose to bring final and lasting good out of the present evil. The evil is only for a while, and is the means in God's hand whereby the characters of His children are being developed under trial; the day is rapidly approaching when the evil will disappear and the final and complete triumph of righteousness will be realized. Our hope is to be for ever associated with the coming "sun of righteousness" whose beams will heal all the woes which now afflict this troubled world.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. x. 35-37).

W.J.W.

## SPIRITUAL PROGRESS

A fact to be profitably noted is that growth, though certain under right conditions, is slow and imperceptible. You cannot see a tree grow while you stand and look at it, nor during many visits. Would a gardener be wise in stopping the cultivation because of this? After a long time you see the great progress made. This progress

would not have been realized, if the daily progress had been interrupted. So in the spiritual, you may not be conscious of any advance in a week or a month, but persevere. If you only take care to keep yourself subject to the fertilizing influences of spiritual horticulture, you ensure progress, which by and bye will begin to be visible to your own consciousness. You will find yourself changing in a spiritual direction. In the course of years, you will become a different person from what you would be if the natural mind were left to itself. The direction of the vessel determines the course of the voyage. Her progress may be slow, but if she is always going one way, she will be a long way on at last. The present drift is the thing to watch.

These things have to be considered by wise men, and applied in the great undertaking which the gospel puts in their hands. Vigilance and perseverance will be rewarded in the day when "the wise shall inherit glory, but shame shall be the promotion of fools".—Seasons of Comfort.

## Notes by the Way FINISHING IN LONDON THEN HOMEWARD BOUND.

The audiences in London did not diminish but rather increased. One of the largest assemblies brought together was that convened in Essex Hall on the Strand, under the auspices of the North London ecclesia, brother George H. Lethbridge presiding.

The subject of the address was "Fellowship", and we spoke for about an hour and a quarter and much conversation ensued. The brethren and sisters were much pleased and gratified with the attendance at this meeting, as there were between four and five hundred present.

Another delightful meeting was held in Clapham on the eve of our departure. There were several addresses which were evidently enjoyed by all. Writing as we think and feel, we were greatly refreshed in mind, and intellectually benefited by our intercourse with the brethren and sisters of the London ecclesias, as we were also by the faithful believers we met in the various ecclesial visits which we made during our journey through the United Kingdom.

Although the work devolving upon us was arduous, it was not without its pleasant features. There is an elevating well-spring of pleasure in constantly proclaiming the word of the Lord, knowing that it is something that abideth forever. All other things are of a temporary and ephemeral character, even as the grass that withereth and the flower thereof that falleth away.

We did our utmost to aid and support the believers in their arduous undertaking of earnestly contending for the faith once delivered to the saints, and in their efforts to dispel those unhinging doubts entertained by some professing the truth, as to the question whether the Commandments of Christ should be implicitly obeyed, or is it permissible to slight them?

The Master himself hath said:

"Ye are my friends if ye do whatsoever I command you"—John xv.  
14.

"If ye do," said Christ, therefore, actions not merely words, are the true criterion of friendship with Christ. The most liberal profession of devotion to Christ is very far from being the surest proof of it.

The inspired Apostle Paul pronounced the curse of the Living God against the corruptions and perversions of false teachers, and as followers of him we cannot tolerate the pestilential perverters of the right ways of the Lord.

To some, the Apostle and those who follow him, appear intolerant, but this characteristic is certain to be developed in all who fully grasp the Truth, and it inevitably springs from a diligently acquired knowledge of the only true God and Jesus Christ whom He hath sent.

Loyalty to Christ must necessarily compel intolerance of error. When treating of this feature of the Truth, Paul wrote—

"If I yet pleased men, I should not be the servant of Christ"—Gal. i. 10.

And of Peter and other Apostles it is written that they answered and said:—

"We ought to obey God rather than men"—Acts v. 29.

We trust that our united efforts may arrest the attention of some who are unconsciously facing the fearful risks involved in walking in the dusky pathway where error lurks, which if followed will ultimately lead into a religious wilderness of indifference as to whether or not it is necessary to—

"Be pure in the doctrine and strong in the word."

On the morning of our departure from London, brother Denney called at the hotel to accompany us to Southampton, from which port we were booked to sail at noon.

Leaving the hotel we rode along the Strand, crossing the Thames via Waterloo Bridge, thence along Waterloo Road to the Station bearing the same name—the London terminus of the Southern Railway.

The first to meet us here was our beloved brother Frank G. Jannaway, who had come at this early hour from Stockwell Park Road to bid us "Good-bye". There is always a sorrow in parting with good company, but specially so when circumstances compel the best of friends to part, and bro. Jannaway is one of those well-chosen friends, of kindly thought and manner, who make you feel the richer for having met, communed and enjoyed a fruitful interchange of thought.

With him there had gathered a very pleasant party including brethren C. F. Ford, G. H. Denney, P. G. Ford, G. H. Lethbridge, J. Cordial and sisters Hilda Denney and A. Lethbridge.

The distance between Waterloo Station and the home of bro. W. J. White was too great to make his presence possible, so we bid him farewell the previous evening. With him and bro. C. F. Ford, our beloved co-editors, we had enjoyed several conferences and pleasant interviews, when we took sweet counsel together concerning the work of the Truth.

Taking a pleasant though sorrowful leave of these highly esteemed friends of the Truth, we proceeded to Southampton accompanied by our faithful friend and brother George H. Denney.

Southampton is a very ancient and important town, situated at the head of Southampton Water. It has one of the best natural harbors in the world, having three great Ocean Docks which cover a total area of two hundred acres. We sailed from the Ocean Dock which is used by the White Star Line.

From this port the Crusaders sailed under Richard Coeur de Lion; and the English armies who were bent upon the conquest of France took ship here. It was at this port that the "Pilgrim Fathers" found the "Mayflower" and in company with the "Speedwell" set sail for America in 1620. Both ships put into port at Plymouth, but the latter proved unseaworthy and was there left behind.

Shortly after our arrival at Southampton we boarded the giant White Star Liner, the s.s. Majestic, quadruple-screw, 56,621 tons register, the largest steamship afloat. This great vessel was formerly known as the s.s. "Bismarck" of German construction, and came under the control of the White Star Line as reparations for commerce destroyed.

We were informed by one of the engineers that the ship consumes 11,000 tons of oil on each trip, requires 3,000 tons of fresh water for ordinary uses on board ship, and he said the powerful propellers revolve from 173 to 181 times in a minute.

We had secured a state-room on the "outside" from which we had a good view of the ocean. It was furnished with every modern convenience from a coat-hanger to a reading lamp over the bed. This great ship was replete with every accommodation and amenity to be found in a first-class hotel ashore.

In our state-room we found a telegram from bro. Weetman of Birmingham wishing us God-speed on our journey homeward. There were also several letters awaiting our arrival on ship-board, from brethren and sisters throughout the country, all conveying the same good wishes. A few arrived at 'the hotel after our "departure and were forwarded to our home address. We shall ever remember these kind messages.

The time had now come to say good-bye to our trusted brother Geo. H. Denney who had been our almost constant "guide" from the start to the finish of our visit to the British Isles.

He met us on our arrival on board the s.s. "France", in the magnificent harbor of Plymouth. He had carefully arranged our itinerary. He aided us very materially in the work connected with some of our ecclesial visits. With him we had viewed the rugged! grandeur of Cornwall, and rode over the red hills of Devon to terraced Torquay with its colorful coast and semi-tropical vegetation. In his company we had visited the Isle of Thanet in the North Sea, the holiday resort of Royalty, and looked upon the famous white cliffs of Dover and other places of note which we cannot now write, but may in the future if the Lord be willing and our health permits.

Brother Denney was now saying farewell with the fond hope that we should meet in the kingdom. The great ship then cast off her moorings and glided easily down the channel.

We were informed by one of the officers of the ship that the Isle of Wight was "next door" to Southampton: it was 12 miles distant. We were interested because brother and sister Quinn, whom we met at Motherwell, had recently located there, at Holywood, Cowes. The Royal Yacht with the King on board was lying at anchor in the harbor of Cowes. The climate of the Isle is notably mild and healthy.

We now began to feel that delightful sensation of release from the heavy mental strain which we had for some time endured, and it was certainly very agreeable; and the prospect of soon again beholding familiar faces at home was most pleasing, marred, nevertheless, with much regret in having to part company with so many between whom and ourselves the bond of true affection generated by the love of the Truth had been well established.

The vivifying tang of the salt sea air, the tonic sun, the restful ease and the gentle lap of the waves as the gallant ship furrowed her watery way through the green sea foam, furnished a definite charm to our weary, frail and mortal nature.

The steamship made a call of several hours duration at Cherbourg, France, where there is a beautiful harbor.

The following day the wind became boisterous, the grey and melancholy ocean seemed to moan as the mounting waves leaped forward with a sort of delirious bound, which appeared, however, to rather roughly roll us onward toward our home. This continued for the better part of two days. There was much sea-sickness, but fortunately we were not discommoded.

Then came a change which was greatly appreciated by all on board. The ocean, which had seemed swelling in anger, was now, sparkling and dancing in glee. The sea appeared all golden under the sunlit sky and the gentler breezy waves tossed up their silvery spray, clasping one another as if welcoming us to our home.

Another day on the list of God's bountiful blessings brought us safely to New York, and from thence a five-hour train ride conveyed us to our home in Worcester—our own quiet home. And now

"Thy goodness Lord our souls confess;  
Thy goodness we adore,  
A Spring whose blessings never fail,  
A sea without a shore".

B.J.D.

### LETTER FROM SPAIN

This is a 10-pp. 4to. publication in English by Spanish Protestants, giving an account of the Spanish Revolution and "Reformation", the key note of which is rejoicing over the overthrow of the Jesuits. Among much interesting matter and illustrations which we are sorry we cannot reproduce, is a picture of "The Inquisition Den at Figueras", where "heretics" after being tortured were buried alive by being put into a niche in the wall which was then bricked up. Another picture shows ex-King Alphonso bowing before and kissing the hand of a papal dignitary. Bro. T. W. Fox, who sends us this "Letter from Spain" writes: "Though such as Don Alphonso will wail and lament over her destruction, may we be among that glorified throng who, with the Angels of Heaven, will reward her double for all her works against God and His saints, and who will rejoice over her final destruction".

### The Birmingham Trouble

The substance of an address delivered to the Clapham Ecclesia, at the Avondale Hall, on 19th Nov., 1931.

