

Price 8d

May 1932

The Berean CHRISTADELPNIAN

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 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

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

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VOL. XX No. 5 MAY 1932 EIGHTPENCE

Who are the Servants of God?

By Dr. John Thomas

(Continued from page 128)

Paul reminds the Saints in Rome that they were all the servants of sin once; but thanks God in their behalf, that they had been freed from sin, and were now the servants of righteousness, "having obeyed from the heart a form of teaching, into which they were delivered"—Rom. vi. 17. They obeyed a form of teaching which emancipated, liberated, or set them free, from the lordship of Sin. This was Paul's mission—to invite men to a change of masters. He addressed himself to free men and slaves, all of whom, whatever their political or social position, were in bondage to the devil or sin. He did not invite slaves to abscond from their fleshly owners; on the contrary, he told men to remain in the several callings of life in which they were when they first heard the truth. "Let every man," says he, "abide in the same calling wherein he was called. Art thou called, being a slave? Care not for it; but if thou mayest be made free, use it rather." As if he had said, "Social or political liberty is a small matter in view of what men are called, or invited to, by the gospel of the kingdom. My mission is to 'open men's eyes, to turn them from darkness [of mind] to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among the sanctified by faith [which leads] into Jesus' "—Acts xxvi. 18. He invited Sin's servants to become Jehovah's servants upon the principle of purchase; so that, in addressing those who had abandoned the synagogue and temple for the house of Christ, he says to them, "Ye are bought with a price." They were "not their own," being bought bodily and spiritually; "therefore," said he, "glorify God with your body and with your spirit, which are God's"—1 Cor. vii. 23; vi. 19, 20. When a man's body and spirit become another's property, all property in himself is surrendered to the purchaser. All that he used to call his before he was sold, is transferred to his owner; and, if allowed to retain it, he must use it as the steward of his lord.

Redemption is release for a ransom. All who become God's servants are therefore released from a former lord by purchase. The purchaser is Jehovah; and the price, or ransom, paid, the precious blood of the flesh through which the Anointing Spirit was manifested. It is therefore styled, "the precious blood of Christ": as it is written in the words of Peter to his brethren, saying, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conduct paternally delivered; but with the precious blood of Christ, as of a lamb without spot and without blemish"—1 Epist. i. 18. If this Christ-Lamb had not been slain, the fifth and sixth verses of the first chapter of the Apocalypse could not have been written, the "New Song" of chap. v. 9, 10, could never have been sung, the 144,000 could never have been sealed, the robes of the saints, the palm-bearers of chap. vii. 9-14, could never have been washed white in blood; there would have been no Altar, no worshippers thereat, nor souls underneath it in death—ch. xi. 1, vi. 9, and there would have been no "fine linen, clean and white," to clothe the body guards of "the King of kings"—ch. xix. 8, 14. All these parts of the Apocalypse are based on the slaying of the Christ-Lamb as the redemption price of the servants of God.

Satan took the price of release. In the day of his power he valued the blood at thirty pieces of silver. In this was fulfilled the saying of the prophet, "They weighed for my price thirty pieces of silver and cast it unto the potter: a goodly price that I was prized at of them"—Zech. xi. 12, 13. The life being purchased for this amount of blood-money, Satan nailed the Christ-Lamb to the tree, and poured out his life with a spear. Jesus entered no protest against the arrangement. On the contrary, he lovingly laid down his life for the sake of those who had died under the law of Moses, walking in the steps of Abraham's faith; and for them also, who should afterwards become Abraham's children by adoption through himself. With the first class, as a man, he had no personal acquaintance; with the last, comprehending multitudes of his contemporaries, his acquaintance cost him his life. Unknown by the one, and condemned and persecuted by the other, he nevertheless laid down his life to purchase their release from the bondage of Sin and Death. "I am," said he, "the good shepherd. The good shepherd giveth his life for the sheep; and I lay down my life for them of myself. No man taketh it from me. I have power to lay it down, and I have power to take it again"—Jno. x. He regarded this as the greatest evidence of love; for, as Paul reasons, "Scarcely for a righteous man will one die; yet perhaps for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Well, therefore, may it be said, "Unto him that loved us, to him be glory and dominion for the Aions of the Aions"—ch. i. 5, B.

The "servants of God, sealed in their foreheads," are represented by the square of 12; so that their measurement is 144 cubits, and their numerical representation 144,000—Apoc. vii. 3, 4; xiv. 1; xxi. 17. This square is the sum of all released from bondage to Satan, consequent upon their "obeying the form of teaching delivered unto them." The releasing them, of course, is an affair of the ages, seeing that the redeemed do not belong to one and the same nation and generation. Jesus died and rose again for the release of these—his sheep scattered among the nations and generations of centuries. In the providence of God, "the Form of Teaching" is brought before them; and being of his sheep, they discern in the teaching the Great Shepherd's voice, and follow it—John x. 26, 27: and as he said to Paul at Corinth, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city"—Acts xviii. 10. After this encouraging admonition, Paul continued speaking in Corinth a year and six months, for the manifestation of this people. They heard; they believed; and they were baptized. They believed "the teaching", and "obeyed the form." The teaching was the Gospel of the Apocalypse of the Lord Jesus Christ. He tells us that "Christ sent him to preach the gospel; which is the power of God for salvation to every one believing; for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith"—1 Cor. i. 17; Rom. i. 16, 17. In preaching this, he says, "I came declaring the testimony of God"; and "speaking the hidden wisdom of God in a mystery, which had been hid from the Aions and the Generations, but now is made manifest to his Saints: to whom God would make known what is the riches of the

glory of this mystery among the Gentiles; which is Christ in you, the hope of glory"—1 Cor. ii. 1, 7; Col. i. 26, 27.

In the teaching, he taught them " the things concerning the Kingdom of God, and the Name of Jesus Christ "; so that, as the result of his instruction, they came to be "washed, sanctified, and justified in the name of the Lord Jesus, and in the Spirit of God"—1 Cor. vi. 11; and to wait for his Apocalypse—ch. i. 7. Here was a form of teaching or doctrine presented to them in the formula of the name. He told them about the kingdom and glory to be apocalysped when the hour should arrive for Jesus Christ to hurl Satan, their master, like lightning from the heaven. His testimony to this effect was confirmed among them by "the demonstration of Spirit and power, that their faith might stand in the power of God"—1 Cor. i. 6; ii. 4, 5. Having convinced them of this, he invited them to a cooperation with Jesus in the overthrow of Satan, and in the government of the nations when Satan should be cast into the abyss, and shut up, and sealed, so that he could deceive them no more—Apoc. xx. 2, 3. But, at the same time, he taught them that that government which was to succeed Satan's, was to be a pure, indestructible, divine, and righteous dominion; and that consequently, flesh and blood, or mortals, and the unrighteous, could not possibly have any share in it—1 Cor. vi. 9; xv. 50. This declaration, attested by the Spirit, brought up the inquiry, What does God require a believer of his promises to do that he may become righteous, and capable of inheriting them? In other words, What must he do to become the subject of the righteousness of God? Of that righteousness, which Paul says is "witnessed by the law and the prophets"? The answer is all who believe the promises, and that Jesus is the Anointed Son of Jehovah, in whose crucified flesh sin was condemned; and that he rose from the dead for the justification of all given to him for brethren by the Father; the answer to such is, Do what Peter commanded the same class to do in Acts ii. 38. Do what is prescribed in Acts iii. 19. Do what the Samaritans did in Acts viii. 12, 16. Do what the Cushite officer did in Acts viii. 38, 39. Do what Paul himself did in Acts ix. 18; xxii. 16. Do what Peter commanded the devout Gentiles to do in Acts x. 48. Do what was prescribed to the Philippian household in Acts xvi. 33. Do what the Corinthians did in Acts xviii. 8—for they all did the same thing. They believed the same teaching, and "obeyed the" same "form," in conformity with the command to "be baptized into the name of Jehovah."

In becoming thus enlightened and obedient they became "the, servants of God", purchased from Satan at the price of blood sold to him for thirty pieces of silver. By right of purchase, God calls upon all the purchased in Satan's household to leave his service, and come over to him. "The Lord knoweth them that are his." This is the seal of his foundation—2 Tim. ii. 19; and he sent out his trumpeters to make proclamation, and to invite his own to present heirship of the kingdom and eternal glory, for which he has purchased them of the enemy—1 Thess. ii. 12; 2 Epist. i. 5; James ii. 5. "He that receiveth the testimony of Jesus hath set to his seal that God is true"—Jno. iii. 33. He endorses understandingly all that God hath done. He rejoices in the purchase, or redemption, refuses any longer to serve sin, and sings, "Unto him that loved us, and redeemed us to God by his blood out of every kindred, and tongue, and people, and nation, and washed us therein from our sins, and hath made us kings and priests for God and his Father, to him be glory and dominion for the Aions of the Aions"—Apoc. i. 5, 6; v. 9.

(To be continued).

The storm-tossed Sailor doesn't complain that the Harbour Entrance is Narrow; he thinks of the greater Shelter within its encircling Arms.

Spiritual Distemper

An Exhortation by Bro. Roberts

There is an antidote in the chapter read this morning (Gal. i.) to a spiritual distemper which is not uncommon in this present state of things upon earth, and from which we are ourselves liable to suffer. We have all, probably, at one time or another, heard the remark made concerning the truth, that it is a good and a glorious thing in itself, as regards the prospect it holds out, but that it is simply too good to be true—that it belongs to the idyllic conceptions of mankind—that, in short, it is a beautiful dream, which will never be realized in this woe-stricken planet. Perhaps, at times, in moments of weakness (and most of us have moments of this sort), we ourselves have felt like this—not that the feeling has shaped itself distinctly, nor that it has been an idea we would at all own, but we have had a dim, scarcely-definable fear that, after all, "the unsearchable riches of Christ" would for ever remain merely a matter of discourse—that the golden consolation that glows before the jaded spirit, on the horizon of Bible-illuminated hope, would never come near in the "joy unspeakable" of actual realization.

This is the distemper to which the chapter furnishes the antidote. The very first verse gives us the antidote:

"Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)."

Paul's apostleship—Paul's Gospel—Paul's hope—"not of men, neither by man," but of Christ—of God! As he says, in verse 2,

"I certify you, brethren, that the Gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ."

If the hope of the Gospel be a matter resting not at all on man, but on God, we have to ask both the critical Satan and our diabolical selves, "How can it be too good to be true? How can it fail of accomplishment? "To this, there is no answer but one. Even the adversary is compelled to say, "If the thing is of God, doubtless it will be as good as He says". The adversary, while he says this, has a reservation in his heart. He says, "Is the thing of God?" It is a sufficient answer to say to him, "search and see ". We are of those, this morning, who have searched and seen, and who have come to the only conclusion admissible in the premises, viz: that Paul spoke the truth when he uttered the words we have read from this chapter.

Consequently, brethren and sisters, it is our privilege this morning to draw the fullest comfort that such a conclusion is capable of yielding. To do this, it is necessary to turn upon ourselves, as it were, and criticise ourselves, for we are in ourselves the most dangerous foes we have. Our glooms and fears, that paralyse the heart and arm, are far more formidable to the new man begotten within us than the opposition of ten thousand braggart foes. We have to look these glooms and fears in the face and diagnose them. Whence are they? Are they not the sensations of mortal brain and nerve? Why should they be regarded in estimating facts substantiated to the reason? Is it not the fact that we are impressionable creatures of circumstances? When the morning breaks and we see the sun emerge on the eastern horizon, we feel that he rises: we know as a matter of mathematical demonstration that he moves not from his place. As we walk the solid

earth, we feel that it is fixed while we know that it moves. We feel that the sky is up and the earth down, while as a matter of fact, the overhead heavens of noonday are beneath our feet at night, there being neither up nor down except in our sensations—very real to us no doubt, but not attributes of the universe. Many other matters might be mentioned in which facts and impression are at variance and have to be brought into harmony by reason. At night it seems as if the day would never return, but it comes for all that.