Between eight and nine years ago, the Clapham ecclesia, after very prolonged and patient efforts to effect a change in the mind of the Birmingham (Temperance Hall) ecclesia, felt compelled, in obedience to the commandments of Christ, to withdraw its fellowship from that ecclesia, and to use its influence to induce other ecclesias to adopt the same attitude.

At the date of the division (June 1923) the Clapham ecclesia numbered over five hundred brethren and sisters, of whom about three hundred supported the proposition for withdrawal, and the minority of about two hundred formed a separate ecclesia, and remained in fellowship with the Temperance Hall ecclesia.

Since the division occurred, one hundred and seventy-five candidates have been immersed by the Clapham ecclesia alone: all of whom are without personal contact with the circumstances which led up to this great, but we are sure, necessary ecclesial trouble.

As time goes on (in the absence of the return of Christ) the proportion of brethren and sisters without this personal knowledge of the circumstances will inevitably increase. To-day, they number nearly one-half of the ecclesia. A few years hence they will of necessity be a considerable majority of the members of this meeting. Of the

brethren who spoke at the Essex Hall in 1923, in support of the proposition, there are but seven remaining in our ecclesia to-day.

It is therefore that we wish to say to these one hundred and seventy-five, or such of their number as remain to this present time, if Christ comes not in the next few years, upon you will very largely devolve the duty, not only of maintaining the scriptural attitude we then adopted, but also of instructing others in regard to it. If you are uncertain of the facts of the case, you will not be equipped for that duty. Therefore our appeal to you is, that you will make yourselves acquainted with all the facts pertaining to it. Read all that has been written on the subject: examine very carefully all that has been said and done, in the light of the teaching of the scriptures, and then, "be strong and of good courage": defend what you know to be right: uphold the Truth: never be false to it, and God will undoubtedly bless both you and the ecclesia to which you belong.

#### WHAT WAS THE DIVISION ABOUT?

An ecclesia is a community of "called out ones". God has called us out from the present evil world to be a holy or separate people unto Himself. Upon each one thus called there rests an obligation to maintain this position of separateness from all that belongs to the world, or this constitution of things, described by Dr. Thomas, "the constitution of sin".

These are facts recognized by all of us. Therefore, a brother or sister, for it applies to both in these days, cannot under any circumstances, join any section of the army or navy, become a constable, or take part in the world's politics. All these things, and there are many others, are essentially of the world, and they are forbidden by Christ.

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

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

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

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

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

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth;

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also"—Matt. v. 38-40.

In these two passages is to be found in the clearest possible language, the duty of a true Christadelphian towards the world and its institutions. "Separateness from the world", and "non-resistance to evil", are emphatically enjoined upon us. Attention was here directed to the simple but convincing utterances of brother R. Roberts concerning these commandments, to be found in Christendom Astray, Lecture xviii, which all are exhorted to read and study.

We shall endeavor presently to show that the cause of the division in 1923 was a failure on the part of the Temperance Hall ecclesia to uphold these Divine obligations.

## MISREPRESENTATION OF FACTS.

Before proceeding further, let us endeavor to dispose of some untrue statements and unfair charges made against the Clapham brethren, in connection with the origin of the trouble.

We are, however, not concerned with justifying ourselves in the sight of men; that is merely one of the ways of the flesh, from which we are commanded to be separate. We are nevertheless anxious that truth on the matter shall prevail.

It has been said, that the division in 1923 was deliberately planned by the Clapham brethren: that for years previously Clapham had been "watching for an opportunity to break away from Birmingham": and that "Clapham did not want peace" (see Birmingham Frictions, page 31).

We have no hesitation in saying that is deliberately untrue; it is a cruel misrepresentation of Clapham brethren, some of whom are now asleep, and some others who are unfortunately not now with us. On behalf of all of these brethren, we say that there is not the slightest justification for these charges. For years the Clapham Presiding and Managing brethren worked hard for peace; not peace at any price, but peace on the basis of purity, was what they diligently strove for.

When did the Temperance Hall ecclesia come to the conclusion that "Clapham did not want peace"? Certainly they had not that conviction as late as January 1923, for on January 4th, 1923, bro. J. F. Smith, their Recording brother, wrote to bro. H. E. Purser, the Recording brother of the Clapham ecclesia: —

"Your letter of the 31st ulto. was considered by the arranging brethren this evening. We note and welcome your evident desire to end the present trouble."

The spirit in which the Clapham Presiding and Managing brethren undertook the unpleasant task of recommending withdrawal from the Temperance Hall ecclesia, is in exact agreement with the spirit in which Paul acted on a certain similar occasion, concerning which he wrote—

"For out of much affliction and anguish of heart I wrote unto you with many tears"—11 Cor. ii. 4.

The Clapham brethren found no pleasure or gratification in this unpleasant duty, but on the contrary, it was, in our own personal knowledge, a "cause of many tears and much anguish of heart" to more than one of their number.

Instead of Clapham desiring separation from Birmingham, if only bro. C. C. Walker knew, his real friends and at that time, his most loyal supporters were in the Clapham ecclesia; whilst many of those in fellowship with him, who now make these false charges against Clapham, were then his severest critics. Numerous letters are in existence from brethren in the Temperance Hall fellowship, and mostly in the Birmingham ecclesia, complaining bitterly of the attitude of bro. C. C. Walker, and in many cases demanding the establishment of a London magazine to counteract the influence of Birmingham. Where are similar letters written by Clapham brethren? Are there any in existence anywhere? If so, let them be produced: we have no hesitation in saying there are none in existence; and yet Clapham brethren are misrepresented as having been antagonistic to bro. C. C. Walker, and the writers of these letters are foremost in making these untrue charges. We refrain from giving further particulars on this subject, but if the facts are denied, the letters can be produced.

In the face of these facts, is it fair, is it brotherly thus to seek to blame Clapham for this division? To say, Clapham desired it? It was London's jealousy of Birmingham? We are not ignorant of the worldly device of wrong-doers seeking to throw the blame on

to other shoulders, but such unworthy actions and trickery should find no place in the methods of brethren.

#### RE-CREATE THE ATMOSPHERE OF 1917.

The Birmingham ecclesia has, we think, rightly recognised the necessity of an endeavour to recreate the atmosphere of the year 1917 which surrounded the events which led up to the subsequent trouble. It is necessary to do so, if we are to correctly understand what followed. For this reason, it is impossible to detach the "Birmingham Trouble" from the "Military Question", because the Military Question was the atmosphere in which the "Birmingham Trouble" was born. To get the real beginning of the trouble, we have therefore to go back to the early days of the Great War of 1914-1918, with special reference to the introduction of the Military Service Act of 1916.

Two years before the passing of that Act the Clapham ecclesia began to move in the matter of petitioning Parliament for exemption from military service in the event of this country being involved in war. The matter was first raised by our late brother J. M. Evans; an action for which he will ever be remembered with feelings of the deepest affection, especially by the brethren who were of military age during the war.

The proposed petition was duly prepared, and signed by representatives of one hundred and fifty-four ecclesias, and presented to Parliament.

In 1916 conscription became a fact. The Military Service Act was passed, and most of our young, unmarried brethren were called upon to join the Army. Provision, however, was made in the Military Service Act for those who entertained conscientious objection to military service; they were allowed to appeal for exemption from the provisions of the Act.

The London Standing Committee advised all the brethren affected by the Act to appeal for total exemption from all forms of military service, whether combatant or non-combatant, which, beyond question, was the only course consistent with those commandments of Christ to which we have referred. The advice given by the Committee was always the same: Total exemption; no connection in any manner or in any degree with the Army, and we may all profoundly and earnestly thank God that this advice was not only given, but in nearly every case acted upon.

#### THE BIRMINGHAM PETITION.

The petition to Parliament signed by one hundred and fifty-four ecclesias, to which reference has been made, was never signed by the Temperance Hall ecclesia. The following extract from *The Christadelphian*, January 1915, page 33, makes this perfectly clear—

"In Birmingham, the arranging brethren recommended the ecclesia, for the sake of unanimity, to authorize the signing of the petition; but after much discussion, at two special meetings, it was decided not to sign it, but to send to London a resolution expressing sympathy with the idea, and willingness to sign when conscription should actually be before the Government. There is a widespread opinion that premature presentation may do more harm than good."

Prior to this date, however, the Birmingham ecclesia had prepared a petition of its own, a copy of which is to be found in *The Christadelphian* September 1914, page 422. We desire to particularly notice Clause 7 of this petition, which states—

"That the conscientious objection of your petitioners does not extend to strictly non-combatant branches of National Service, but only to those which involve the bearing of arms or resort to force."

"This was for several reasons preferred by the meeting to the form of petition of 1878, which was submitted to the ecclesias by the London brethren, though not, as we understand it, as a necessary form. With regard to the foregoing petition it may be said that some objection has been taken to Clause 7 for reasons which need not now be stated. But on the main issue of taking the sword it is hoped and believed that all must be agreed; and it ought not to be difficult hereafter to agree, if necessary, on a brief form of words somewhat on the lines suggested. We shall probably do well to say no more than this at present."

This petition was never presented to Parliament. We may be sure the hand of God was in that circumstance. It would have been a terrible day for the brethren and sisters if it had been presented. That dissatisfaction with the situation existed in the Temperance Hall ecclesia is evident from the fact that in November 1914 brother E. W. Newman, a leading brother, still in their fellowship, moved (he following amendment—

"That having further considered the Petition previously passed, and realizing the dangers attaching to Clause 7, the terms of which are a virtual approval of military service of a non-combatant nature, we, the Birmingham Temperance Hall ecclesia, renounce the principle which Clause 7 contains: and earnestly desiring unanimity of action throughout the brotherhood upon this important matter, approve of the London Petition, and request our Recording Brother to sign it on our behalf."

The mind of this Birmingham brother towards their petition is here expressed by himself—

"Our petition provides justification to those of us who have joined the non-combatant service in the army, and we have therefore no reasonable ground of action against them while our Petition remains where it is."

#### THE IMMEDIATE CAUSE OF THE TROUBLE.

We have now endeavoured to recreate the atmosphere of the Temperance Hall ecclesia during those fateful years 1914-1917. It was this unhealthy atmosphere which gave birth to the events we are now going to narrate.

We will let bro. A. Davis, of the Temperance Hall ecclesia, relate the circumstances in his own words.

In his published statement of the facts, he tells us

"The trouble was caused by the action of two brethren who joined as 'Special Constables'. One was an old policeman who rejoined the force and was serving 'as a cook'. The other had no 'Pelham' Certificate, but had obtained special exemption. This looked like being withdrawn and to protect himself he joined up as a 'special constable'. Each case, therefore, had exceptional features, and where special features exist wise men at least ask themselves whether some discrimination is not necessary. The minutes presented to the Ecclesia were to the effect 'that as Service in the Constabulary was inconsistent with the commands of Christ, we should have no alternative but to withdraw from them, unless they could obtain their release.'"

"This was objected to by a certain number of brethren for the following reasons, amongst others:—

1. The Constitution did not specifically provide for such cases.
2. The action now proposed was inconsistent with our attitude in the past, for we have fellowshipped a policeman for many years.
3. A general objection to disfellowship any brother without giving him an opportunity to be heard in his own defence.

In order to gain more time for the consideration of these points I moved the following resolution, which was seconded by brother T. E. Pearce:—

"That no action be taken at present on those parts of the Minutes which relate to the cases of brethren L. and M. and the position of constables generally."

"In moving this I said, ' My reasons for this proposition are, that while I 'think these brethren have certainly acted indiscreetly in what they have done, nevertheless their fault is not such as to justify disfellowship, and, furthermore, there are reasons which make it expedient to postpone action, at least for the present'."

Here, then, are the facts which led up to the subsequent trouble, from the pen of a brother who is certainly fully qualified to relate them. Let us summarise them—

1. Two brethren in the Temperance Hall ecclesia joined as "special constables".
2. The Arranging brethren proposed to withdraw from these two brethren.
3. Bro. A. Davis moved a resolution to take no action at present.
4. Bro. T. E. Pearce seconded the proposition.

Now when the matter was thus before the Temperance Hall ecclesia, and when the Arranging Brethren were determined to do the right thing in withdrawing from those who had become "special constables", these two brethren, A. Davis and T. E. Pearce, opposed them, and in the course of their opposition delivered two speeches, which are really the cause of the trouble.

#### THE CHARACTER OF THE SPEECHES.

Some of the brethren in this hall this evening heard bro. A. Davis re-deliver his speech in London, and had the opportunity of questioning him upon it. They have also read the speech delivered by bro. T. E. Pearce. We shall confine our attention to the speech of bro. A. Davis, because some modification has been made in the case of bro. T. E. Pearce.

The first point to be noted is the fact that the two speeches have been suppressed by the Birmingham Arranging Brethren. We have repeatedly urged them to publish the speeches, so that all may judge for themselves as to their scripturalness or otherwise. This they have repeatedly and definitely refused to do. We must therefore fall back on the expressed opinions of those who heard them, either as originally delivered in Birmingham or when re-delivered in London.

Of the brethren in the Clapham ecclesia at the time of the trouble, naturally all who supported the proposition to withdraw from the Temperance Hall ecclesia, are unanimous in describing them as "un-scriptural". Of those who heard the speech of bro. A. Davis, but who opposed the proposition of withdrawal, we select utterances of two brethren, F. W. Turner and B. R. Walker, both still in the Temperance Hall fellowship.

On 2nd Jan., 1923, bro. F. W. Turner wrote a letter to bro. A. T. Jannaway, from which the following is an extract—

"It is admitted without question that the cause of the dispute between the Temperance Hall and the John Bright St. brethren was in the first instance the matter of dealing with erroneous' teaching in the Temperance Hall ecclesia. That wrong teaching was set forth in the speeches of brethren Pearce and Davis. . . . There is no need to quote them or enlarge thereon. It is admitted that they were dangerous and wrong."

Bro. B. R. Walker's comments on the speech of bro. A. Davis are equally clear and unmistakable. These are his words—

"I agreed, that, as I heard bro. Davis's speech, it was unscriptural."

"I should certainly draw the conclusion that he countenanced service in the Constabulary."

So much for the evidence of Clapham brethren. Of the brethren in the Birmingham ecclesia who heard the speeches, we have the following expressions to guide us.

We take firstly, bro. C. C. Walker's comment upon them; comment made, let it be remembered, at the time of their delivery, and therefore indicative of their true character.

"In all my thirty years' experience in the Truth, I have never heard the commandments of Christ called in question in that manner by brethren before."

Evidently bro. C. C. Walker was shocked by the nature of the speeches. What kind of speech could call forth such a rebuke from a brother of thirty years' experience, but an unscriptural speech? We submit the evidence is overwhelmingly conclusive.

We next consider the statements of bro. F. G. Ford, a Birmingham Arranging brother. After two years' consideration of the matter, he publicly stated—

"If the views of brethren Davis and Pearce were followed, I could foresee the city being policed by brethren."

Again, in a letter to bro. Viner Hall, he wrote—

"Last week we had to meet the organised attack of some biethren, who, to my mind, had departed from the elements of the Faith. This week, as good soldiers of the Lord, we also should be organised for the defence of the Truth."

Let us carefully note these expressions. "An organised attack": Who attacked? What did they attack? Who had "departed from the elements of the Truth"? These are expressions which very clearly show the true character of the speeches of these two brethren. In the estimation of this Arranging brother, they constituted an attack on the Truth, and a departure from the elements of the Faith.

Further, we may finally note the clear view expressed by the Temperance Hall ecclesia's Recording brother, J. F. Smith, who wrote to bro. Viner Hall—

"We have taken the right stand, and a good conscience with fortitude will carry us through. The opposition has not been without benefit; it has developed a clearer definition of our position."

Why does bro. J. F. Smith here speak of "opposition"? Does it need to be pointed out that if these two brethren opposed the right intentions of the Arranging brethren, they must themselves of necessity have contended for what is wrong?

A brief extract from the speech of bro. A. Davis gives some idea of its purport. He said

"The policeman, on the contrary, finds that his work is entirely good. He is engaged in restraining evil in order that freedom may live and act. In a word, his use of force is judicial, and I submit that we are to discriminate between judicial force and personal violence . . . judicial force on the other hand is a divinely appointed means for the suppression of evil and is virtuous because of its Divine sanction—it is moral and beneficent in result."

Bro. A. Davis has told us that he does not justify police service for brethren, and we must accept his statement; nevertheless in the words quoted above, as one of his own supporters has said, " the teaching is dangerous and wrong ".

#### BROTHER A. DAVIS' S MIND.

Having examined some of the evidence from the character of the speeches, we turn to consider some of brother A. Davis's own expressions in reference to himself and his views. These will be found to be confirmatory of what we have seen to be the true nature of his speech.

Quoting further from his published letter, we select the following—

"I have never justified service in the Constabulary, nor do I do so now. I say that any brother who joined would be very foolish. If I knew anyone who proposed doing so, I would do my utmost to dissuade him. But if, in spite of that, he still joined I would not accept the responsibility of disfellowshipping him."

Here is a clear expression of the mind of bro. Davis. It is certainly not the mind of this ecclesia (Clapham). Our view is that faithfulness to the commandments of Christ compels us to accept the responsibility of withdrawing from those who act contrary to them.

Further evidence of the mind of bro. A. Davis is furnished in his letter of April 14th, 1919, when he wrote—

"When I said last night that I would not accept the responsibility of withdrawing from a brother who joined the R.A.M.C., I used the word ' joined' in the sense I have always explained in my public speeches; namely, that he joined under Conscription, and then only after he had first obtained a Non-Combatant Certificate."

If there were no other evidence than these two expressions of his mind, surely these words of bro. A. Davis, his own words, are sufficient to justify the action we took in the year 1923. Here then, are the "reasons which necessitated our withdrawal from the Birmingham (Temperance Hall) 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 reasons remain to this day, eight and a half years afterwards. The speeches have never been withdrawn, and the Arranging brethren still refuse to deal with the offenders. Whilst this state of mind exists we must adhere to our determination to withhold our fellowship from that ecclesia and those in fellowship with it.

It is a matter of the greatest possible regret to have to do so, but what are the alternatives? To act the part of traitors. To betray the Truth; to know the right and to do the wrong. These we cannot do, even though it means separating from many we have loved. Let us rather be prepared to stand alone for the sake of the Truth. The day of Christ will reveal whether or not we have acted from pure motives: the day of Christ will try every man's work: it will search every heart and lay bare every thought; then, the truth on this matter, as on all others, will be revealed.

TEMPERANCE HALL ECCLESIA'S WITHDRAWAL FROM THE JOHN BRIGHT ST.  
ECCLESIA.

Our review of the subject would be incomplete without reference to this action on the part of the Birmingham ecclesia. A small number of brethren and sisters in that meeting faithfully and persistently protested against the false teaching of brethren Davis and Pearce, and constantly urged the Arranging brethren to deal with the matter, but the only reply to their appeal was that the matter was "definitely closed", and that it was "out of order to be re-opened". After much patience and many efforts to bring about the disavowal of the wrong teaching, these few brethren and sisters were compelled to stand aside from the Temperance Hall ecclesia, until it dealt scripturally with the offenders. Were they wrong in so doing? Certainly they were not wrong. The teaching of the Scriptures plainly called for just such action as they took. Their object was not the establishment of a rival meeting, but by separating themselves from the ecclesia they sought to bring pressure upon the Arranging brethren to remedy the evil. Further, their action in standing aside was very definitely endorsed by clause xxxii of the Birmingham Constitution; nevertheless, because they had "established a separate meeting for the Breaking of Bread, thereby refusing to submit to the arrangements preferred by the greater number", on 9th Oct., 1919, the Temperance Hall ecclesia withdrew from the John Bright St. brethren. No charge of unscriptural conduct or of wrong doctrine has been brought against these brethren and sisters, yet they have been disfellowshipped. In our judgment that withdrawal is grossly unscriptural, and in the judgment of one of the Temperance Hall ecclesia's strongest supporters it is a "sin".

ADDITIONAL REASONS FOR MAINTAINING OUR WITHDRAWAL.

The A. Davis and T. E. Pearce matters already considered, although the immediate cause of our withdrawal from the Temperance Hall fellowship in 1923, are not now the only reasons for our separation from them. To-day there are additional and equally adequate reasons. The principal amongst these is undoubtedly that which has become known as the "Strickler heresy". It is impossible to go fully into that matter at the present time, but we would strongly recommend all to read what our bro. Dowling and others have written upon the subject.

The unscriptural theory concerning the atonement put forward by bro. A. D. Strickler, of Buffalo, U.S.A., is that Christ died for others, but not for himself; that Christ's human nature did not make him unclean. A few extracts from A. D. Strickler's book "Out of darkness into light" will show the character of this false theory which he advances:—

"It could not be said of Christ that he had sin dwelling in him as Paul said of himself" (page 83).