In no matter is impression and fact more inconsistent than in this matter of the day of Christ. The night prevails with such intensity of darkness and cold that it seems as if the day were a dream: but the coming day is a fact for all that. It does not depend upon our feelings. Life as it now is—in its feebleness, its pettiness, its mal-arrangement every way, seems permanent; but a very small exercise of reason suffices to show this is but an appearance. We step backward but a short distance; and where were we and the people we know, and the town we inhabit? Absolutely non-existent. We step forward a similar distance, and what do we see with mathematical certainty but this, that all these things that exist before our eyes and exercise our minds in various ways must cease to exist? We can see this without the aid of the truth at all. Yet the impression of the moment is that these things are very real and abiding. When we can see this much in matters common to all men, does it not become easier to estimate the verities of things appertaining to Christ? He does not seem to exist; but we know he exists. His coming does not seem as if it would happen; but we know it will happen, as a thing not depending upon appearances His kingdom does not seem as if it would ever be more than a talk upon earth; but we know the fact is contrary to the appearance. We know it by the application of our reason; and reason, fed by the materials furnished in the Scriptures, can be quite positive in the presence of the most unpromising appearances.

We have only to work sufficiently far backward to discover the grounds of a conviction very different from that created in the mind by a careless observation of current facts. Going back far enough, at a time when British life was as yet unknown under the sun, we come upon Paul in the land of the living; Christ in the land of the living; the Jews in the land of their habitation; further back, Daniel at the court of Nebuchadnezzar; David on the throne of his glory; Moses in the camp of Israel on the march from Egypt; Abraham receiving the promises, and the test of his faith in them; Noah upborne on the face of the world-destroying waters; Enoch and Abel pleasing God in a day when men were few, and human life a purer and a nobler thing than in this crowded modern era. When these facts of the past come into sight, they yield, in logical construction, a conclusion very different from that which is forced upon fools by the loud-voiced glaring facts of the present. They tell us, in their combined interpretation, that

"God at sundry times and in divers manners spake in time past unto the fathers by the prophets, and did in the last days of Judah's commonwealth speak by His Son, whom He hath appointed heir of all things", "whereof He hath given assurance unto all men in that He hath raised him from the dead."

Telling us this, they bring hope, and joy, and gladness unutterable to the heart, in the midst of the surrounding desolation: for God has spoken things many and glorious, fit to make the heart leap for joy. He has declared His purpose to spread on the desolate hill of Zion, "a feast of fat things for all people"—fat things, indeed, for

"He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory. And the Lord God will wipe away tears from off all faces, and the rebuke of His people shall He take away from off all the earth" (Is. xxv. 6).

He has declared that He will set His king on that holy hill of Zion, in pursuance of the covenant made with David to give him a son to sit upon his throne, reigning and prospering, executing justice and judgment in the earth (Psa. ii. 6; Ixxxix. 34-6; Jer. xxiii. 5; Acts ii. 29), whom all peoples, nations, and languages, shall serve and obey (Dan. vii. 14) in whose days the righteous shall flourish, and abundance of peace so long as the moon endureth (Psa. Ixxii. 7); a king who shall be as a hiding place from the wind, a covert from the tempest, as the shadow of a great rock in a weary land (Is. xxxii. 2); who shall rise as the light of a cloudless dawn upon earth, full of joy and blessing (2 Sam. xxiii. 4). Such, and many more great and precious promises, hath Jehovah spoken by the mouth of all His holy prophets which have been since the world began, and His word cannot fail.

"Many are the devices in a man's heart, but the purpose of the Lord, that shall stand."

And consider, besides, these glorious things spoken of Zion— consider what God hath spoken by Christ concerning Zion's sons— concerning the brethren of the Lord Jesus, among whom we aspire and labor to be included. He has spoken things concerning the present, and concerning the future, which are full of comfort—which we have but effectually to call to mind, to be filled with "joy unspeakable and full of glory ". Concerning the present, he says,

"The Father Himself loveth you."

"Your Father knoweth what things ye have need of before ye ask Him."

"He careth for you."

What comfort there is in these facts. What, though He suffer evil to befall? So He did to His beloved Son in whom He was well pleased. What if He appoint chastisement in stripes that sometimes seem beyond our poor endurance? It is that we may be partakers of His holiness. What if He leave us among those who are despised, who are poor, who weep, who inherit meanwhile evil things? It is that we may stand well in that grand coming reversal, when those who mourn shall be comforted; when those who are despised shall be crowned with glory and honor; when those who are poor shall enter upon the possession of the hoarded riches of the sinner; when those who are without a portion shall inherit all things.

On all these testified things we are justified in relying, if we are the subjects of a Scriptural repentance toward God and an obedient faith toward our Lord Jesus Christ. They are matters of present, though secret, dispensation of the divine hand towards us, leading us to confidence and peace even in these days of our vain life. But what shall we say about those other testified things—those things future— those things not yet seen, which God hath laid up in store for those, who please Him? Christ has spoken them: the apostles have reechoed them by his authority. They are no cunningly devised fable. Surrender to them in the fullness of their power, to cheer, encourage, and strengthen in this warfare with evil. They cannot be defined in their true excellence. Paul speaks of them as "a far more exceeding and eternal weight of glory", and of the worst sufferings of the present as

"our light affliction which is but for a moment, not worthy to be compared with the glory that shall be revealed in us."

He declares them "the unsearchable riches of Christ". By the side of them, he says he accounts all things but dung. His ardor of expression is warranted by the subject. Consider them in their simplest enunciation:

"This is the Father's will who hath sent me, that of all He has given me, I should lose nothing, but should raise it up again at the last day."
"I give my sheep eternal life, and they shall never perish."
"They shall come forth to the resurrection of life."
" Because I live, ye shall live also."
"I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

We cannot exhaust the goodness and glory of these promises—of these assured prospects of the brethren of Christ. We are favored to know plainly what they mean: that we shall all be changed—changed in our physical, our material, our actual nature, for

"as we have borne the image (partaken of the nature) of the earthy (the nature of the first Adam), we shall also bear the image (partake the nature) of the heavenly (the nature of the last Adam)."
"This corruptible must put on incorruption: this mortal must put on immortality."
"He shall change our vile body, that it may be fashioned like unto his own glorious body."

His glorious body has been exhibited to witnesses whose testimony has been authenticated to us by

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

They saw his glorious body shown beforehand on the mount of transfiguration:

"His face did shine as the sun: his raiment was white as the light."

Paul saw him several years after his ascension, and the light of his person was above the brightness of the "sun ". He is a living illustration of what a spiritual body is—a body of living, not by blood, but by the in-charged presence of the primal life-power of God in every atom—a body incorruptible in substance, glorious in aspect, powerful in faculty, honorable and holy in all its functions—perfect in its enjoyments.

These are not fairy tales; they are sober facts. It looks not like it now. We know life only in connection with the weak, earth-cleaving, unclean, and dying nature of present experience, and we are liable to droop under that knowledge. We that are in this tabernacle "do groan, being burdened". We find life a cloud, a vanity, a vexation of spirit: and looking through the smoky atmosphere of our feelings, we see but darkly and faintly. But these feelings are not to be trusted. This is the lesson we have to learn. We are so to exercise our senses on these things as to be able to say to ourselves whenever there is need, "Get thee behind me, Satan ". There is often need for this; and if we are not ready when the need comes, Satan (alias our own poor, weak nature) is liable to get the upper hand, and simply sit upon us like a great nightmare, almost suffocating the spiritual man. The glorious truth is just as outside and independent of us as the sun to the heavens. Whether we are weak or strong, it is there all the same. It does not in any way depend upon our strength to bring it about. It rests on God's purpose, and not on our skill. It subsists in its own nature even when our power to realize it is eclipsed in death itself.

Say not in thine heart, "It is too good ever to be realized". Rather look into thine heart, and say, Poor, weak, stupid heart, thou art considerable of a fool. Thou thinkest thyself wise in judging by what thou hast felt and seen during seventy years or so, or hast read of for a longer time: knowest thou not that the longest time that man has been upon earth, is but as one tick on the great clock of the aion of God, who is from everlasting to everlasting? Why should thy brief moment be a standard wherewith to judge the ages? Thou thinkest thyself prudent in estimating existence by the sensations of thy marred and mortal humanity: knowest thou not that there was life before thy life? power before thy puny strength? wisdom before thy blundering skill? songs and satisfaction before thy wintry joy? Why should thine afflicted experience be the measure of the best that can be? Look around on heaven and earth: canst thou not see the evidence everywhere—yea, the manifest form of unbounded strength, wisdom, joy, and power? Do you mean to say that mortal man is the best that Creation's strength and wisdom can produce? Know ye not that Creation's strength and wisdom is the God revealed to Israel—the

"everlasting God, the Creator of the ends of the earth, who fainteth not, neither is weary, and there is no searching of His understanding"?

Poor, weak heart, hush your foolish tongue: rub your weak and blinking eyes, and look up at the glorious light that has come to the Gentiles—the light of the glory of God in the face of Jesus Christ—the promise of life everlasting in the ages to come, wherein He will show the exceeding riches of His kindness in Christ Jesus towards such as honor Him before the sons of men. He means to do better than you have seen. Listen to the explanation of our present weakness and vanity; accept joyfully the goodness of the Father's intention to reconcile all things to Himself, and to fill the earth with life, and peace, and glory. Walk courageously in the joy of the divine purpose, and listen no longer to whinings and the maunderings which are but the aberrations of an intellect weakened and destroyed by the frailty of perishing human nature.

No, the goodness of the salvation propounded by the apostles, which excites the incredulity of men who flatter themselves on their superior shrewdness, is only another evidence of its divinity. Man could not have conceived so great a goodness: and, coming from God, we should expect it to be the highest goodness. Our business, this morning, is to open our hearts to it. It is the only reality there is for us. Nothing else is abiding. Our days upon earth are as a shadow. Our affairs are constantly on the move. Fifty years make a wonderful difference. Fifty years, apart from the Lord's coming, will see most of this assembly in the grave. Fifty years will see all the children, if they survive life's tempests so long, grown to be elderly men and women, "in the sere and yellow leaf", with hair silvered and faces wrinkled with care. Fifty years will see the joys and anxieties of the present hour gone for ever. Change is our portion now, as we have been singing, but,

"there is that changes not".

Jesus Christ is the same yesterday, to-day, and for ever. Where is our wisdom, then, but in keeping this truth constantly before our eyes? Let us fight against appearances. Let us resist the deception of our senses. Let us nail up as our motto:

"We have here no continuing city—we seek one to come."

And remember that our seeking is no uncertain seeking. We are not as them that beat the air. We are not following a shadow. We are not nursing an illusion. The words of the Lord are words of truth and soberness. Christ has risen. That is the foundation on which the edifice of our hope is built. It is a foundation that cannot be shaken. It is a fact that speaks to us from all past history, and from the events of the

present hour. The sure word of the Lord is fulfilling before our eyes.

Behold Israel, after ages of dispersion, turning their eyes to the land of their fathers. Behold the land after a desolateness of "many generations", preparing to receive back her long-scattered children. Behold a man uprisen to seek the welfare of the children of Israel. Behold this developing situation showing itself at the very time fore-shewn to Daniel the prophet. Ponder well its significance to the household of faith. Recognize the tokens of that coming again of the Beloved Master—(Oh! how beloved)—which has been the hope and the prayer of all the saints since Paul was sent forth to form Christ in them the hope of glory. We know not at what hour the Master will arrive; we only know he is due towards day break, and we see the faint grey streaks on the horizon, the first token of morn. Our long waiting will end at last. We patiently endure like Abraham, but it will not always be endurance. The time will end, the vision will speak, the Lord will come, and the angels of his power will apprise us of the glad event, and conduct us to his presence, if with fear because of our unworthiness, yet, with the confidence inspired by Jehovah's own declaration:

"They shall not be ashamed that wait for me."

"To this man will I look that is broken and contrite in heart, and trembleth at my word."

And what if the fears of the old concerning this time of the end should be realized? What if death should overtake them, or any of us, at our post, and lay us among the sleepers before the joyful hour? Do we suffer thereby? Far otherwise. There is no loss, but gain. We shall only find ourselves all the sooner where we want to be; for death sends us by a very quick road to the judgment seat. The dead know no time, any more than the unborn. Therefore, we may think very comfortably concerning the whole subject every way. The Lord stands a very short way onwards on our path at the worst. A little longer waiting; a little longer patient continuance in well doing; a little longer endurance of the bleak present evil world, and all will be over, and our eyes, by death or the Lord's arrival, will open upon the scene which the Gospel has planted deep in our affections. God grant that in that scene—alive with the bustling thousands of the Lord's risen friends—we may find ourselves welcomed as fellow-citizens of the household of God.