"We have no right to say that Christ's individual flesh was 'sinful flesh' " (page 84).

"God's method of salvation by the shedding of blood to make atonement did not apply to Christ, and therefore he could not have been his own better sacrifice" (page 73).

"Christ's human nature did not make him unclean " (page 26).

The foregoing are but a few samples of the contention advanced by bro. A. D. Strickler; they are in direct opposition to such plain statements of Scripture as:—

"For He (God) hath made him (Christ) to be sin for us, who knew no sin "—  
11 Cor. v. 21.

"God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh "—Rom. viii. 3.

"By his own blood he entered in once into the holy place, having obtained eternal redemption "—Heb. ix. 12.

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself "—  
Heb. vii. 27.

Many other passages might also be added to show the unscriptural character of the theory advanced. Our readers are recommended to carefully study what appeared in our pages last month from the pen of our bro. Bowling. Concerning this heresy, bro. G. F. Lake has rightly said—

"Of the corruptions of doctrine which are now prevalent in the brotherhood, the principal one is the unscriptural theory of the atonement put forward by brother A. D. Strickler, which heresy has been the cause of widespread division among the brethren in America."

Bro. C. C. Walker, the Editor of "The Christadelphian", has declared bro. Strickler to be "fundamentally sound", in spite of these manifest contradictions of Bible teaching on the subject of the atonement; and the most extraordinary fact is that these three brethren are now all in fellowship with each other, although as we have shown bro. Lake rightly charges bro. Strickler with "putting forward the principal heresy amongst those corruptions of doctrine which are now prevalent in the brotherhood".

There are some who will tell us, "A. D. Strickler is in America, and it is no concern of brethren and sisters in England ". The fallacy of this attitude is well exposed by bro. G. F. Lake, whom again we quote:—

"It is plainly against the spirit of the Word that brethren should be taught that their interests, their cares and their responsibilities are limited to the members of an ecclesia in any given place. That is plainly the recent tendency. We are told that an error in Australia, or a heresy in America, may be ignored because it is so far away!!

"It is forgotten that brethren in Australia and in America are members of the one body—holding the one hope—justified by the one faith, and 'members in particular' of the body of Christ."

This "clean flesh" heresy, and other serious matters such as the "taking of oaths" will certainly have to be put right before fellowship with the Temperance Hall ecclesia can be resumed.

Just a final word. Having separated from those who tolerate the errors to which we have referred, we make an appeal for real separation. Some of our number seem to have the idea that fellowship consists only in the act of breaking bread with each other. This is a mistaken view, as is evident from the following scripture: —

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers "—Acts ii. 42.

From this statement it is evident that "breaking of bread" is an act of fellowship, and that there are, in addition, other acts of fellowship. It is therefore not sufficient to abstain merely from breaking bread with the ecclesias from whom we have separated; our duty is to refrain from other acts of fellowship, such as attending lectures and fraternal gatherings. There are no doubt many fleshly ties and attractions of that character, but let us remember we have separated ourselves from these ecclesias because of their wrong teaching. Until that false teaching is disowned, let us maintain real separation. If our action in withdrawing our fellowship was justifiable, as we are certain it was, no other course of conduct is defensible. We have taken a firm stand, let us, one and all, stand firm to the end.

W.J.W.

## When we go to Sinai

When the day of Resurrection dawns and living and lately dead journey together to the judgment seat of Christ; the venue of the great tribunal appears from Psalm Ixviii. 17 to be Sinai.

"The Lord is among them—Sinai—in the holy place. Thou hast ascended on high thou hast led captivity captive. Thou hast received gifts for men, even many thousands, yea, for the rebellious also, that the Lord God might dwell among them."

Micah. vii. 15 may also bear upon this both as to time and circumstance.

Now beyond question the host of the responsible will be a mighty one of many many millions. Where in the whole world is there a more suitable place than the wilderness of Sinai? This suitability is emphasised by three passages that deal with the appearance (some time after the judgment has taken place) of Christ and His glorified saints to the world.

Jude 14, 15: "Behold the Lord cometh with ten thousands of his saints (ten myriads) to execute judgment upon all."

Isaiah Ixiii. 1: "Who is this that cometh from Edom, travelling in the greatness of his strength."

Zech. xiv. 4: "And His feet shall stand in that day upon the Mount of Olives."

Then the heavens are opened and its armies headed by the kings of the sun's rising begin their work of ruling the nations— Rev. xix. 11, 15.

Sinai was the point at which the hosts of Israel assembled to hear the law of God, to be formed into a commonwealth and to begin the march to the Promised Land. This sequence typified the events of our near future in respect of Israel after the Spirit.

Now the Sinai Peninsula is one of the most deserted places in the centre of the earth. It lies between the Gulf of Akaba on the East) and the Suez Gulf on the West—both of these being arms of the Red Sea. It thus lies between Egypt and Arabia, while the desert called Tih slopes to the north to the Mediterranean Sea. This is the strip of coast in which the railway built by General Allenby runs, thus forming a highway from Egypt to Palestine. This strip is cut off from the triangular range of Sinai by the Djebbet es Ramleh, a belt of sand with sandstone hills at its extremities. Sinai is thus isolated.

There are three great peaks in the northern range—Serbal 6,750 feet high; Jebel Musa, 7,600 feet; and Jebel Katerina, 8,540 feet. Further south are Umm Shomar, 8,000 feet, and Umm Khesyn. The mountain gorges are some of the most beautiful in the whole earth. Tints of rose and amethyst interlaced with green of different shades and purple are so splendid that the barrenness of verdure is forgotten.

Trodden underfoot are crystal, agate jasper, and other beautiful stones. Many geologists have explored Sinai and they describe it as altogether unique in its formation and its materials.

Now the nearest seaport to Sinai is Tor. Boats now make daily journeys from Suez to Tor, which is situated on the coast directly; west of the Sinai range. Most visitors to the peninsula now use this route.

Sir Flinders Petrie gives an exhaustive and graphic description of the district and its many claims to interest in his book, "Researches in Sinai". One of his conclusions concerning inscriptions on an old disused copper mine there is worth noting.

"The writing dates from the 18th dynasty (time of Jacob) and proves that Syrian workmen were familiar with writing at 1500 B.C., and this a writing independent of hieroglyphics and cuneiform. It finally disproves the hypothesis that the Israelites who came through this region into Egypt and passed back again could not have used writing." Ingersoll, in his "Mistakes of Moses," made the erroneous hypothesis referred to, as did several of the early school of doubters now termed "Higher critics".

The name Sinai is given by Cruden to mean "bush", or in Syriac "enmity", but its name really derives from the goddess Sin, the moon God of ancient Mesopotamia, first worshipped in Babylon. A temple to her fame was erected in Sinai, some ruins of which remain.

There has been much difference of opinion as to which peak was the mountain of the Law. Jebel Musa and Sufsafeh seem most likely to answer the Exodus description. The plain of Raha stretches before these. This plain is in the district known as Feiran—or as in Habakkuk iii. 3, Paran. Here "God shined forth"—Deut. xxxiii. 2. The mount bearing that name is near Mount Hor and Mount Serbal.

Now this great plain or valley of Raha is very flat and extremely beautiful, but it is not populated. In the 2nd and 3rd centuries of the Christian era there was a flourishing town there. Its ruins alone remain.

The convent of Sinai was built by the Emperor Justinian and once had some hundreds of monks in residence. To-day there are less than 20.

The Codex Sinaiticus or Syriac version of the Scriptures, is kept there. It contains, says Tischendorf, the Old and New Testaments, with two other fragments, and belongs to the 4th century. Possibly the most interesting and important variation in our rendering is that of Matt, xxvii. 17. The Codex has

"Which will ye that I release unto you Jesus Bar Abba or Jesus that is called Christ."

One question we can solve at once. Is there room for the great host to assemble for judgment? The answer is possibly best found in the record of an expedition to Mt. Sinai in 1922 led by Dr. Rendel Harris:—

"This strange sequestered and mysterious wilderness was specially prepared for Israel, enfeebled by years of bondage and therefore in need of a particular schooling and training. There are few places so suited to such a purpose as the southern parts of the Sinai Peninsular. It affords camping sites for large multitudes on the plateaux among its towering peaks while even the drawbacks through isolation and deficiency of vegetation (drawbacks which prevented wandering tribes from seeking a habitation there for long) became advantages when remedied by the manna and water, from the hand of God, so that the wilderness 'where no man could dwell' was a healthful and sufficiently secluded training ground for a people who needed time, quiet and teaching, to recover from the effects of a long and awful oppression."

The great judgment will there take place. All is ready, can we not conclude, for the wonderful, long purposed, denouement when Jesus will be seen in that glory of which he himself spoke in John, xvii. 5. The glory envisaged of God before the world was. Then, we shall be caught away in clouds to meet him, for the Spirit of God is independent of ships, trains, cars or camels, nor would there be enough of these in the world to convey the mighty host.

And when the great encampment is set up and the judgment is passed, the saints, immortalized and strong for ever, will in their new found intellectual and physical might obtain great delight in the inspection of the many beauties of Sinai, for which they have been so well prepared by their love of the Word of God. Those who have given their mortal lives to the Master's service and whose pilgrimage has then been crowned with success will look upon the scenes with rapture where

"By day along the astonished lands  
The cloudy pillar glided slow.  
By night Arabia's crimsoned sands  
Returned the fiery column's glow,  
Then rose the choral hymn of praise.  
And tramp and cymbal answered keen,  
And Jacob's daughters poured their lays,  
With priest and warriors voice between."

G. H. DENNEY.

#### WHAT SHALL WE READ?

A wise discrimination is needed in these days in respect of reading. While Peter, John and James betray no sign of acquaintance with the literature of their times beyond the Scriptures, Paul and Luke show that both were well read. Paul used his knowledge of Greek literature with great effect. What an apt quotation that was which he made on Mars hill! To obtain a fitting opening for his address to the Athenian philosophers he quoted the fact of the altar being erected there in honour of the "Unknown God", probably the God of the Druids and Stonehenge, and then goes on to recall a passage from the Greek poet Aratus of Cilicia, his own home district, written 300 years before:

"All need the aid of God in all  
For we too are his offspring".

Apt quotations may to-day help us in declaring the whole counsel of God and there are many books being published which are profitable and helpful. So perhaps the right order is : 1. The Bible; 2. The works of faithful brethren; 3. Works helpful to study and elucidation of the Truth in its various phases.—

G.H.D.