"FILTHY RAGS"—OUR RIGHTEOUSNESS

'The phrase 'filthy rags', is nowhere used in Scripture as descriptive of 'the righteousness of the righteous' (Ezek. xviii. 19-30). It is only used once; and then it is expressive of the "righteousness" of unpardoned, but repentant Israel (Isai. Ixiv. 6). Hence, therefore, it is only correctly applied, not to the work of faith and labour of love, or good works of the righteous, but to the righteousness of unpardoned sinners. If a saint have no righteousness of his own, Jesus Christ will refuse to be righteousness for him at the judgment. He covers naked sinners, that, as saints, they may develop works, that by these works which perfect faith, they may be justified, as Abraham was (James ii. 21-26)." — Anastasis, Page 27.

Editorial

FAITH IN THE PROMISES OF GOD

That faith in the promises is an essential element of true saint-ship, must be evident to all who bear in mind the true meaning of words.

The saints! Who are they? They are the called-out ones. Who has called them out? The answer is, God. With what object have they been thus called-out? It is, that they should inherit the promises which He has made; and so it is impossible to be a true saint unless we have faith in the promises, and likewise impossible to have faith in the promises unless we are true saints.

In the epistle to the Hebrews we have an inspired definition of the promises, as well as of faith. The promises, are those good things which God has covenanted to Abraham, Isaac and Jacob; His covenanted purpose to establish a kingdom; a never-ending kingdom, which involves the bestowal of eternal life upon those who are privileged to inherit it.

These are the promises to which we stand related. We are the "heirs of a kingdom"; like Abraham, we

"look for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10).

The inspired comment concerning those who were related to these promises, is

"they were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. xi. 13-16).

Those are the promises of God; the mouth of the Lord hath spoken these things. Have we faith in the promises? What do we mean by faith in the promises! Here is the standard definition of faith, given in the words of Divine inspiration.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1).

A passage which Dr. Thomas has translated thus—

"Faith is a confident anticipation of things hoped for, a full persuasion of events not seen."

Faith is something more than belief. We cannot help believing that God has purposed to establish a kingdom on the earth, and to give eternal life to those who are to inherit it; but that does not mean that we are sure to have real faith in those promises. For instance, has one who believes the Truth concerning the Kingdom, but who devotes his whole time and energies to the affairs of this life, has such an one real faith in the promises? By no means; he has no faith of the true type; present things are real and important to such an one; he certainly has no "confident anticipation" of events not seen. His grip is upon the things seen, not unseen, and in his heart he probably feels it is only prudent and wise to be sure of the present, and to do the best he can now, hoping that in some way or other the future will come alright.

Let us think of Abraham; here is his faith:

"By faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. xi. 8, 9).

At this time Abraham was an old man, and what he was called upon to do was indeed a great undertaking: greater then than now. It was a step forward into the unknown; a step into the realm of things "unseen"; but Abraham obeyed, because he had true faith in God, and in His promises. He never faltered: no human reasonings were brought to bear upon these matters: human philosophy would have argued that God could be served as well here as there: not so with Abraham; God spake! and Abraham obeyed: and he is a God-appointed example for all.

We shall, however, never possess this faith of Abraham, by merely talking about it. There is one way, and only one way whereby we may obtain it. It is the way indicated by the apostle,

"So then faith cometh by hearing, and hearing by the word of God" (Rom. x. 17).

If we close the Bible, there is nothing else in all the world which will give us true faith. It will not come as the result of listening to the utterances of such men as H. G. Wells, or Bernard Shaw, or the Bishop of Birmingham, or the late Dean Inge. We may study the writings and sayings of all of these men, but shall never obtain faith in God as the result. These men know nothing of God, or of His promises: how; then can they give us faith in the things He has promised? If we want faith, we must go where faith is to be obtained, and that is in the Word of God.

It is these simple and old, yet never-failing truths which will save us. It is a study of God's dealings with such men as Abraham, Isaac, and Jacob, Daniel, and Paul and others which will give us faith. God brought these men into positions which humanly-speaking appeared hopeless: no way of escape seemed possible for them; and then, when He had tried them and proved them, a way was opened, and deliverance came in God's own inscrutable way.

If we read these records and meditate upon them, we must obtain faith as the result. Ours is the God of Abraham, of Daniel and of Paul. He is the same in all ages: He will never vary: He will never fail us, but He will prove us and try us as He did these men.

Let us then see that we adopt the right methods, so that we may possess this true faith in God's promises. Now, how will this true faith manifest itself? What will be the indications of its existence? Obviously, where real faith in the promises exists, there will be a looking and a longing for the fulfillment of the promises. It must be so. Our affections will be set upon these promises, and we shall long to see them fulfilled. We shall look forward to these things; our gaze will always be in the direction of those things which lie in the future.

We remember what Christ said on this matter of looking—

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God " (Luke x. 62).

We shall not be found looking back to the things from which we have been delivered, but looking forward to the realization of the promises, for as the apostle says—

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal " (2 Cor. iv. 18).

It is only "unto those who look for him" that Christ will appear unto salvation (Heb. ix. 28).

If we are thus truly "looking for him" we shall certainly be found watching the many signs which God has given to indicate the nearness of His coming. Indifference in regard to the "Signs of the Times" is a sure indication of poorness of faith in the promises of God. If there be true looking and longing for the fulfillment of the promises, the Signs of the Times will be a subject of all-absorbing interest, to which we shall be keenly alive. Christ said there would be signs in the day of His coming, and he meant us to have our eyes fixed upon them.

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke xxi. 28, 31).

Unless we keep ourselves fully alive to these Divinely-given signs there is a very grave danger of our falling into the position of the unfaithful servants spoken of by Christ, who say:

"My Lord delayeth his coming: . . . the Lord of that servant shall come in a day when he looketh not for him . . . and shall cut him asunder " (Matt. xxiv. 48-51).

If, however, we are fully alive to these signs of the nearness of the return of Christ, it will inevitably produce in us a careful watchfulness in regard to our ways and our conduct, and our walk in the Truth, for we shall realize that it is utterly useless to know the Truth, and to have faith in the promises of God, and to be alive to the signs of the times, unless at the last we are found worthy of a place in the Kingdom of God. The great lesson then is that of individual watchfulness; watching our actions, our motives, the thoughts of our hearts, and the words of our mouths, lest that day should find us unprepared.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. v. 9).

For those who are found watching in faithfulness a great reward is prepared:

"Blessed is that servant, whom his Lord when he cometh shall find so doing" (Matt. xxiv. 46).

W.J.W.

We have received from sister V. M. Barnard, of Tasmania, a letter complaining of the statement by the Wellington brethren (to be found on p. 438 of the Berean for November, 1931), that the views expressed in circulars sent to them by the Launceston Temperance Hall Ecclesia of Tasmania, and signed by her on their behalf (we believe this ecclesia consists solely of four or five sisters), "tend to countenance the false doctrine . . . that Christ possessed 'clean flesh' ". Sister Barnard says she repudiates the "clean flesh" doctrine, and asks us "in fairness", and "for the honor of the Berean" to publish her repudiation, and "remove the stigma contained therein".

Copies of the circular have been sent to us (they are printed, and have evidently been widely circulated), and they contain this paragraph: "The reasoning (i.e., of the brethren who believe Christ was tempted from within) appears logical; but the flaw is in the fact that you have a Christ who is exactly like his brethren—a Christ who was a sinner. Our salvation would be hopeless with a blemished offering." This statement is neither Scriptural nor logical, and we can find no fault with the Wellington Ecclesia in their choice of words in condemning it. " For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin " (Hebrews iv. 15).

C.F.F.

The Fifth Vial

"And the fifth angel poured out his vial upon the seat of the beast, and his Kingdom was full of darkness, and they gnawed their tongues for pain and blasphemed the God of Heaven because of their pains and their sores and repented not of their deeds "—Rev. xvi. 10-11.

It must be borne in mind that although there is a "beast of the sea ", a "beast of the earth", and an "image of the beast" introduced as symbols, reference is made to one power only under various aspects of its history. The "beast of the sea" with seven heads and ten horns indicates the condition of the nations of Europe (chiefly), under the Pope upon the downfall of Imperial Rome. The "beast of the earth" symbolizes the political Papacy as allied with the German Emperorship (Austrian as we once called that power), whilst the "image of the beast" reveals the restoration of Rome under the Popes to imperial power. The papal element predominated always in authority and its pretensions to authority—the imperial element from, Vienna was considered to be co-ordinate with the Pope and therefore ruling with him in Rome.

Dr. Thomas' exposition of these symbols, particularly that of the "image of the beast", has recently been strikingly confirmed by an article in one of the big Daily Papers, in October last, which opened with the following words quoted from the philosopher Hobbes who was an enemy of the Roman Church:

"THE PAPACY IS INDEED NONE OTHER THAN THE GHOST OF THE DECEASED ROMAN EMPIRE SITTING CROWNED UPON THE GRAVE THEREOF."

"Though from an enemy," says the writer of the article, " this may be accepted by its friends as a true description of its essence and of its historic glamour The Papacy is indeed an empire, but it is a ghostly empire. ... Its survival through nineteen centuries remains, whether we revere it or hate it, or are indifferent to it, the supreme testimony to the abiding power over mankind of ideas, of the spiritual element in life. The ideal; may be true or false: the spirit is still held by some to be the Holy Spirit and by others the Spirit of darkness. This remains, that on these impalpable things has been built a dominion in comparison with which the most ancient thrones are but of yesterday, which still asserts the sovereignty of Rome over countless millions fifteen centuries after her sword is broken and her eagles laid in the dust."

There can be no mistaking the Kingdom of the beast and its throne, Rome. There were other kings reigning but for long centuries the Pope made ruler and subject tremble at his frown, but this fifth vial marks the end of that terror completing as it does the hurts begun under the fourth vial, which it must be remembered, were not completed when the fifth vial began to pour out its wrath, just as was the case in the other vials. The judgments of the fourth vial had darkened severely the light of this kingdom in the dissolution of the Holy Roman Empire in the removal of the Bourbon Kings of France and Spain and the Kings of Portugal, Naples, Sardinia and Italy. The fifth vial eclipsed, in fact, nearly put out the Papal light altogether, but not quite, that is the coming work of Christ and His Saints.

The history of events foreshown in the fifth vial is of intense interest, dating as it does from just after the peace that Napoleon concluded with Prussia and Russia at Tilsit, July 7th, 1807, by which Prussia was reduced in size by one half, though Russian territory was untouched. Napoleon, the man of destiny, as he considered himself to be, rose higher in position than even Charlemagne, the consolidator of the Holy Roman Empire, in that instead of going to Rome to be crowned by the Pope, he compelled the Pope to come to Paris, not to crown, but to consecrate his (Napoleon's) dynasty. The French revolution had destroyed the power of "the beast" in France and removed the peoples from its bondage. This prepared the way for Napoleon's great work which practically was to arrange almost the whole of the Western World to his own liking, establishing himself as its supreme controller and protector, a type of the coming day when Christ and His brethren shall inaugurate that promised Divine Autocracy after the scourging by God's judgments of an apostate world in the Warring of the Lord God Almighty known commonly as Armageddon. The substance being always greater than the shadow, great as was Napoleon's work to plague the worshippers of the beast, it hardly compares with the work of Christ, not merely to scorch but to utterly destroy the apostasy and all its adherents.