#### Land of Israel News

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

A British Conservative Member of Parliament (Major Proctor), speaking of the development of the land and the people, said: "Judging from what I see now of Jewry throughout the world, I feel convinced that God has got some great work for that great people to do. What that great work is, I don't know, but history will unfold it. Any country that persecutes its Jewish inhabitants is sowing the seeds of disaster and decay".

\* \* \*

Mr. Thomas Bata, the multi-millionaire manufacturer of shoes in Czecho-Slovakia, intends to build a modern "shoe-town" near Jerusalem. He will give immediate employment to 700 shoemakers and more as the business progresses.

\* \* \*

The Jerusalem municipality is restricting the use of water, which will only be supplied once a week during midsummer, and not at all for business purposes after April 1st.

\* \* \*

In 1931 a sum of about £300,000 was spent on building in Tel-Aviv. In the previous year £200,000 was spent on building in the city.

\* \* \*

A British company has been formed called "British Palestine and Eastern Tours" to develop tourist traffic between the British Isles and Palestine and the Near East.

\* \* \*

An advertisement in the Jewish Chronicle reads "Eretz Israel needs trees. The land reclaimed must be restored to fertility and beauty. On Arbor Day, 15th Shevat (New Year for Trees), children in Palestine celebrate the festival by planting trees in the sandy dunes and barren places"; and an appeal is made for 30,000 children (of British Jews) to help the children in Palestine by subscribing 6/- each to have a tree planted in their name.

\* \* \*

Fears have been expressed that the Jaffa orange industry will be injured by the new British Tariff duties; but it is announced that Palestine is to receive the same preference as the British colonies and dominions.

\* \* \*

On Sunday, Feb. 7th, a heavy storm raged throughout Palestine, and Jerusalem experienced very cold weather. As a result of a snowstorm, the city and the mountains were covered with snow, a rare sight there. It is believed, however, that the snowstorm may help to solve to some extent the present acute water problem in Jerusalem.

## Signs of the Times

TARIFFS, EMPIRE FREE TRADE AND DISARMAMENT. — The last few weeks have seen most remarkable developments in the signs of the times. On Feb. 4th the fiscal system of Britain was changed from a Free Trade to a Tariff basis but with Empire preference. There have been many Conservative Governments in the past, but none has felt able to initiate such a momentous change, and now we have the extraordinary spectacle of its introduction by a National Government of which the Premier is a Socialist and which includes many prominent Liberals (Free-Traders). The event has necessitated a change in the constitutional practice of collective Cabinet responsibility for its decisions, Sir Herbert Samuel, the Liberal Home Secretary, vehemently opposing the Government proposals on the very night of their introduction. There is a considerable clamour for his resignation, so far without result.

The proposals mean that all foreign goods coming to Britain (with a few exceptions) will be subject to a 10 % tariff, whereas goods from the Dominions, Protectorates and Mandated Territories will be admitted free of duty. The result will be a welding together of the interests of the units of the Empire as has never before existed, and a consequent separation of interests between the British Empire and the rest of the world.

It is an event to which the brotherhood has always looked forward and it has come about in a manner quite unexpected. A glance at the "Signs of the Times" of the last few months will serve to remind us of the wonderful manner in which God has manipulated the course of political events in Britain to bring about the present situation. Dr. Thomas's remark in Elpis Israel is very apposite. "The finger of God has indicated a course to be pursued by Britain which cannot be evaded." Hints of the secession of Australia and South Africa from the Empire which were current some time ago have now completely vanished and the Empire is more united than ever. Mr. Amery is considering the possibility of a single gold and silver currency for the whole Empire, independent of the world; should this mature, another great Empire link will have been forged. The Daily Express headed a leading article on Feb. 3rd, "Rejoice and be Glad", and commenced it thus: "It is with feelings of the deepest thankfulness that we announce to-day the momentous news of the birth of Empire Free Trade .... as a nation rejoices when a King's son is born so there should be rejoicing when an Empire's destiny is safely delivered." How much more should we, who realize how prophecy is being fulfilled, rejoice.

At the same time as these momentous events are happening at home, there is already the cloud of war hovering over the world. China and Japan are virtually at war in spite of both nations being members of the League of Nations, and there is a danger of other nations becoming involved. It is not necessary here to enter into the causes of this war, but it is fitting to call attention to the wholly artificial character of the Leagues and Pacts signed by the nations, when they feel that their own interests are involved.

The long heralded Disarmament Conference opened at Geneva on Feb. 2nd, and on that very day the Japanese attack on Shanghai took place. "The thunder of the guns in the Bay of Shanghai and the crash of aerial bombs have penetrated even into Geneva where the armed nations of the world have assembled to talk of disarmament, and through the thick, artificial mists of the peace atmosphere raised by the pacific League of Nations, the figures of China and Japan in deadly combat unmistakably emerge. The shadowy form of Disarmament now yields place to the real and solid figure of War" (Daily Express Foreign Editor).

All international conferences on peace have an air of unreality; never more so than at present. The nations are insincere and have no intention of disarming. Whatever the nations may decide is only written on paper as all thinking men know. We concur with Mr. George Lansbury when he says "I myself cannot have any faith in scraps of paper" (At a Disarmament Demonstration in London, Jan. 28th).

In the present instance it is probable that as soon as Japan has obtained what she wants, she will accede to the League's demand for peace, and the result will be proclaimed as a victory for "Peace". No doubt too, at the Disarmament Conference various proposals will be agreed to which will look like reduction of armaments but which in reality will be nothing of the kind.

The coincident calling of the great conference and the Sino-Japanese War, gives us an illustration of what may happen when the Apostle's prediction is fulfilled, "When they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. v. 3).

We should not be disturbed, however great the movement for Peace may seem to be, for doubtless the "SAYING" of Peace and safety will grow in volume, the nearer the day of destruction approaches. Mr. Lloyd George rightly says in a current periodical, "Peace movements and pious intentions, however sincere, melt like mist when a nation snatches up its sword, and the most binding treaties become scraps of paper. But if the angry hand finds only a ploughshare, there is a chance for counsels of peace to prevail." This is precisely God's method of securing peace in Millennial times; the forbidding of armaments and of even learning the arts of war (Mic. iv. 3).

It may be asked why the nations do not disarm. It will be sufficient to quote M. Laval (the French Prime Minister): "Our desire is peace, but we set great store by security". Of course, every nation feels security in being better armed than its neighbor, so the insane piling up of armaments continues.

The chief trouble, as we should expect, seems to be fear of Russia. It may be that Russia is largely responsible for the trouble in the Far East, if it is true that "the Soviet Government has given Japan a free hand in Manchuria in return for Japanese financial support of Russian enterprises in the East" (News-Chronicle, Jan. 26). Russia is certainly strengthening her position by alliances: treaties with France, Poland and Rumania having recently been announced. "The negotiations draw Soviet Russia a little further into the European circle" (Spectator, Dec. 26th).

More significant still is the announcement of an agreement made between Russia, Persia and Afghanistan with Japanese financiers, for the building of a railway across Afghanistan from the Russian to the Indian borders (Jan. 26). Afghanistan has always been a buffer state protecting India from the North, so that both the alliance and the railway will be a source of great embarrassment to Britain. The inclusion of Persia in the agreement is of particular interest in view of its specific mention in Ezek xxxviii. 5 as an ally of Gog.

A secret Russo-German military pact was also reported on Jan. 16th but this does not appear to be confirmed, although it is probably true.

Thus all over the world the signs tell us unmistakably of the near approach of the Master. Ever since 1932 opened, the daily papers have had gloomy events and prospects to report. The horrors of modern warfare have been recalled by the loss of the British submarine M2 with its crew of 60. How many such losses will there be during the next world war?

An event of special interest to the brethren "employed" there by the Home Office during the War was the revolt of the prisoners at Dartmoor. Nothing like it has ever occurred in Britain before. The Governor was a "Reformer", that is a believer in the humane treatment of criminals, with the hope of reforming them rather than with the idea of punishing them. As a result various privileges had been introduced, resulting in a certain laxity of discipline. The prisoners became more and more discontented and eventually found the opportunity for a serious revolt. We mention this incident because it manifests the truth of a Divine principle which men often call in question. "When thy judgments are in the earth, the Inhabitants of the world will learn righteousness. Let favor be shown to the wicked, yet will he not learn righteousness" (Isaiah xxvi. 9-10). It applies to individuals as well as nations. The

criminal mistakes gentleness for weakness and takes advantage of it. He only understands one thing and that is force. Doubtless the prison authorities have been taught a lesson they will not readily forget.

It is just the same with nations; they also understand nothing but compulsion, and there is no hope of their reformation but through judgments. The devil cannot be converted; he must be destroyed.

We may fittingly conclude with the succeeding verse in Isaiah xxvi., "Lord, when thy hand is lifted up they will not see, but they shall see".

W.J.

## Ecclesial News

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

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

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

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of bro. A. D. 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, 11 a.m. and 6.30 p.m. Bible Class, Wednesdays, 8 p.m. We have arranged a fraternal gathering in the Shakespeare Room, Edmund Street, for Easter Tuesday, March 29th, and extend an affectionate invitation to all the brethren and sisters in fellowship. Tea at 1.30 and the after-meeting at 6. Programs may be had on application. — W. Southall, Rec. bro.

COLCHESTER. — 2 Barrack Sheet (corner Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture. 6.30 p.m. Bible Class, alternate Thursdays, 7.15 p.m. Since our last report we have been pleased to welcome around the Lord's Table bro. and sis. W. P. Hayward, sisters M. and I. Hayward (Ipswich), bro. R. Ell (Holloway), bro. S. Burton (Luton). With our continued house-to-house distribution of 1,000 cards monthly, we have had little result so far, although we have been encouraged the last two Sundays with the attendance of three strangers, two of whom seem very interested in the things concerning the Kingdom of God. We wish to thank the brethren who have faithfully served the Truth at Colchester, we are indeed comforted by their unfailing labor and company; they are brethren C. Lindars, W. Jeacock, F. Wood, L. Walker, H. Southgate (Clapham), A. Cheale, W.

Webster, H. Cheale, W. Whelan, E. Bishop (Seven Kings), V. Copestake (Nottingham), F. Wright, R. Mercer (Holloway). — L. Wells, Rec. bro.