Napoleon in May, 1808, published the following decree: "Whereas the temporal sovereign of Rome has refused to make war against England, and the interests of the two kingdoms of Italy and Naples ought not to be intercepted by a hostile power; and whereas the donation of Charlemagne, our illustrious predecessor, of the countries which form the Holy See, was for the good of Christianity, and not for that of the enemies of our holy religion: we therefore decree that the Duchies of Urbino, Ancona, Macerato and Camerino, be for ever united to the Kingdom of Italy: to which Kingdom all cardinal prelates and natives of these districts are commanded to return by 5th June, on pain of confiscation of goods." The Pope protested but to no avail and Napoleon annexed Parma, Placentia and Tuscany to the French Empire, thus surrounding the Kingdom of Italy by his own empire. The Pope excommunicated the author and instruments of this spoliation but that troubled Napoleon but little, "this most dear Son in Christ", as he had been termed; and in 1809 the Pope was arrested and brought captive to Avignon in France, fulfilling the statement of Rev. xiii. 10, "He that leadeth into captivity, shall go into captivity ". A provisional government was set up in the papal states, the inquisition was abolished and many civil and judicial reforms were introduced, and Rome itself was reduced from a dominate to a subject condition. The

Pope was eventually allowed to return to Rome, but again incurred the wrath of Napoleon through being in sympathy with England, then warring against France in Spain; this caused Austria to have another try to restore her power. This was foiled and she was finally defeated at the battle of Wagram, and the Pope's protector was in a hopeless state and decrees were issued for the spoiling of the Pope for refusal to expel the English from the Papal states. In his statement to the Papal Nuncio the following words were used:

"Either the Pope will consent, and in that case will lose nothing, or he will refuse, and in this case I shall take his States from him. Excommunications are no longer in fashion and my soldiers will not refuse to march whithersoever I bid them. Remember Charles V who kept the Pope prisoner and had prayers said for him at Madrid. The Pope should not forget that I have raised up the altars in France; that I have restored religion; that I will protect it in Germany, and that I shall continue to do so. Almost the whole of Catholicity is under my Sceptre. . . . the hand of god leads my armies and this is apparently what displeases the Pope."

Rome was angry and the Pope refused and on June 10th, 1809, he issued excommunication which was laughed at and his arrest was ordered. He was carried to Savona and kept there two years and in 1812 removed to Paris, it being Napoleon's idea to have the Papal See under his own immediate eye, and thus restrain Roman Catholicism, but, strange to say, help came from the Protestant Kingdoms of Russia, Prussia, England and Sweden, who united in several coalitions and overthrew Napoleon and returned the Pope to Rome. Thus was the kingdom of the beast darkened by Napoleon as required, and his work in that direction being finished his power began to wane. He certainly defeated the Russians with the help of Prussia and Austria, but attempting to follow up his victory, had to endure that disastrous retreat from Moscow, which had been set on fire to avoid it falling into his hands. Then followed the invasion of France by the British, who drove his armies out of Portugal and Spain. At the instigation of the Catholic priests the dynasties Napoleon had formed sought to re-establish themselves, but at first it seemed that Napoleon would regain his hold owing to his success against the armies of the Prussians and the Belgians brought about by his clever strategy, but his advantage did not last long as he could not prevent his allied enemies from converging on Paris which, in Napoleon's absence, capitulated on March 31st, 1814, 1260 years after the settlement of Italy by Justinian's pragmatic sanction, A.D. 554. Napoleon gave in and renounced for himself and children the thrones of France and Italy and retired to Elba, but his work was not yet completed: there was further punishment to be meted out to the worshippers of the beast, and Napoleon dramatically returned to France, became its Emperor, rallying to himself his army and again set out for the conquest of Europe. He offered to abide by the Peace of Paris, but God had ordained otherwise, there was more scorching of the beast with fire to be done, so a seventh coalition or "thunder" was formed, Britain, Austria, Prussia and Russia. The battle of Waterloo, June 18th, 1815, ended Napoleon's pretensions and at the same time completed, for the time being, the punishment God raised him up to inflict on the seat of the Beast. The effect of which is shown in the records of the suffering inflicted on the beast's image worshippers in the territories raided by Napoleon's armies; they truly "gnawed their tongues for pain", but for all that they repented not of their blasphemies of the Deity, nor do they yet repent, and are consequently awaiting final extinction at the hands of the Lord Jesus Christ and His Saints, the great antitype of Napoleon, in the approaching day when he will execute the vengeance written upon them that know not God and obey not the gospel of the Lord Jesus Christ.

A few historical details will reveal the strength of the punishment, God, by the hand of Napoleon, inflicted.

The French armies lived solely upon the inhabitants of the countries invaded, and in addition were permitted, even encouraged, to pillage and destroy. Owing to this they were followed by many homeless stragglers, camp followers as they were termed, who assisted in this work, and as there was no attempt to provide hospitals or medical attention, thousands perished not only in the countries visited by the armies, but from these marauding mobs in addition. One historian, speaking of the flight of the French from Leipsic, says, "dead bodies covered the roads, half consumed French soldiers were found in the villages destroyed by flames, while whole districts were depopulated by disease. For a month after the retreat no human being, no domestic animal, no poultry, not even a sparrow was to be met with, only ravens in abundance were to be seen feeding on corpses." Such is an illustration of the pain, of the ulcers inflicted upon Papal and Protestant worshippers in Europe, as the result of the work of Napoleon.

It was the Kingdom of the Beast which was truly darkened, but not destroyed. Blasphemy still stalks there, stark and unrepentant, awaiting the promised destruction in the glorious presence of the Lord Jesus Christ at his appearing.

E. W. EVANS.

"The Day Approaching"

"Exhorting one another; and so much the more as we see the day approaching." The "day approaching": What day? Evidently the day in the larger and broader sense, spoken of as the "Day of the Lord". A day that "Abraham rejoiced to see; and he saw it and was glad". The day of the Kingdom of God, that has been in preparation "from the foundation of the world"; and which has been drawing nearer with every passing decade of time.

Enlightened men in all ages have seen this day approaching, and have encouraged one another in relation thereto. "They that feared the Lord spake often one to another" (Mai. iii. 16). Zacharias, Mary, Simeon and Anna the prophetess, spake vividly of the same: seeing by faith its approach. It also came very near to the apostles in their anticipations: "Wilt thou at this time restore again the Kingdom to Israel?" The divinely chosen apostle to the Gentiles, Paul, proclaimed, "He (God) hath appointed a day in the which He will judge (rule) the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead" (Acts xvii. 31).

The spirit of Christ speaking of this day in the Psalms, says: "This is the day which the Lord hath made": the day in which "the stone that the builders refused becomes the head stone of the corner" (Psa. cxviii. 22, 24).

This glorious day of promise must not be confused (we think) with the day of our Lord's manifestation (or presence) to inaugurate it. The apostle, when writing of the latter, to the Thessalonian brethren (2 Thess. ii. 1-8), counseled them not to be deceived, or led astray by any means, by "word or by letter", into thinking that this day of inauguration was at hand. There was first to be a "Mystery of iniquity" brought into existence, developed (from an evil already working), and matured ready for destruction by "the brightness of "the Lord's coming.

From the foregoing, naturally, nay anxiously with those who "love his appearing", there emerges the question, What of our time? Are we deceived, or likely to be mistaken as to our anticipations in regard to the proximity of our Lord's coming? To this question, we think we may reply with the greatest confidence, Nay verily! God

has taken from the Gentiles "a people for His name", as He purposed: and of them, a people now exists, awaiting the Lord's appearance as the Scripture indicates in the words, "which are alive and remain", etc. That also spoken of by the apostle as a then future "wickedness to be revealed" is now also with us; and we can behold it in all its hideousness ready for the destruction foretold (2 Thess. ii. 8). There she is, a standing monument to the verity of divine revelation! Look at her, dear brethren and sisters, and ruminates upon the results of her baneful cup; it will help us to "full assurance of faith". Have not "the inhabitants of the earth been made drunk with the wine of her fornication"? Have not all nations been "deceived by her sorceries"? Nearly two thousand years ago were these words penned, and how could that which we see clearly before our eyes, be more accurately described, or pictured (Rev. xvii. 2; xviii. 23)?

There she is in all her wickedness, "set upon her own base" (Zech. v. 11), and firmly established as she thinks. Not only so, but as a sign to God's people, a period was fixed and specified, for her to have power to "wear out the saints", and to "shed their blood". They were to "be given into her hand" for a period of "time, times and an half", or 1260 (day) years (Dan. xii. 7; vii. 25), at the end of which period "He" will have "accomplished" the scattering "of the power of the holy people", both national and spiritual. "That determined"* (See and ponder Daniel xi. 36; ix. 27; also Isa. x. 23). Now read: "When they shall have made an end (or accomplished) the breaking in pieces the power of the holy people, all these things shall be finished" (R.V.). What things? Read Daniel xii. 1-3.

Now then, let us take our stand here (upon the watch-tower, Hab. ii. 1), and ask ourselves a question or two, pondering Hab. ii. 2, 3; Dan. xii. 10. Is the vision speaking? Can we read it? "They that be wise shall understand" (Dan. xii. 10, R.V.). "None of the wicked shall understand", therefore we may leave them out of account, other than to remark: What confidence does our beholding of this fact, as a fact, give us in the verity of God's word!

As the "wise" then, shall we look askance at these days of the; 12th chapter of the prophecy by Daniel? We refer to the "time, times and an half" (or 1260 day-years); the 1290 days, and the 1335 days of verses 11 and 12. They are there deliberately. Why are they there? Evidently (to our mind) for the "wise" to place and apply them. Can we? Yes, we think, if we refuse to allow Grattan Guinness to obstruct our view, with his Moslem teaching. Brethren should read what our late brother Roberts has written as to Moslemism, in the little work, "Is Christ very near?" He therein shows very clearly, that these days of Daniel xii. bear relation to Roman Papalism, and not to the above. The Apocalypse alone shows where (the Saracen and the Turk come in, and go out, in the matter.

Let us then, view these days in their true relationship to the "Little Horn" with its impudent and terrible "Eyes and Mouth", and all difficulty begins to vanish, because the first of the three given number of days in question, is applied, for our guidance, by God in Daniel vii. 25. Let us therefore follow the guidance vouchsafed.

There is little doubt that A.D. 607 is the date when the Emperor Phocas completely placed the saints (the Israel of God) into the clutches of the "woman" spoken of as "drunken with the blood of the martyrs (or witnesses) of Jesus". This being so, 1867 brings us to the end of the "time, times and an half", or 1260 years; and is it not remarkable and notorious, that from this date, the Papal authority to persecute and imprison God's people vanished? Now for the second: the 1290 day-years given to us with an actual clue, that leads to the date mentioned above, viz: A.D. 607. Add then, the extra 30 years to 1867, and we are taken to 1897; and what took place then? The first Zionist Conference! (or Congress). A loud-speaking and most important event in relation to that upon which our hopes are-based, namely, the "Kingdom of God". Is not this kingdom, a restoration of the Kingdom to Israel? It has been, and is now said, "What has the Zionist Congress to do with the Papacy?" Our answer, quickly, is, the same relation that a disease has to its cure and eradication. Is

not this discernible movement with "the dry bones ", an angelic work? A providential work, of course, in the development of the Power (the rival Power), that is to destroy the Papacy, when the provided and promised One, comes to " turn away ungodliness from Jacob ", take over the Leadership, and constitute them an invincible army for the subjugation of the world? The writer confidently thinks so. Thus then, are we brought to the third and last of the days, the 1335: giving us a further 45 years beyond 1897; and taking us right away to the promised time when Daniel will "stand in his lot". "Go thou thy way till the end: for thou shalt rest, and stand in thy lot at the end of the days" (Dan. xii. 13). What faithful brother will doubt the fulfillment of this glowing promise to the "beloved man "? No doubt will be allowed to lodge in the breast of the writer of these lines.

The foregoing brings us to an important stage in the incipient providential carrying out of our Heavenly Father's latter-day program in relation to the "day approaching".

Now let our minds be reverted to the 2300 days of Dan. viii. 1-1: the starting point of which days was at first jointly fixed by our beloved brother Dr. Thomas, with the commencement of the "seventy weeks" (or 490 years) of the 9th chapter, that is, B.C. 456-7, and was not (we think) with good reason departed from by Dr. Thomas: . However, to proceed, let us subtract 456 from 2300, and we are brought to A.D. 1844, a date four years subsequent to that in which Dr. Thomas says (and truly so), "that the Holy Land was beginning to mix itself up in the policies of the Great Powers"; and we may add, a date in which also events were working (no doubt in angelic hands) up to the Crimean War, that led to a preliminary opening of the Holy Land for Jews to return thither, and which paved the way for the commencement of God's latter-day program in relation to the land. (Read the "against" of Ezekiel vi. in connection with the "for" of chapter xxxvi., in relation to "the mountains, the hills, the rivers, and the valleys of God's land", and note His command to these mountains of Israel" to "shoot forth " their branches, etc.)

Is sufficient importance given to this palpable sign of the working of God's hand in the carrying out of His gloriously ending latter-day program? It is to be feared not. Yet it is a clear indication that "that determined" as to Israel's land is "accomplished"; and it further shows that the period of Dan. viii. 14, during which the Holy Land was to be "trodden under foot" has expired. The sixth angel's vial, also, has sufficiently "dried up" the water of the "great river Euphrates" that overflowed the land: sufficiently, we say, as Dr. Thomas has indicated (not wholly); "that the way might be made ready for the Kings from the Sun-rising" (R.V.).

In the further process of making this "way ready" for these "kings", the true explanation of the knotty verse of Dan. xi. 40 appears, thus emphasizing to us still more the fact that we are in "the time of the end". The king of the south has pushed at (or contended with, R.V.) this Euphratean power, occupying the territory of the "little horn of the goat"; and so successfully, as to establish himself in the Holy Land, as the "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof ", with authority to speak, and to interrogate the modern Assyrian when he shall come "like a cloud to cover the land"; "to take the spoil" and "to take the prey" (R.V.) as foretold by Ezekiel, ch. xxxviii. 9, 12.

All this gives us the reason for, and the fulfillment of, Isa. xliii. 3, "I have given Egypt for thy ransom, Ethiopia and Seba for thee." What would the writer of the following (our dear bro. Roberts) say, were he now with us to witness what we behold! This is what he wrote before 1880: "The Eastern Question, spread out on the political sky, tells us, above all other signs, that the Lord is near. That question is entering upon a transformation phase, which is likely to see England in her appointed position in Egypt and the Holy Land. When this happens, we may expect the long knocking at the door to cease, and the door itself to open and the Lord to appear; for England in that position, forms part of the Adventual tableaux ".

This before England entered Egypt! But now we can see the wherefore of her being there, by the sequel: and she as the modern Tyre is providentially, but unknowingly helping on the work of God. Presently, as the "strangers" referred to, she will "build up the walls" of "the Zion of the Holy One of Israel" (Isa. ix. 10, 14).

All this most certainly justifies our use of the words previously written: "Nay verily". "The signs of the times" all converge, blend, and culminate as never before. And what shall we say of our Lord's "Mount Olivet" prophecy? "The powers of the heavens" (R.V.) have been "shaken", and have cast their crowns as "untimely figs". ("Three a penny" according to the heading of one of the daily papers.) "The sea and waves roar": "distress of nations with perplexity" obtain: and many men's hearts "fail them" in fear. What shall we say to all this? Shall we minimize, or weaken its force by saying, past history shows the like? To say so, would be untrue. Never in the world's written history has that which we now behold, been written in the skies. Rather then, let us seriously warn those inclined to say, "My Lord delayeth his coming", and counsel them to be stirred up by his words in Luke xii. 45, 46; and cheerily say to God's faithful, bereaved and afflicted ones, cast down by present gloom and apparent delay, "Look up, lift up your heads, for your redemption draweth nigh".

Clapham.

J. Bellamy.

Egypt and Clouds

The Bible has a good deal to say about Egyptian history, due of course to the continual connection between Egypt and Israel. The very existence of Egypt today is foreshadowed in prophecy, and still remains (as it has done for about 2,500 years) a striking example of the wonderful fulfillment of Divine predictions. Ezek. xxix. 14-15 foretold her perpetual baseness, and xxx. 13 her perpetual subjection to foreign rule, both of which prophecies have been fulfilled to the letter. The monuments in the British Museum of the time of Nekhthorehbe, who was subdued by the Persians over 2,200 years ago, are inscribed "the last native king of Egypt". Not even in these days, when the Egyptian kingdom has been restored, is the scripture falsified, for King Fuad is not a native Egyptian, but an Albanian Turk.

There are many other details given us in Ezekiel xxix. and xxx. of considerable interest, and we propose to select just one point. Chap, xxx., v. 17, refers to the captivity of Aven, or as the margin tells us, Heliopolis (the city of the sun). It is the same place as On or Beth-shemesh (Jer. xliii. 13), "the place of the sun".

The use of the word Aven here is an indication of God's view of sun worship, the word in Hebrew meaning "transgression".

The sun was held in high honor in Egypt, and was worshipped. The goddess Sekhmet, for example, is represented as having the sun on her head, and, to represent the fierceness of the sun's heat, she is given a lion's face.

Thus if a figure is required by which judgments on Egypt may be suitably represented, none is more suitable than the darkening of the sun by the clouding of the sky, such as we find in Ezekiel xxx. Verse 3 tells us it is to be "a cloudy day", and verse 18 that "the day shall be darkened" and "a cloud shall cover her".

Further in Isaiah xix. we read of the "burden of Egypt"—verse 1: "Behold the Lord rideth upon a swift cloud and shall come into Egypt". As a study of this chapter will show, it is one in which both the past and the future are obviously represented. As an example of what is meant by riding on a cloud we see from Jeremiah iv. 13, that Nebuchadnezzar's invasion of Judea is described thus: "He shall come up as clouds, and his chariots shall be as a whirlwind". Of Jesus it is said (Rev. i. 7): "Behold, he cometh with clouds", a statement which we believe to indicate the association with him of the great cloud of witnesses composed of the saints of all generations, who are united with him at his coming.

Dr. Thomas often refers to the beauty of the figurative use of "clouds". The people of the earth are waters from which the saints are drawn out a few at a time in all ages. To the world at large the process is imperceptible, but it is always in operation. In a sense, the saints are evaporated away just as water is evaporated from the mighty ocean. The process never ceases, although it never seems as if the bulk is diminished.

Nevertheless, these minute unseen drops form great clouds holding millions of tons of water; so the saints, one here and one there, in the aggregate form a great innumerable cloud of witnesses. The Bible carries the figure further. When Christ's appointed time comes, the majority of the saints are dead. Thus Isaiah says (xxvi. 19) "Thy dead men shall live; awake and sing ye that dwell in dust. . . . Thy dew is as the dew of herbs and the earth shall cast out the dead".

The word for "herbs" is not the ordinary one. It would not be applicable on a dull day, for it properly means "shining herbs". Thus the "dew of shining herbs" is the early morning dew sparkling like rights in the morning sun. Yet almost as soon as the sun shines on it it is gone—evaporated away into clouds. "So also is the resurrection of the dead".

This is the situation suggested in Isaiah xviii. God is about to deliver Israel. Verse 4 (paraphrased) says: "The Lord said, I will be quiet—I will look on in my dwelling place like as clear heat on the shining herbs—as a cloud of dew in the heat of harvest". This is surely the resurrection. Then comes verse 7, the regathering of Israel, and Chap. xix. 1 opens as we have seen with the riding on the swift cloud into Egypt.

The shining of the sun will have converted the dew into clouds. The dead in Christ will have become the chariot in which the Spirit rides. The clouds descend upon the earth as a tempest of hail with thunders, lightning and darkness. Have not the measures of the hail been reserved for this day? Then the terrors subside and the rain becomes as a gentle shower to water the mown grass.

So Jesus' meaning when he says he is coming with clouds is clear. It will be a darkening of the sun not only of Egypt but of all nations. Then sun, moon and stars will no longer give their light, for the heavens will melt with a great noise. A new heaven is to be established; a new upper class, with new stars to shine in the political world. "I will show wonders in the heavens" (Joel ii. 30).

The crashings and thunderings will bring down the old heavens, which must give way to new ones wherein will dwell righteousness. Israel's day of thick darkness will have gone for ever, for "Thy sun shall no more go down. The Lord shall be thine everlasting light".

As it was in the days of Egypt's plagues, when light was only found in Goshen, so in the future all nations must come to Israel's light (Isaiah Ix. 1 and Ixii. 1). Apart from this light the darkness of the nations is as thick as that of Egypt described in Ezekiel xxxii. 7-8.

So we have the fulfillment of the promise made to the saints that they shall shine as the stars and as the sun in the kingdom of their Father. It is a glorious prospect at which those who have been called out of darkness into light, should rejoice. It is a tonic in view of the depressing character of world developments from the human point of view, for to men of the world the signs in the sun hold out no rays

of light for the future. The few who are able to see the silver lining behind the clouds can afford to look on the present day troubles with equanimity knowing that they indicate the near approach of the saints' redemption.

W.J.

Oh to be in Palestine!

(An extract from "The New Judea"—with a foot-note.)

"Oh to be in Palestine when Adar and Nissan are there! What with the Purim Adelayada (carnival, if you please), the Maccabiad festival, the Levant Fair and the thousands of pilgrims of all classes and from all countries—a true Kibutz goliath. The procession on Purim depicting the various stages of Jewish immigration into Palestine, beginning with patriarchal Abraham entering on his camel, followed by the triumphant entrance of Joshua, and then the third aliah by Ezra and Nehemiah, and the aliah of the Chassidim of Safed, must have been picturesque. Grimly picaresque must have been the picture representing present immigration conditions: on the one hand, an eager Jewish youth anxious to enter the country, and on the other hand the hand of the Administration barring its way. An ironic comment rather than a Purim-spiel. But in Jewish life every humorous situation has its serious side.

But apart from these various festivals, sports and other things of interest, it is the country itself that calls one. The desire to be there overwhelms one after reading the opening passages of an article by Viscountess Erleigh in the Manchester Guardian. A quotation is irresistible: —

'Palestine in spring-time,' Viscountess Erleigh writes, 'is certainly one of the most beautiful sights in the world; the delicacy and variety of coloring are amazing. The earth here seems to be capable of producing every shade of beige and pink. In the distance the hills seem so delicately tinted that one can give the color no name as one approaches. The fields are sometimes deep sienna red or rich dark brown skirted by the grey-green of olive trees, the white and pink blossoms of almonds, or the silver grey of eucalyptus. Where the lulls are uncultivated they are starred with wild flowers, glowing spots of pure scarlet where the anemones bloom, a blue mist of tiny wild iris, or scattered clumps of pale mauve cyclamen. Every day new flowers come out, the fig trees seem to explode into little bunches of the finest green leaves, the sun shines yet more brightly, and the sky is yet more blue.

The drive from Haifa to Tiberias over the hills and plains and! past the little town of Nazareth, which seems built into the very hill it stands on in a positive froth of almond blossom, is an unforgettable experience. Suddenly, at a turn of the road, the blue lake glistens in the sun far below in the hollow of the mountains. One drives down, down, 600 ft. below sea level, and with every turn the lake takes on a new beauty, now a silver mirror for the mountains, now a pool of jade green and vivid blue ruffled by the winds from Mount Hermon, whose snowy peaks can just be seen above the highest hills. I motored by its side through the town of Tiberias to where the Jordan flows out and wends its way to the great Palestine electric works that stand at the juncture of the Yarmuk and Jordan and supply all Palestine with light and power. Just here, where the Jordan flows from the lake, is the new Imperial Airways flying station, receiving weekly passengers from and to India, and just opposite this station stands the Jewish settlement of Dagania and Kfar Gun.'

Oh, to be in Palestine when Adar and Nissan are there!" ("The New Judea.")

Yea! but rather, Oh to be in Palestine when the Lord is there ! "for then the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God . . . and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away " (Isaiah xxxv. 1, 2, 10).

Land of Israel News

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

228 immigrants entered Palestine during January, 136 Jews, 79 Christians and 13 Arabs, it is officially stated. 23 Jews were in possession of £1,000 or over; 17 Christians were persons of religious occupation, and 14 were students. 93 persons took advantage of the amnesty proclaimed last July for those illegally in the country. Eight would-be immigrants were refused admission. During the same period 70 people left the country permanently, including 12 Palestinians.

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Seven hundred and ten immigrants entered Palestine during February, 611 of them Jews. Seventy-six people left Palestine during the month, including twenty-six Jews.

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Over 2,000 Jews have arrived in Palestine from Poland for this year's Passover pilgrimage, and more are expected.

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A Jewish Company has obtained the concession for the historic Tiberias springs, and hopes to convert Tiberias into a prominent health resort.

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Practically the whole of Palestine including Tel Aviv, is now lit by electricity supplied by the Jordan Works of the Rutenberg Palestine Electricity Corporation.

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The foundation has been laid between Nathania and Tulkeram of a new village in memory of the late Belgian Zionist leader, Jean Fischer. The village has been named Kfar-Jonah. With the aid of a special Jean Fischer Fund, workers' dwellings will be erected in the new village, where it is intended to settle many smallholders.