DUDLEY. — Christadelphian Hall, Spoils Green. Sundays: Breaking of Bread, 11 a.m.; Lecture. 6.30 p.m. Mondays: Eureka Class, 7.30 p.m. Wednesdays: Bible Class. 7.30 p.m. Sisters' Class, Thursdays, 7.30 p.m. On Saturday, Jan. 9th, many of our brethren and sisters joined the scholars on the occasion of their tea and prize distribution. There are more than 150 scholars now on the register being instructed in the Truth. After tea the teachers and scholars gave a descriptive explanation of the genealogy from Adam to Christ: this was indeed very instructive and showed God's revelation to be very real and true; a most happy time was spent together. We have lost through death our sis. N. Shaw, wife of bro. Shaw, who was laid to rest in Netherton Cemetery on Sunday, Dec. 20th, our bro. Daniel Jakeman doing what was necessary at the graveside. Our deepest sympathy goes out to those bereaved. Our visitors for the month have been bro. and sis. T. Phipps (Greatbridge) and sis. Southall, senr. (Birmingham). — E. Cartwright, Asst. Rec. bro.

FALMOUTH. — 5 Mayfield Road. Breaking of Bread at 3 a' clock every Sunday. Bible Class at 3 o'clock on every Wednesday during the winter months. We still continue to try and spread the good news of the coming Kingdom soon to be established on the earth, in a quiet manner by delivering a few Declarations. We have left one in nearly every home here and we continue to speak a word in season although we see very little results, but we feel it our duty to continue while the Master remains away. We shall have two lectures at Easter, one on Wednesday, March 30th, by bro. F. Jakeman of Dudley, the subject being "The Kingdom of God to be established on the earth, not in heaven, with Jesus Christ as King"; the second by bro. Elston of Nottingham on Thursday, April 7th, the subject being "Is the Doctrine of the Trinity as taught by the Churches Scriptural?" We hope and pray that through these lectures some may find the Truth as it is in Christ Jesus. We give a cordial invitation to our little meeting to any brother or sister who happens to be in the neighborhood.—A. Richards.

HORNS CROSS (Kent).—Co-operative Hall, High Street, Swanscombe. Breaking of Bread, 11 a.m. Since last communicating our visitors have been bro. W. R. Mitchell and F. W. Brooks, sis. Sowerby, senr. and sis. Doris Sowerby (Clapham), bro. and sis. J. L. Young (Putney), bro N. Widger (West Ealing), brethren H. and A. Cheale (Seven Kings) and bro. Weekes (Welling). We would take this opportunity of again thanking the brethren who have ministered to us the faithful word of exhortation, and although the attendance of the stranger at our lectures is very small, we slacken not in our efforts to proclaim the truth to those about us, knowing that we labour not in vain.— 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 Class, 8 p.m. At our Quarterly Business Meeting held on Jan. 14th, it was our painful duty to withdraw from two of our number who have left us to meet with those from whom we have withdrawn for disobedience to the commands of Christ. The names are sister Eliza Jeacock and sister Mary Fletcher, who now meet at Brixton ecclesia in fellowship with Birmingham T.H. It is our earnest prayer that they may yet

realize their false position and it is the duty of every brother and sister to lose no opportunity of trying to bring them back to a correct understanding and appreciation of the Truth as it is in Jesus. We are sorry to lose the company of the following brethren and sisters, who have joined the new ecclesia just started at Sutton, but we pray that our loving Father will bless them and guide them in the work to which they have put their hands. The names are bro. and sis. Cyril Clements, bro. F. H. Dean, bro. and sis. J. L. Mettam and bro. P. M. Sharpe. We have had the pleasure of the company at the Table of the following, who have been heartily welcome: Sis. Potier, sis. Henderson and sis. I. Woodward (Brighton), sis. L. Jeacock (Croydon), sis. E. Squires (Luton), sis. Hatton (Margate), bro. J. B. Strawson (Nottingham!), bro. Webster (Seven Kings), bro. Finch, sis. Finch and sis. Payne (Southend), bro. and sis. Kemp (Welling), bro. and sis. Abbotts (West Ealing). Our annual Sunday School prize distribution and fraternal meeting will be held on Good Friday, March 25th (if the Lord will). All brethren and sisters in fellowship will be welcome.—F. C. Wood. Asst. Rec. Bro.

LONDON (Holloway).—Public Library Hall, Manor Gardens (near Royal Northern Hospital), Upper Holloway, N. Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m., at London College, 409 Holloway Road, N. (near Nag's Head). We have had the pleasure of welcoming as a member of our ecclesia bro. Ernest Williams, lately of Clapham. Our next fraternal gathering is planned for April 16th, and an attractive programme is being framed. Visitors welcomed during the month have been sis. Irving, sis. W. Irving of Clapham, sis. Stafford of Margate, bro. and sis. N. Widger of Ealing, sis. Fraser of Plymouth, bro. and sis. Nicholson and sis. R. Nicholson of Seven Kings, and bro. and sis. Penn of Welling. Encouragement in our work comes from the fact that we have several very interested searchers for truth in touch with us at the moment.

"Come labour on  
The toil is pleasant  
The reward is sure,  
Blessed are they who to the end endure."

—Geo. H. Denney, 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, Tuesdays, 8 p.m., at 24 The Broadway, W. Ealing. Bro. and sis. A. C. Nye have moved to Harrow to live, and have accordingly transferred their membership from the Avondale Hall ecclesia to West Ealing, to which we are glad to welcome them. We hope our association will be to mutual upbuilding in striving to attain to the glory so soon to be revealed. Recent visitors to the Lord's table have been bro. and sis. Jenkins and sis. Edna Hill of Clapham, bro. and sis. Buck of Putney, brethren D. L. Jenkins, W. R. Mitchell, W. Jeacock and F. W. Brooks of Clapham, and bro. Buck of Putney, who have also assisted us by lecturing. We were very pleased to have the company of all these brethren and sisters and thank our brethren for their help. — Norman G. Widger, Rec. bro.

MARGATE.—Thanel Club and Institute, Hawley Square. Sunday: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesdays: Bible Class, 8 p.m. We are glad to report that we have two strangers attending regularly and showing deep interest in the things of the Truth. Sometimes we experience difficulties in the

path we have to traverse, but they give us the opportunity of developing a character well pleasing to our Father, so we take comfort and courage to continue, that we may not be ashamed to appear before our Lord and Master at His appearing. We take this opportunity of thanking our beloved brethren who from time to time assist and encourage us by their exhortation and lectures. Also to those brethren and sisters who have visited us during their stay in or near the town we extend our thanks,—A. E. Newman, Rec. bro.

NEWPORT (Mon.)—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to announce that on Jan. 31st we had the privilege of assisting another son of Adam's race to put on the sin covering name of Jesus Christ in the person of Clifford Cambray, aged 28, formerly neutral. We pray that he may continue to hold fast and firm unto the end, and so with us if found faithful, hear those glorious words fall from our Master's lips, "Well done, enter into the joy of your Lord".—D. M. WILLIAMS, Rec. bro.

NOTTINGHAM.—Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Shelton Street Assembly Hall: Tuesdays: Eureka Class, 7.45 p.m.; Wednesdays, 7.45 p.m. The ecclesia has been much encouraged by further grateful response to the divine call, through Christ, to eternal deliverance from sin and death. Bro. and sis. G. Mynott and bro. L. Reynolds having repudiated the errors from which the ecclesia of Christ is required to be separate have returned to fellowship, and the following have been baptized into Christ: Joan and Betty Strawson, the daughters of bro. and sis. Strawson, Jane Roberts, the wife of bro. Roberts, who has also four children members of this ecclesia, and Edith Mary Peel, the daughter of bro. J. Peel. A fraternal gathering has been arranged for Easter Monday, March 28th, the Lord willing. Subject for consideration, "Thy Testimonies are wonderful," to be dealt with under the following headings: first, Ecclesiastes, "The vanities of human life"; second, Proverbs, "Happy is the man that findeth wisdom"; third, Psalms, "Delight thyself in the Lord and He shall give thee the desires of thine heart". The meeting will be held in the Assembly Hall of the Shelton Street Schools, near to the Victoria Station. Tea 4 o'clock; meeting 6 o'clock. An invitation is sent to all our brethren and sisters in the Faith.—W. J. Elston, Rec. bro.

OLDHAM.—Guild Room, Greenacres Hill Stores, Greenwood Street. Sundays: Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. (Mechanics' Institute, Manchester Street, Werneth). Since our last report (December) we have welcomed to the Table of the Lord sis. Bogan of Clapnam (who is at present residing at Manchester) and bro. H. G. Saxby of Wellington, who was with us in the service of the Truth, to whom we tender our thanks for his helpful words and service. On Wednesday, Jan. 20th, we withdrew our fellowship from bro. F. N. Shepley of Mytholmroyd for "not consenting to the wholesome words of our Lord Jesus Christ". Our ecclesia is passing through troubled times, the end of which is not yet in sight, but we are shewn in the Scriptures that these things must be "that they which are approved may be made manifest". The process of pruning and purging is never a source of joy to the flesh but the purpose of it all is clear—that more and more fruit may be brought forth to the honour and glory of God. The Spirit and the Bride say "Come", therefore the work of building must go on "even in troublous times" and those who are faithful will keep their faces forward and their hands to the plough looking with the eye of faith to the day of harvest. We have this assurance, "The foundation of God standeth sure, having this seal the Lord knoweth them that are his," and "Let every one that nameth the name of Christ depart from iniquity."—William Cockcroft, jnr., Rec. bro.

PLYMOUTH. — Oddfellows' Hall, 148 Union Street (near Railway Arch). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. Our Fraternal Gathering, held on January 6th, was not so well attended as usual, but a profitable time was spent in the contemplation of our calling. The subject dealt with was "Called to be Saints", and three speakers dealt with the various aspects of that calling, including its difficulties, confidence, comfort and safety, so that we felt mutually comforted and encouraged to continue the race for Eternal Life. The special lecture given on Thursday, January 28th, was poorly attended, only two complete strangers being present. The subject was "The Earth's Bright Future—Unscriptural speculations concerning its Coming Destruction compared with Bible Prophecies concerning its Future Glory". The lack of interest shown proves indeed that we are living in days comparable with the 'days of Noah'. We are pleased to announce that, if the Lord will, we shall receive spiritual assistance from bro. W. J. Elston (Nottingham) on April 6th, when he is due to lecture here. Bro. Elston has not previously visited this ecclesia, and is unknown in person to most of us, but as we already know him by report we are anticipating a good time in his company. Visitors whom we have been pleased to welcome in fellowship during January are bro. Torode (Clapham) and sis. A. Hosking (Porthleven). We regret having to report that bro. and sis. W. Harrison (late of New Zealand), who were interviewed and received into fellowship last summer, and who afterwards went to Torquay, have withdrawn fellowship, to again fellowship the current erroneous teachings on the nature and sacrifice of Christ, etc., from which they had separated for a while. We have withheld this report for a while in the hope that they might reconsider their decision, but as they are apparently quite satisfied with their present position, we now regretfully announce their withdrawal.— H. R. Nicholls, Rec. bro.