* * *

March promised to be the bumper month for orange shipments from Haifa, a total of 180,600 cases of fruit having left from that port for various parts of Europe in the first ten days of the month. During February, 215,234 cases of citrus fruit were shipped from Haifa.

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Palestine is suffering from a severe drought which shows no sign of breaking, and there is great fear for the crops both there and in Transjordan. The entire rainfall this year has been only half the total rainfall of last year. Special prayers for rain are being recited in all Synagogues, Mosques and Churches on both sides of the Jordan.

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An Exhibition of the Palestine Jewish Press for the past seventy years was opened in Tel-Aviv on April 17th. The list of exhibits includes 1,100 papers which have appeared in eleven different languages.

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The High Commissioner for Palestine, Sir Arthur Wauchope, has cabled the following message to the Conference of American Jewry:

"I heartily welcome the decision of the Jews of America to pay tribute to the memory of George Washington by planting in Palestine a forest that will bear his name. The reforestation of its hills is one of the most vital needs of Palestine, as I can bear witness from the tours that I have made in the country. The planting of another forest will prove of real benefit to its people, both of this generation and in the future." The forest is to comprise 500,000 trees, and will be planted by the Jewish National Fund in Palestine on the hills overlooking the Valley of Jezreel.

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The Jewish Telegraphic Agency states that the French Jewish National Fund Commission has decided to plant a Briand Forest in Palestine to commemorate the late M. Briand's work for the Jewish National Home. An appeal has been issued to the Jews of France to support the project.

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The Department for Social Service, established some months ago by the Vaad Leumi, has assumed as one of its tasks that of furnishing information regarding the social service undertakings in Palestine. Individuals and institutions, in Palestine or abroad, who require such information are requested to address themselves to the Department for Social Service, Ha-Waad Ha-Leumi of the Keneset Yisrael, Jerusalem.

* * *

Professor John Garstang has sent a special report on the season's excavations at Jericho to Sir Charles Marston, who states, in a Press interview, that the conclusions arrived at bear out the Biblical story of the fall of Jericho.

"Study of the geological strata in addition to the archaeological work on the walls themselves, has now revealed undoubted evidence that this great catastrophe was caused by an earthquake." Sir Charles said: "The Jordan Valley, in which Jericho is situated, is very susceptible to earth tremors, and in 1927 there was an earthquake which dammed the river. Obviously, a similar occurrence enabled the Israelites to cross. Psalm 114 says: 'When Israel went out of Egypt . . . the sea saw it, and fled. Jordan was driven back. The mountains skipped like rams, and the little hills like lambs.' That is undoubtedly the story of an earthquake. Two further striking facts have also been proved conclusively. The walls did fall outward, and so enabled the Israelites to clamber up into the city; further, the city was utterly destroyed by fire. Blackened timbers, storerooms with half-burnt sacks of wheat and burnt-out houses, with daily food still scattered on the floor as it was left before the massacre, have all been found."

* * *

ISRAELITE INVASION OF PALESTINE

INTERESTING TABLETS FOUND

Recent reports have been received from archaeological expeditions in Palestine, Egypt, and Iraq of the discovery of contemporary evidence of the arrival of the children of Israel in Palestine. Sir Charles Marston says that urgent letters written on clay tablets have been found at Tel el Amarna in Egypt from the governors of the cities of Palestine imploring their suzerain, the Pharaoh of Egypt, to send soldiers and chariots to defend the country against an army of invading warriors, who were called "Habiru". The nearness of the date of these letters to the date given by Professor John Garstang, director of the Marston Archaeological Expedition, for the destruction of Jericho by Joshua, is so close that it seems hard to believe that these invaders could be other than the Israelites. Professor Stephen Langdon, leader of the Oxford-Field Museum Expedition, working at Kish, has definitely identified the Habiru with the Hebrews.—The Jewish Chronicle.

Signs of the Times

THE DANUBIAN STATES FEDERATION.—The chief problem presented to European statesmen recently has been the solving of the financial difficulties of the Danubian States (Austria, Hungary, Rumania, Czechoslovakia and Yugoslavia). The greater part of this territory was carved out of the old Austro-Hungarian Empire by the peace treaties following the war of 1914-18, since when each state has set up prohibitive tariff walls against the other, so strangling the interchange of their products and producing a condition of economic chaos in Central Europe. As a result all five nations are on the verge of bankruptcy. So serious would their bankruptcy be to the financial situation all over the world that it is proposed to form a customs federation to ensure the easier marketing of their goods and so restore stability.

Some of the newspapers point out that all these States are under French tutelage and that the French enthusiasm for this federation is an adroit move to consolidate her influence and weaken that of Germany. Not long ago French opposition killed the proposed Austro-German customs union, but if the present plan is adopted, Austria will be included in the Danubian federation and so come under French instead of German influence.

The Daily Express in particular is hostile to British interference in the matter. It says, "The Danube States are no concern of ours. In race, outlook and interests they are utterly remote from this people. Whether they enter a sort of union or not is a matter of complete indifference to Britain" (March 22nd). Later, in an open letter to the Prime Minister it says, "In 1932 you appear to be in favor of entangling Britain with France to smash Germany" (April 5th).

It is admitted by all writers that the cause of the trouble is mainly "the splitting up of Europe into small self-contained units with high tariffs" (Mr. Baldwin, April 4th). In spite of this knowledge Britain herself has just imposed tariffs on all foreign imports, and the very members of the Government which has imposed them recognize their evil result. Viscount Snowden said, "Everybody realizes the harm that tariffs and other forms of trade restrictions are doing, yet nearly all the countries including our own, are aggravating the disease by taking larger doses of the poison . . . the world cannot go on acting as it is today; if it does, complete world economic collapse must come " (At a Free Trade Conference in London April 1st). In the last sentence of Mr. Lloyd George's first speech in Parliament after his long illness he referred to "the calamities that seem to be lowering so darkly over the fortunes of mankind". Answering the question as to whether tariffs are to be permanent, Mr. Baldwin replies, "Nothing is permanent, except the folly of mankind ".

It would perhaps be supposed that if the statesmen of the world realize that tariff walls and a multitude of fiscal units are largely the cause of the world's distress, that they would make a serious attempt to remove them. Where countries are small, overhead expenses, and consequently costs become much higher. For instance, where one mill produced goods for the old Austrian Empire, there are now perhaps three or four mills producing the same goods for the same population.

The solution is obviously the establishment of a world wide Empire without any artificial limitations of trade; without national rivalry; without the expenditure of vast sums on armaments. Statesmen know this but their labors even to improve the situation are in vain. There will be no fifth universal empire until "the God of heaven shall set up a kingdom which shall never be destroyed ". Until this time it has been divinely decreed that "the kingdom shall be divided". In the main this condition of affairs is being maintained by "three unclean spirits like frogs ", that is the French influence in the world to-day that is the cause of an enormous amount of trouble. Why do the nations permit it? Because "the nations are mad" (Jer. li. 7). The individuality of the peoples of the earth was decreed at the building of the Tower of Babel and mankind has never yet been able to overrule this Divine decree. The one remedy is righteousness—a remedy which the nations have never tried, and consequently they cannot attain to the condition of peace which is only attainable as a result of righteousness (Is. xxvi. 3).

The separation of Britain and her dominions from the rest of the world still continues to develop, largely as a result of the chaos on the Continent. The Daily Express, says "There is a customs union project which interests the people of Britain profoundly. It is the customs union between Britain and her Crown Colonies". Again, "we have a customs union at our hand which waits only on our will to spring into full and splendid life". Soon an Imperial Conference is to be held at Ottawa, as a result of which we may safely predict, the bonds uniting the British Empire will be more firmly riveted than ever.

God works in a manner that seems strange to us perhaps at times. Of recent years there have been rumors of the secession of Australia, Canada and South Africa from the Empire but they have all come to nothing. And now a republican Government has been formed in the Irish Free State. Before its election a great deal was said as to what it would do if the opportunity to gain independence should come, but now that Mr. de Valera has become the head of the government he appears strangely slow to put his intentions into operation. It will be sufficient

comment as to the general attitude of the British Dominions towards the Mother Country in the face of the Irish situation to quote from a cable sent by the Australian Government to Mr. de Valera. "That any difference of opinion should arise which would tend to weaken the unity of the British Commonwealth of Nations is profoundly to be deplored by the people of Australia. The Commonwealth Government earnestly hopes that no action will be taken which would endanger the existing unity and the relations of the Free State with her sister Dominions".

Thus the political arena is being steadily prepared for the final conflict foretold by the prophets. Whilst the nations are talking peace they are preparing for war with its unspeakable horrors. A great English armament firm announces, for example, that it has produced a shell which will perforate armor plating a foot thick.

All seem agreed that a violent explosion must come very shortly if the political tension in Europe is not eased rapidly. It does not need much discernment to perceive that the "time of trouble such as never was" is close at hand—how profoundly grateful should God's people be for the promise that "at that time" they shall be delivered.

W.J.

WHAT HAPPENED AT JERICHO

Exceedingly interesting articles have appeared in the newspapers concerning the excavations at Jericho. A full report appeared in the The News Chronicle on April 2nd, in which Professor Garstang reports that it is proved that Jericho was destroyed by earthquake and fire, exactly as described in Joshua VI. It is hoped as a result of the excavations to fix the exact date of the Exodus, and to ascertain once and for all who was the Pharaoh reigning at the time.

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).

BOTHENHAMPTON (Nr. Bridport, Dorset).—"Home Cot." Since our last report we have had the pleasure of the company at the Table of the Lord, of bro. C. Owen and bro. C. Sutch, of Clapham. The word of exhortation we much enjoyed, and altogether we had a very refreshing time. We have also had the pleasure of a visit from sister Phyllis Banter, who was in Dorset for a few days. We are always delighted to see any of our brethren and sisters of like precious faith who may be passing through the district.—With our united love in Israel's Hope, your sincere sisters in Christ, E. Miller and D. Hallett.

BRIGHTON.—Athenaeum Hall, 148 North Street (Room "A"). Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.15 p.m. Wednesdays (Room "B"): Bible Class, 7.45 p.m. We are still keeping the light of the Gospel shining in this district and we are encouraged by the continued interest of a few strangers. Our co-laborers during March were brethren J. L. Mettam (Sutton), E. W. Evans and E. J. B. Evans (Clapham) and W. J. Webster (Seven Kings). We thank them for their faithful service. It was our pleasure to welcome to the memorial feast sis. Warner (Luton), sis. Molter and sis. Molter senior, and sis. Clarke, sis. Westley and bro. L. Evans (all of Clapham). If the Lord will, our ecclesia will be holding our first fraternal gathering on Saturday, May 7th. The fraternal will commence at 6 p.m. and will be held in Athenaeum Main Hall, address as above. The meeting will be preceded by tea at 4.30 p.m. in Clark's Corner Cafe, a few yards below the meeting room in North Street. We give a very cordial invitation to our brethren and sisters of other ecclesias to be present with us on this occasion.—J. D. WEBSTER, Rec. bro.

BRISTOL.—Druids' Hall, 8 Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m. Tuesdays: Bible Class, 7.30-9 p.m. As we have been compelled to close our Sunday School (all alien children having left us, and the children of brethren and sisters are living too far away to have a regular class), we have decided, after much deliberation, to only have our Memorial Feast on Sundays, and recommence our Bible Class during the week, times as above. Many times have we expected to leave the hall. Three times we have terminated our tenancy, but each time we have had the way opened for us to stay on. We do indeed thank our Heavenly Father for the encouragement He continues to give us in permitting the Lightstand to remain here. With pleasure we announce the return to our fellowship (after a careful examination) of bro. and sis. H. Smith, who have fully realized the inconsistency of the T.H. fellowshiping constables, etc. If any brethren or sisters are visiting Bristol we shall be pleased to have their company at either of the above meetings.—Fraternally yours, in Israel's Hope, A. G. Higgs, Rec. bro.

COLCHESTER.—2 Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 -p.m. Bible Class, alternate Thursdays, 7.15 p.m. It has given us pleasure to have the company around the Table of the Lord of sis. L. Clark (Putney), sis. W. Wells (East Dereham), bro. and sis. W. G. Mynott (Nottingham) and bro. R. Ell (Holloway). We have also had the company and assistance in the Master's Work of brn. W. Webster, H. Cheale, W. Piper (Seven Kings), R. Mercer (Holloway), M. L. Evans and T. Wilson (Clapham), who have very faithfully given us of their best, and have indeed strengthened us in the fight for the prize of life eternal. It was a pleasant surprise to have the company of bro. and sis. Mynott, who have had a short stay in Colchester. Two very pleasant evenings were spent in company together, the topic of conversation being "The Truth", which was comforting to each of us. Such times as these stimulate the longing for the realization of the time when the faithful will be gathered from all ages.—L. Wells, Rec. bro.