ROCHDALE.—19 Tonacliffe Terrace, Whitworth. Greetings to the Household. On January 3rd we were pleased to have with us, at the table of the Lord, brethren Hargreaves, Mellor and A. Geatley, all of Oldham Ecclesia. Bro. Mellor gave us the words of exhortation which we all appreciated and welcomed. Such meetings are a source of strength and comfort. On January 19th our beloved sister Florence Heyworth fell asleep, after a long illness through which she had been most patient and courageous, a noble example to us all. She rests now from all suffering, pain and sorrow, awaiting the Master's call, "Come Forth," for the crown of life that fadeth not away, a nature Divine with unending days. Our sister was steadfast and faithful unto the end, with a sure and certain hope of a resurrection to life eternal, a great loss to those who remain, but a character and example that firm remained. The Lord gave what He hath taken away, the will of the Lord be done. Our beloved sister was interred in the family vault at Goodshaw Baptist, Crawshawbooth, on Saturday, Jan. 23rd, bro A. Geatley speaking at the graveside. A good number of brethren and sisters were present. We thank all for letters and words of sympathy received. —Faithfully your brother in Christ Jesus, T. Hevworth.

ST. ALBANS.—Sundays: 3 p.m. and 6.30 p.m., at 11 Victoria Street (next Public Library). A very pleasant time was spent by members of the St. Albans and Luton ecclesias on Saturday, January 30th, in listening to an illustrated address by bro. J. Squire (Luton) on the garments of the High Priest. The meeting was held at the house of bro. Hart and 17 brethren and sisters were present. We feel that brethren should get together as often as they can for the purpose of speaking and hearing about scriptural matters, doing so in the spirit of the prophet Malachi's words (Mai. iii. 16). We hope to be able to have such fraternal meetings at least once a month, realizing that they are helpful in maintaining the preparedness that is required against the coming of the Lord.—S. Jeacock, Rec. bro.

SEVEN KINGS.—This month we are unable to include the address of our meeting room, as 'ere this appears in print we shall have left South Park Crescent owing to the house having been let for private purposes. We have another room in view and hope to be in a position to give particulars in next month's Berean. In the meantime if any intending visitors will communicate with the undersigned we shall be pleased to direct them. Doubtless our Heavenly Father will guide us to a vicinity where there is profitable work to be done to His glory We are pleased to report an addition to our numbers by the return to fellowship of sis. Grace Cooper, who was previously meeting with those in association with Temperance Hall. Our sister was interviewed by two Presiding Brethren when she showed herself in complete agreement with our position. On the 23rd January we held our Sunday School tea and prize distribution when an enjoyable time was spent by those present; we regret that through lack of accommodation we were unable to give a general invitation to be with us on this occasion. We have been pleased to welcome the following visitors bro. Atkinson, bro and sis. Ask; and bro. A K. Clements of Clapham, bro. Wright of Holloway and bro. and sis E. Cuer of Horns Cross. The brethren named were with us in the Truth's service and we thank them for their helpful ministrations.—Wm. J. Webster, Rec. bro.

SWANSEA. - Portland Chambers, Gower Street. Sundays: Breaking of Bread. 11 am.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We are pleased to report that during the last two months we have been assisted in the service of the Truth by bro. Ray Williams and bro. Squires of the Bridgend ecclesia. The visits monthly of these brethren are much appreciated by us, although the attendance of the stranger has fallen off lately. We have also been encouraged by the attendance at the Table of the Lord during their visit to Swansea of sis. George Morse (Cardiff) and sis. Muriel Bullen (Clapham). — JAMES Hy. Morse, Rec. bro.

WELLING (Kent). —Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We desire to thank all brethren who have visited us and ministered to our spiritual welfare in the word of exhortation and proclamation of the Gospel, to those in darkness around, a darkness that is indeed great, in this corner of the vineyard. We have, however, this consolation, that as a result of special efforts at Plumstead Common at the latter end of last year (made possible by anonymous gifts), we have two very interested strangers, a man and wife, coming from Eltham, and attending al present regularly our Sunday evening lectures, and it is our earnest hope that in our Heavenly Father's mercy they will come into the fold and gain the Promised Reward. We have had the pleasure of the company of the following: bro. Coliapanian, bro. J. Webster (Seven Kings), bro. E. A. Clements, sis. Crumplin, bro. M. L. Evans, bro. and sis. W. R. Jeacock, bro. and sis. D. Jenkins, bro. and sis. F. Kirby, sis. Kitchen, bro. and sis. Maundrell, sis. Maundrell, jnr. (all of Clapham), and bro. E. H. Heath and bro. G. J. Barker (Holloway). We are all grateful for the help of visiting brethren and appreciate their labors. Will all please note that all communications should now be addressed to the undersigned, at 19 Awliscombe Road, Welling, Kent.—A. M. Grant, Rec. bro.

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. As indicated last month, the two lectures were given at Hadley on the 7th and 14th January by bro. W. J. Elston (Nottingham) and bro. W. Southall (Birmingham) respectively. The response was quite encouraging, there being 32 and 13 strangers present, and we have reason to believe that some interest has been aroused. The weekly proclamation of the Truth in Wellington continues and there aie seveial interested friends who come along quite regularly. We sow the good seed in patience hoping that in due season our heavenly Father will give the

increase. From the signs around us it appears that our opportunities for labouring in the Master's vineyard are fast diminishing. It behoves us, therefore, not only to carry on with untiring zeal but to give diligence to make our calling and election "sure" in the practical application of the precepts of Christ which are calculated to produce in us that beauty and loveliness of character which will result in selection by the Master and a place in the Kingdom of God. Our visitors during the past month have been bro. T. Pearson (Dudley) and bro. B. A. Wanender (Birmingham), who have co-operated with us in preaching the Gospel, and we have also had the company of bro. Leigh Feltham (Leamington), sis. Steele (sen.) and sis. Olive Steele (Crewe). Sis. Osmond remains about the same and desires to express thanks for many letters and gifts.—H. G. Saxby, Rec. bro.

## CANADA

OSHAWA (Ont.).—305 Courcellette Avenue.—Greeting in the Name we bear. Sis. Ellis and myself have enjoyed the Berean very much during the past year and we look forward month by month to receiving it. We take this opportunity to thank all those who labour to produce it, for their labour of love on behalf of God's saints. We have received a number of letters from brethren in England which have greatly cheered and welcomed us in our walk to the Kingdom, we are grateful to the senders. We have re-read with much interest the articles written for the Berean of a few years back entitled "1928!" regarding Christ's second coming. They are well worth reading again.—Love to all in Christ Jesus, your bro. and sis.—Geo. Ellis.

RICHARD (Sask.).—Our intelligence on this occasion is of a mixed character—some pleasant, some much otherwise. Bro. Turner of Winnipeg visited us in August and as usual his presence and help was of a refreshing character both in exhortation and the setting forth of the Word to our neighbours in the village. Bro. and sis Tyson have removed to North Battleford, and anyone in fellowship wishing to visit them may obtain their address from the writer, over the telephone if necessary and convenient—"Richard 615" Saskatchewan. Bro George Bull has surrendered his position as a member of our meeting and is therefore no longer in our fellowship. We have received from Newark, U.S.A., a circular dealing with their views regarding the nature and sacrifice of Christ and making reference to the attitude of bro. Strickler. To these brethren we say bro. Strickler can and must reject the wrong doctrine himself. If he will, none will respond more speedily than ourselves. I make an urgent appeal to our aged brother to come out frankly and tell us if he has changed his views as expressed in his two pamphlets, "Out of Darkness" and "A Defense" of R. R. and Dr. Thomas. If not then we must continue to go on our ways separately and sorrowfully.—Fred W. Jones.

VANCOUVER (B.C.)—1720 Graveley Street, Grandview. Sundays: School, 10 a.m.; Lecture, 7.30 p.m. Bible Class. Wednesday, 8 p.m. As the year is ending we send greetings to all the faithful in Christ Jesus, hoping before another year is past that the Lord will have returned and called unto Himself His waiting servants. As we look back upon the past year there are some things to regret, yet there are others which give us pleasure and joy. We wish to report that sisters Pickles and Woodward were received into our fellowship. These sisters had stood aside from the Birmingham Temperance Hall fellowship for some years on the Strickler issue and have now thrown in their lot with us. Sis. Pickles

was one of the earliest members of the Winnipeg meeting and has always been staunch in doctrine and fellowship. Sis. Woodward came from Bournemouth, England, was also in Bristol, but has resided here about eight years. We welcome these additions to our meeting and trust the association will be for our mutual good and unto the glory of God. We are giving (God willing) a special course of lectures in January and February, 1932, making a special appeal by advertisement, and trust that the blessing of our Lord will be upon our labours. Very few indeed lend a listening ear to the gospel message in these last days of the Gentiles. Truly gross darkness covers the people.—Faithfully your brother in Christ Jesus, P. S. Randall, Rec. bro.

WINDSOR (Ont.).—420 Erie Street, W. We have a small ecclesia here, composed of those who live on the Canadian side of the Detroit River. We were formerly associated with the Detroit ecclesia but had to withdraw from them because of their association with and fellowship of the speculative doctrines of those who are outside of the Berean fellowship, the principal one of which is a modified form of Calvinistic predestination, which is foreign to, and contradictory of, our statement of faith. We would be pleased to welcome to our fellowship any visiting here who are in fellowship with the ecclesias on pp. 2 and 3 of the cover of the Berean.—Faithfully your brother in Christ Jesus, Wm. Harvey.