DERBY.—34 Beaufort Street. Breaking of Bread at 11 a.m. or 3 p.m. as arranged. With sorrow we make known that sis. Lowe fell asleep on April 1st and was laid to rest in Sunny Hill Cemetery by bro. J. B. Strawson, of Nottingham, on April 5th. Thus we are reduced to five. Nevertheless we take courage, being assured that we shall see our sister again; may we find favor in that day. We have been exhorted by brethren Cotton (Bedford), S. Heason (Sheffield), A. Barnatt, A. Heason, N. Stubbs, F. Grimes, A. Simpson and J. B. Strawson (all of Nottingham). Other visitors are sisters Cotton (Bedford), M. Heason (Sheffield), A. Barnatt, Sissons, A. Widdowson and D. Bale (of Nottingham).— R. J. Tovvne.

DUDLEY.—Christadelphian Hall, Scotts 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. It gives us pleasure to report two more additions to our numbers, namely, Miss Elizabeth Oakley, 18 (Sunday School scholar), on March 16th, and Mr. Richard Hebbard, 28 (formerly neutral), who on March 30th, we re immersed into the saving name of Jesus and have accordingly entered the race for eternal life. Our prayers are that they both may be kept within the narrow way to God's Glorious Kingdom and receive the Well Done from the Righteous Judge. On February 27th we held a tea and fraternal gathering in connection with our Eureka Class, and a most enjoyable and upbuilding time was spent together. Five addresses upon the Apocalypse and Eureka were given by members of the class. Although this class has only been established some fifteen months, it is indeed pleasing to note the wonderful and progressive effect in the deep things of the Spirit the study and exposition of this great work is showing upon all who attend. We were also pleased to have the company of visiting brethren and sisters from Blackheath and Nottingham. We take this opportunity to thank brethren R. Smith and B. A. Warrender (Birmingham), E. W. Evans (London), S. M. Harrison (Lichfield), T. Phipps (Grealbridge) and F. Walker (Bristol) for their faithful ministrations and help in proclaiming the Gospel. We have welcomed around the Table bro. H. Allen (Birmingham), bro. and sis. Phipps and sis. Southall, senior (Greatbridge) and sis. Doris Barton (Nottingham).—E. Cartwright, Assist. Rec. Bro.

HORNS CROSS. Co-operative Hall, High Street, Galley Hill, Swanscombe. Sundays: Breaking of Bread, 11 a.m. We rejoice in announcing that we have had the pleasure of assisting a son of Adam to put on the sin covering Name in the appointed way. Our new brother, Robert Edward Symonds (formerly neutral), regularly attended the Lectures and our Bible Class, and realizing the responsibility of his position, witnessed a good confession and was baptized on the 19th March. This addition to our small number gives us cause for great rejoicing and encouragement, and we feel sure that all our visiting brethren who personally encouraged our new brother will rejoice with us, that our united labors have not been in vain. Our visitors since last reporting have been: brethren M. Joslin, I. P. Evans, D. L. Jenkins, R. C. Wright, E. A. Clements and sisters M. and D. Sowerby, all of Clapham, sis. R. Sell, of Welling, and bro. A. Cheale, of Seven Kings. We thank all for the happy time spent together in the unity of Faith, and for their faithful service and support so willingly given to our little ecclesia, the result of which we have now been permitted to witness.—E. R. Cuer, Rec. bro.

LEICESTER.—71 London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. It is with feelings of thankfulness and gratitude to our Heavenly Father that we are permitted to continue our witness for the Truth in this portion of the vineyard, in spite of the indifference to the Divine Call which is manifested by those who pass by. We have been cheered by the company of the following: brethren L. Chapman, A. L. J. Hobson, H. Coy (Nottingham), sisters A. Coaten, D. Bale, A. Plater, B. Widdowson, Mabel Barnatt, Muriel Barnatt (Nottingham), sis. Maundrell and sis. Eileen Maundrell (Clapham); also the following brethren who have been with us in the service of the Truth: L. J. Walker, A. K. Clements, I. P. Evans, D. L. Jenkins, H. T. Atkinson, F. W. Brooks, W. R. Jeacock, E. J. Maundrell (Clapham), J. W. Squires, A. H. Phillips (Luton), A. Cattle (Putney) and J. B. Strawson (Nottingham). —A. C. Bradshaw, Rec. bro.

LONDON (Clapham).—Avondale Hall, Landor Road, S.W. Sundays; Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET school (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class, 8 p.m. On Sunday, March 27th, we were pleased to be able to assist the Margate Ecclesia by baptizing on their behalf Mr. Fox (see Margate ecclesial news). We are sorry to lose the company of bro. F. J. Wood who will in future meet with those of like precious faith at Sutton. On Friday, March 25th, we held our Fraternal Gathering and Annual Prize Distribution to the Sunday School scholars. The afternoon was devoted to the scholars, after which tea was provided for a large gathering of brethren and sisters. In the evening the scholars were entertained by lantern slides, whilst the brethren and sisters enjoyed four stirring addresses under the general heading, "Give Diligence to make your calling and election sure". The hall was full, many being welcomed from other ecclesias. We have been pleased to welcome the following brethren and sisters to the Table of the Lord, namely: sis. Ivy Woodward (Brighton), sis Hunt-Smith and sis. Miller (Croydon), sis. Feltham and sis. T. Feltham (Leamington), bro. and sis. Bradshaw and sis. D. Bradley (Leicester), bro. W. F. Peachey and bro. F. J. Peachey (Ludlow), bro. Johnson (Margate), sis. Carr (St. Albans), sis. Mills and bro. Webster (Seven Kings), sis. D. Jannaway (Southport), sis. Sill (Welling).—F. C. Wood, Assist. Rec. bro.

LONDON (Holloway).—Christadelphian Ecclesia. Sundays: Free Library, Manor Gardens, near Royal Northern Hospital, 11 a.m. and 7 p.m. Wednesdays: London College, 409 Holloway Road, 8 p.m. Our number has been increased during the past month by the welcome addition of bro. and sis. H. S. Nicholson and sis. R. J. Nicholson, lately of the Seven Kings Ecclesia. Welcome visitors this month have been bro. and sis. W. Quin, of Cowes, I.O.W., and sis. Irving (senior), of Clapham.—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, West Baling. Since our last report we have been pleased to have the company at the Lord's Table of bro. Phillips (Putney), brethren T. Wilson, C. Kitchen, A. Howarth, R. A. Parks and C. Parks (Clapham), and sisters E. Hill, I. Barratt, N. Rangecroft, M. Clements and W. Clements (Clapham). We were delighted to have our numbers increased by these visitors and appreciate the help our brethren were able to give us. We are also grateful to brethren H. T. Atkinson and T. Wilson for their assistance in lectures.—Norman G. Widger, Rec. bro.

LUTON.—Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 pm We have had great cause for rejoicing in the fact that two more children of Adam—Mr. and Mrs. B. Grey (formerly Church of England)—have come to realize that out of Christ there is no immortality and that the only way into Christ is through belief of the Gospel of the Kingdom and putting on Christ in Baptism. This we gladly assisted them to do on March 19th, 1932. Our earnest desire is, that they may prove themselves worthy of the honorable relationship that is now theirs in being "children of God by faith ", that in the great day of account they may be permitted to become children of God bodily—immortal sons —" equal to the angels who can die no more". On Easter Monday we held our annual Fraternal Gathering and tea. In view of the prevalence of unemployment among many of our brethren round about we considered it unwise to risk the hire of a large hall this year and so decided to hold it in our own little meeting room This we did and had a good company numbering between 70 and 80 and spent a happy and profitable time together considering the subject, "The influence of doctrine upon character ". Brethren H. T. Atkinson, T. Wilson and A. A. Jeacock were the speakers and dealt ably with their subjects. Brethren and sisters were present from Leicester, Hitchin, St. Albans, Clapham, Seven Kings, Croydon and Holloway.—A. H. Phillips, Rec. bro.

LUDLOW.—43 Gravel Hill. Sundays: Breaking of Bread, 11 a.m. Thursdays: Bible Class, 6.30 p.m. We continue to hold the Memorial Feast at the above address; continuing our study of the Scriptures in the evening at the house of sis. Houlston. We are endeavoring to sow the seed by a series of small advertisements in the local press, re "Christendom Astray", trusting our Heavenly Father will give to us the increase.—Wm. F. Peachey, Rec. bro.

MARGATE.—Thanet Club and Institute, Hawley Square. Sundays: Lectures, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesdays: Bible Class, 8 p.m. It is with pleasure we announce that on Sunday, March 27th, another of Adam's race, in the person of Ernest Henry Fox, put on the saving Name of Jesus Christ by the waters of Baptism, being formerly of the Wesleyan denomination. We pray that strength may be given him to continue as he has begun, that no one take his crown. We also desire that our brethren and sisters who have assisted in this work will accept our thanks, and we trust that they will continue to assist us to exhibit the light in this part of the vineyard. We still have another interested friend attending regularly, and may it be God's pleasure that our labors are again blessed.—A. E. Newman, Rec. bro.

MOTHERWELL (Scotland).—Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. After six months' endeavor (by distribution of leaflets and fortnightly lectures, also large poster and press advertising) to rouse some interest among our neighbors as to what the Bible declares regarding God's purpose with the earth and man upon it, we regret to say our efforts met with no success. As the days draw nearer the approach of the Master spiritual darkness seems to deepen, which doubtless is a sign that the end is at hand. "Darkness (truly) covers the earth and gross darkness the people ", but we rejoice that the Master has said, " He that followeth me shall not walk in darkness but shall have the light of life" (John viii. 12). We shall be pleased to see any brother or sister in fellowship who may be this way on holiday during the summer months.—Rod H. Ross, 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). We have had the help during March of bro. T. Phipps, of Great Bridge, to whom we tender our thanks for his faithful labors amongst us. In faithfulness to Christ's commands we have withdrawn our fellowship from bro. J. T. Hargreaves for joining a meeting not in fellowship. There is no reason for these "lookings back" except personal ones, which by a right application of the Word of God would never have been allowed to arise, and even after arising could have been overcome by the same means through that "Wisdom from above . . . which is first pure and then peaceable". Therefore they are "inexcusable", who having subscribed to the Scriptural necessity for "coming out and being separate" eight years ago, now for personal reasons, fellowship the errors from which by God's mercy they were once delivered. In numbers we grow less, but with the work we go forward, remembering the inspired words of 2 Chron. xiv. 11 and the lesson that "God's strength is made perfect in weakness", believing in full assurance of faith that "His grace is sufficient for us". If our faith is founded on "The Rock", then whatever assails us we shall stand and to all such our Lord Jesus said, "Fear not, little flock for it is your Father's good pleasure to give you the Kingdom". — W. Cockcroft, Junr., 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. We have been pleased to assist the following to put on the Name of Christ in baptism: On March 14th, Miss Kate Ellen Branch (formerly neutral), eldest daughter of our bro. and sis. W. Branch; and on April 5th, Mrs. Jessie Selwyn Richards (formerly neutral). We pray that they may both walk worthy of their calling, that they may receive a Crown of Life that fadeth not away, at the appearing of our Lord from heaven. We had a most helpful and upbuilding time at our Fraternal Gathering on Good Friday, when several visitors were present, and also on the following Sunday, when bro. E. H. Bath (Holloway) encouraged us with faithful words of exhortation, and bro. F. Jakeman (Dudley) lectured on the subject, "The Reasons why the League of Nations must fail". The attendance of strangers at the lecture was disappointingly small, but we felt greatly strengthened by the evidences of the Hand of God in men's affairs, which our brother so convincingly placed before us, and we look forward with longing to the time when there shall indeed be "Glory to God in the Highest, and on Earth Peace, Goodwill toward Men". We thank our brethren for their labours of love, which we greatly appreciated. We have been pleased to welcome the following visitors in fellowship at the Table of the Lord: bro. L. Williams (Braintree), bro. and sis. F. Jakeman (Dudley), bro. E. H. Bath (Holloway), bro. G. Hodge (Luton), sis. Chesterfield (St. Austell), most of whom were also present at our Fraternal Gathering to which we also welcomed bro. W. Rodda (Pensilva) and sis. A. Hosking (Porlhleven). Our number of speaking brethren having become reduced, we shall be glad of the assistance of speaking brethren who may be able to visit us during the summer months, and the undersigned will be pleased to make all necessary arrangements on receipt of a notice from any brother likely to be in the district and willing to help us in the Lord's work. — H. R. Nichols, Rec. bro.