## UNITED STATES

BUFFALO (N.Y.). — Mizpah Hall, 221 W. Ferry Street, entrance on Herkimer Street. Breaking of Bread, 10.30 a.m.; Sunday School, 12 am. Wednesday, Bible Class, 8 p.m.; Eureka Class, 9 p.m., at home of bro. Kling, 26 Putnam. Street. Our annual Sunday School and ecclesial outing was held on July 4th at Delaware Park. The day was much enjoyed by all attending. By removal from Albany, N.Y., we have gained three new members, bro. and sis. Ralph Bedell and sis. Compton, who were formerly of the Strickler-Walker Fellowship, having been wrongly influenced to believe that bro. Strickler was sound on the teaching of the sacrifice of Christ, but coming to this city, where the Strickler heresy originated, they were determined to investigate for themselves and requested an interview with the arranging brethren of this ecclesia. After directing their attention to the erroneous teaching in A.D.S's book, "Darkness," they acknowledged they had been deceived and requested fellowship with this ecclesia. The result of the meeting being satisfactory they were received into our fellowship. We are also pleased to announce the return to our fellowship of bro. and sis. Harry Piyor of Bridgburg, Ontario, Canada, who have come to the conclusion that the stand which we have taken in reference to the erroneous teachings on the divorce question is right. Our visitors to the Lord's Table have been bro. B. J. Bowling, Worcester, Mass.; bro. and sis. H. Sommerville, bro. John David and sis. Emily Sommerville and bro. Garing of the Hawley, Pa., ecclesia; also sis. Maynard and son (bro. Maynard), of the Toronto, Ont., ecclesia. On April 12th bro. B. J. Bowling administered to us words of exhortation by which we were spiritually refreshed. In the afternoon we journeyed to the home of sis. Brewer at Lockport, N.Y., where our beloved bro. Bowling again addressed the brethren, a few strangers being present. We hope the seed sown will grow to the honor of our Heavenly Father. Bro. Sommerville gave the word of exhortation on Aug. 12th and we were again spiritually edified. We express our thanks and appreciation for the kind assistance and service our brethren have rendered unto us.—L. P. Robinson, 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. We take pleasure in reporting another addition to our number, namely, Robert Roberts, son of our late sister Cyrus Roberts, who was baptized in the sin covering Name of Christ on December 26th, after giving satisfactory answers to the Things concerning the Kingdom, and the Things that concern the Lord Jesus. We trust our new brother will run with patience the race for an incorruptible crown and finally receive an abundant entrance into the kingdom of our Lord. Our Christmas Sunday School gathering was held on December 23rd, when a pleasant evening was spent in the interests of the children of the school; the program consisting of songs and recitations was well received by those present, and appropriate rewards were given to deserving scholars for attendance and work in the school. Recent visitors: bro. C. Collins and sis. E. Hanes (Cleveland, O.) and bro. and sis. J. D. Thomas (Warren, O.). — P M. Phillips. Rec. bro.

JASONVILLE (Indiana). -Sunday: Breaking of Bread, 10 a.m. Greeting to all the household of Faith. We are looking backward to 1910, when the Jasonville meeting began. Since then there have been seventy-five members. Eleven have died, all in the Faith. Sixteen are in isolation. Some have left the Truth, while others have moved away, which only leaves thirteen here now. While we are only a few we are holding fast to the Truth. Although we are far away inland and a few miles off the main road east and west, north and south, we are only thirty miles south and east of Terre-Haute, Ind. We have had as visitors bro. John Miller, Canton, Ohio; bro. and sis. Hunter and sis. James from Clinton, Ind.; bro. and sis. Strachan, Terre-Haute, Ind.; also bro. and sis. Flew of Bloomington, Ind. Bro. Plew spoke words of encouragement to us which were a benefit in these last days. We wish to thank all that have contributed and helped us in the past year. A few of the brethren have found temporary employment, although some have not. At our last business meeting the writer was elected Recording Bro. Please send all future communications to him.—Charles W. Reed, Rec. bro., B.F.D No. 2, Jasonville, Ind.

WORCESTER (Mass.).—Levana Hall, 393 Main Street. Sunday: Breaking of Bread, 10.30 a.m.; Sunday School, 12; Lecture, 7 p.m. Eureka Class, Thursday, 7.45 p.m. On Christmas Day we held our annual social entertainment when prizes and rewards were given to the Sunday School scholars. A good company of the brethren and sisters and friends enjoyed the day listening to the children in songs and recitations and also "The True Messiah". We are very pleased to have had the company of the following brethren and sisters around the Table of the Lord: bro. and sis. James Laidlaw and sis. Biggar of the Los Angeles ecclesia, bro. and sis. George Strong, bro. Ricketson and bro. Thompson of the Boston ecclesia. Bro. Ricketson spoke at the Breaking of Bread, much to our edification and comfort.—A. Marshall, Asst. Rec. bro.

## AUSTRALIA

Adamstown, N.S. Wales. – D. T. James, The Reservoir, New Lambton.

Albury, N.S. Wales. – P. Mitchinson, "Yorkville," 544 Parkinson St.

Cessnock, N.S. Wales. – H. G. James, 13 Ann St., Cessnock.

Coburg, Victoria. – L. Walker, "Kedron," 50 a Shaftesbury, St., W. Coburg

East Launceston, Tasmania. – J. Galna, 5 Lanoma St.

Inglewood, Victoria. – W. H. Appleby.

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

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

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

## CANADA

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

Guelph. – J. Hawkins, 9 Elizabeth Street.

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

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

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

Lanesville, Stewiacke, Colchester Co., N.S. – Thomas H.  
Hull.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7<sup>th</sup> Avenue  
South.

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

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

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

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

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

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

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

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

Vancouver, B.C. – P. S. Randell, 3358 East 26<sup>th</sup> Ave.

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

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

Windsor, Ont. – William Harvey, 420 Erie Street, W.

## UNITED STATES

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

Beaukiss, Texas. – A. C. Harrison.

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

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

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

Carlton, Texas. – S. S. Wolf.

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

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

Dale, Texas. - J. Bunton.

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

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

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

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

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

Glendale, Pa. – T. J. Llewellyn, 105 - 15<sup>th</sup> St. Scranton, Pa.

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

Hebron, Texas. – J. Lloyd.

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

Jasonville, Indiana. –Chas. W. Reed., R.F.D. No.2.

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

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – W M Biggar 341 So Bristol Ave

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

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – Alex Packie, P.O. Box 86, Green Village, N. J.

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

Pomona, Cal. - Oscar Beauchamp, 261 West 8<sup>th</sup> Street.

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

Post City, Texas. – A. W. Greer.

Robert Lee, Texas. – James Greer.

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

Rochdale, Texas. - R. O. Greer.

Santa Barbara, Calif. – J. C. Young, 925 West Sola St.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. - See Glendale.

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

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

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

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

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

---

---

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

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

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

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

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

Bexley Heath. – See Welling.

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

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

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 9 Grove Road, Bridgend.

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

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

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

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

Bury St. Edmunds (Suffolk). – H. P. Christmas, 29 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.

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.

Nottingham. – W. J. Elston, 97 Woodborough Road.

Nuneaton. – W. H. Wilson, "Trewethern", Weston-in-Arden.

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). – A. M. Grant, 19 Awliscombe 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 amount, received during the month has been handed to bro. F. G. Ford: Leamington Ecclesia, £2.

Bed-Sitting Room.—A sister has a pleasant furnished front bed-sitting room to let, 10/- per week; 15 minutes from Avondale Hall, Clapham, and close to tube, trams and buses. Apply, Editors, Berean Christadelphian.

Furnished Room to Let.—Suitable for a brother or sister engaged in business during the day; every convenience and handy for all meetings. 2a Cato Road, Clapham, S.W.4.

Literature for Book-Stalls.—Lectures No. 1 to No. 7 from Christendom Astray can still be had at cost price of printing from bro. A. Packer, 21, Marlborough Road, Woodthorpe, Nottingham.

Dudley Ecclesia. — Sis. D. C. Jakeman desires on behalf of the sisters class to tender grateful thanks for a parcel received from Camberwell.

South London Christadelphian Sunday School (Correspondence Section).—Will any brother or sister who know of children in isolation who would like to join the above please communicate with bro. H. Southgate, 62, Strathleven Road, Brixton, S.W.2.

Canton, Ohio (U.S.A.)—Many of our brethren in this Ecclesia have been altogether out of work for many months. Ecclesial funds are depleted; special collections are of little avail, as those having employment are working on less than half-time. There may be some here and there throughout the brotherhood who can spare something to relieve the situation. If so we are sure that anything sent to our bro. P. M. Phillips, 1123 Third Street, N.E. Canton, Ohio, U.S.A. will be carefully distributed to the best advantage.

The weekly allowance of the City's charity fund to which the brethren have appealed is being continually diminished on account of the constantly increasing number of applicants.—B.J.D.

Roman Catholic Activity.—Bro. Strawson (Nottingham), writes: "It has come to my notice that the Catholics are getting into communication with the blind people, and in one case, one of our sisters has been unsettled by them, but am thankful to say that we have been able to counteract the damage. It is also reported that another sister in a different town has been influenced in the same way. The position of blind brethren and sisters is very difficult, and the temptation is to read anything that comes their way on account of the scarcity of literature. The hours they spend in darkness become very monotonous, and especially in cases where they are in isolation the matter is doubly hard. If any of our brethren or sisters should know of any blind literature on the Truth, I should be pleased if they will let me have particulars, as something of the character would be most helpful in the case I have in mind."

Purity of Fellowship—Bro. D.C. Jakeman (Dudley) writes that the brethren are not only interested but very much impressed by bro. Dowling's editorial "The Mystery of Birmingham" in the February Berean. Our brother writes "we feel that the brotherhood should be reminded of the reasons why we had to withdraw from the Birmingham (Temperance Hall Ecclesia, and we commend the editors for the insertion of such articles, and feel that all in our fellowship should read our magazine, and so benefit from its high and lofty tone and spiritual insight."

44 pages.—Owing to the length of the article by bro. W. J. White on "The Birmingham Trouble," which is printed at the request of the Clapham ecclesia, the Berean this month consists of 44 pages instead of the usual 40.

Death of Bishop Gore.—Bishop Gore died on January 18th. His higher critical and skeptical views have done much to undermine the faith of this generation in the scriptures.

A New Italian "Saint."—A great meeting of Fascists was held in Rome on Jan.28th. in memory of Mussolini's brother who has recently died. Signor Turati led the 10,000 Fascists in prayer to him. "Thou art there in Heaven near to God. Pray for us. Pray thou and keep us." And all the Fascists murmured "Amen."

Disbandment of Spanish Jesuits.—The President of Spain has dissolved the Jesuits and confiscated their property. There are about 3,000 of them with an estimated wealth of about £7,500,000. The Pope has pronounced them to be not only confessors of the faith but martyrs of the Church.