ST. ALBANS.— 11 Victoria Street (next Public Library). Sundays: 3 p.m. and 6.30 pm Wednesdays: Bible Class, 8 p.m. Our second special lecture was given on Thursday, March 10th, when bro. E. W. Evans delivered a stirring address on "Armageddon". The attendance was considerably less than that on the previous week, 17 strangers being present. On each occasion questions were invited but the type of question that was asked showed that little useful purpose

was served by the innovation. We take this opportunity of mentioning that we intend to move from our present meeting place, if the Lord will, to more suitable premises, from the first Sunday in July. The new hall is situated in the main street and we believe will serve us better for all aspects of ecclesial work. Further details will appear in a later issue of the magazine.— S. Jeacock, Rec. bro.

SEVEN KINGS.—Mayfield Hall, 686 Green Lane, Goodmayes, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27 Wanstead Park Road, Ilford—Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m.; Thursdays: Bible Class, 8 p.m. We are again able to report another manifestation of our Father's mercy in permitting us to be "labourers together" in helping two more from the darkness of nature to the light of the Truth. On March 22nd, 1932, Miss Louisa May Flint and Miss Maisie Flint passed through the waters of Baptism, thus commencing their probation which we hope will result in the reward of eternal life for them both. We are also pleased to report that bro. Gadsby, from whom we had to withdraw some time ago, is now in fellowship with us again, having admitted the false step he then took. This increase in numbers has been equalized by the transfer of bro. and sis. Nicholson and sis. R. Nicholson to Holloway, to whom we commend them. Visitors: We have been pleased to welcome the following: bro. Hembling, of Horns Cross, sis. Westley, of Clapham, and bro. and sis. Mynott, of Nottingham. Bro. Hembling was with us in the Master's service and we thank him for his labor of love.— W. J. Webster, Rec. bro.

SOUTHPORT.—73 Oak Street. Breaking of Bread, by appointment, Bro. and sis. P. Foster (Pemberton) have been very welcome visitors to the Lord's Table during March.—Sister D. F. Jannaway.

SUTTON (Surrey). — The Gymnasium Hall, Wellesley Road, Sutton, Surrey. (Adjoins Sutton Station). Meetings are held at 11 a.m., Sunday, for the Breaking of Bread, and at 1 p.m. for the Preaching of the Gospel. On Wednesday evenings at 8 p.m., we hold our Bible Class at the same address, and cordially invite those in fellowship to our meetings. It is with much thankfulness to our Heavenly Father that we can write you again in this way reporting our activities in the Master's service. We now number 21, the following having joined us recently: sisters Maplestone and Hunt-Smith, of Croydon, and sister F. King and brother D. T. Warwick, of Clapham; we are greatly encouraged by their company. The attendances at the Sunday Evening Lectures continue to be favorable, the average for the last five weeks being 32 (27 brethren and sisters and five interested friends). Our visitors to the Table of the Lord are sisters F. Wood, M. Smith, L. Fulbrook, Wilson, J. Wood, K. Clements, L. Wood, R. Hill, all of Clapham, and sis. Gillespie, of West Baling; brethren J. Wood, D. L. Denney, W. R. G. Jeacock (Clapham). We very much appreciate the labors of brethren P. L. Hone, R. C. Wright and W. R. G. Jeacock, who have lectured for us.—With love in the Truth's service, sincerely your brother in Christ, J. L. Mettam, Rec. Bro.

SWANSEA.—Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. Since our last report we have been pleased to welcome the following visitors who have encouraged us by their presence at the Memorial Table. On Sunday, February 7th, bro. C. W. Williams, of Bridgend, was with us in the service of the Truth, his lecture being "Salvation is of the Jews" ; also bro. Gomer Jones (Bridgend), bro. and sis. G. E. Morse (Cardiff), bro. Frank Morse and sis. May Morse (Clapham), sisters Houlston and Peachey (Ludlow). We were greatly

encouraged by the ministrations of the brethren in exhortations and lectures, for which we again thank them for their services.—James Hy. Morse, Rec. bro.

WELLING (Kent).—Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8 p.m. We desire to express our gratitude for the help rendered from those who have visited and ministered to our spiritual needs and in holding forth the Word of Life to those without. We have been compelled to relinquish our efforts in proclaiming the Good News in the Plumstead Common district, by special mid-week fortnightly lectures, owing to much tribulation among us in unemployment and sickness. Although there is displayed daily, through two advertising agencies, invitations to the lectures, and in addition 1,000 lecture cards are distributed monthly, there is practically no response in Welling, but the two spoken of in our last report from Eltham, still continue to be interested in Divine things. We have been comforted by visits from the following: bro. and sis. Buck (Putney), brethren W. E. White, W. P. Lane, L. J. Walker (all of Clapham), and sis. Stafford (Margate).—A. Grant, Rec. bro.

WELLINGTON (Salop).—Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 3 p.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. As announced in the cover note of the April Berean we mourn the loss of our sister Osmond, who fell asleep on the 16th March and was laid to rest in Wellington Cemetery on the 19th March, in the presence of many brethren and sisters representing the Birmingham, Dudley, Great Bridge, Nottingham and Wellington Ecclesias. Bro. F. H. Jakeman (Dudley) and bro. W. J. Elston (Nottingham) testified in words of comfort and hope, to the Truth for which our sister had so faithfully contended. For nearly nine months she had borne sufferings with wonderful patience and fortitude. Throughout this distressing period the Truth was a source of comfort and strength and to the last our sister exhibited that affectionate zeal for the things of God which characterized her life. To the writer she has been a true Mother in Israel, and it is felt that the fact of a Lightstand existing in Wellington is due to our sister's faithfulness. From this point of view it should encourage us to realize how far reaching may be the effects of our own faithfulness in the proclamation of the Truth. We sorrow not as those without hope, being fully persuaded that her sleep will be brief, and we sincerely hope that her awaking may be glorious. The work of the Truth continues in this portion of the Master's vineyard and a certain amount of interest is maintained. We have been pleased to have the faithful co-operation during the past month of bro. W. Southall (Birmingham) and bro. A. Geatley (Oldham), also the company of bro. L. Feltham (Leamington). The following have met with us at the Memorial Feast: sis. Steele and sis. Olive Steele (Crewe), bro. T. Hughes (Dudley), bro. and sis. R. Barton (Pemberton).—H. G. Saxby, Rec. bro.

CANADA

HAMILTON, ONT.—C.O.O.F. Hall, Wentworth and King William Streets. Sundays: Memorial Service, 11 a.m.; Lecture, 1 p.m.; Sunday School, 9.45 a.m.; Wednesday: Bible Class, 8 p.m. On New Year's day Jan 1st, we held our Fraternal Gathering and Sunday School Entertainment, and the Brantford

Ecclesia joined us as in the past. An excellent day was spent by the many brethren and sisters who were able to be present. We had visitors from Toronto, Brantford, London, Ont.; Buffalo, U.S.A.; Rochester, U.S.A; and Montreal. The afternoon was spent in listening to inspiring Addresses upon the subject: "The Blessedness that awaits the Faithful," taken from the 5th Chapter of Matthew's Gospel. It was very encouraging indeed to listen to the exhortations upon the many blessings that await those who are faithful unto death; brethren W. D. Gwalchmai of London, Ont.; J. Beasley, Toronto; F. Marlett, Brantford, were the speakers for the afternoon. Tea was served at 5 o'clock; about 250 sat down. The evening was given over to the Sunday School Entertainment, the scholars entertaining the brethren and sisters with recitations, interesting pictures were shown and at the conclusion the prizes were presented to the scholars for the year's work in the Sunday School bringing to a close a pleasant and happy day with those of like precious Faith We have been greatly encouraged in our efforts to proclaim the Truth through the assistance of brethren Geo Gibson and J Beasley of Toronto speaking the word of Exhortation and Lecturing to those interested in the Truth we thank our brethren for their labor. We have been pleased to welcome to the table of the Lord the following brother and sister H Barber, sister Clara Gwalchmai of London Ont brother and sister Sparham Chatham Sister Tinker, Montreal brother Biers Rochester USA sister Gruitt, Buffalo, USA sister Pryer Bridgeburg brother and sister Briggs brother and sister Davey sister B Biggs brother and sister W Pole, brother and sister Green all of Toronto We are always pleased to welcome those of like Faith—E. D Cope, Rec. Bro

WINNIPEG.—Royal Templar Bldg , 360 Young Street Sundays 950am School, 11am Memorial 7 pm Lecture Wednesdays 8.15 pm Bible Class It is with great pleasure we report additions to our Ecclesia whereby we take courage to carry on the warfare on the Truth's behalf On Dec 29th, 1931 we assisted Mr Ivan Bower Craig (25) to put on the Sin covering name of Jesus by baptism Our new brother is a son of sis M E Craig of Sioux Lookout Ont and was a member of our Sunday School prior to moving East some six or seven years ago Unfortunately for him and for us he will be in isolation at Allenwater, Ont but he has our best wishes for his future well being On Sunday Jan 10 th, 1932 we received into our fellowship bro Harold L Morgan late of the Kelvin Hall Ecclesia Melbourne Australia after having explained fully our position relating to the current heresies regarding sin and sacrifice in relation to Jesus and receiving his endorsement of the same We trust during our brother's sojourn with us that we will be mutually benefited by our associations the one with the other We held our Sunday School and Ecclesial treat on New Year's day A pleasant and profitable time was spent by all present It is with sincere regret that we have to report our withdrawal from bro Albert Baker for long continued absence from the Lord's table after every effort had been put forth by the Ecclesia to reclaim him We have enjoyed the company of the following visitors since our last report bro J W Sadler of Dafoe Sask bro G A Pollock of The Pas Man and sis Margaret Pollock of The Pas Man.—Will J Turner Rec Bro

NEW ZEALAND

AUCKLAND.—Sister Mrs A Doidge 3 Bradford Street Parnell The first of a series of lectures was delivered in our meeting room, Kitchener Hall, near the Public Library on December 13th, 1931 the subject being "God's House of Many Mansions. Considering there are other Christadelphian meetings in this large city holding corrupt doctrines, the attendance of three strangers was very encouraging They shewed a deep interest Bro J H Levesqne was with us for the occasion, for whose valuable assistance we were very grateful The following visitors were also present bro A Surgenor, bro Allen Starr, sis Irene Connolly sis Ivy Chappell, and bro Herzl Connolly Sifter Doidge has been laid up with a severe illness for nearly three months, but is now slowly recovering, for which we thank God and take courage —T J Connolly, Rec bro

TASMANIA

EAST LAUNCESTON.—National Hall, Paterson Street Sundays Breaking of Bread, 11 am, Lecture, 7 pm, Sunday School, 2.30 p m Wednesdays: Bible Class, 7.30 p.m., at 5 Lanoma Street. On Sunday, January 17th, we held our Sunday School annual distribution of prizes, and on Monday, January 18th, our Sunday School outing on the banks of the North Esk river, Killafady. Bro. J. Hughes, of Coburg, Victoria, was with us on both occasions and distributed the prizes on the Sunday to the scholars, with suitable words of commendation. On Sunday evenings, January 17th and 24th, bro. Hughes lectured for us before a fair number, some of whom expressed their appreciation of what our brother placed before them, the title of the first lecture being " Britain, Russia, and the Jews. Men and women are asking, What is the world coming to? Come and hear the answer ". The title of the second lecture was " The work of Christ at his return: Establishment of the Kingdom of God". This lecture was made very interesting by the use of maps, showing the future divisions of the land, and of a large drawing of Ezekiel's temple. Bro. Hughes also exhorted us each Sunday morning and we thank him for his labor of love. Bro. and sis Gregory, of Preolenna, wish the brethren to be notified they stand with this ecclesia and the editors of the Berean Magazine and all those in our fellowship, in their rejection of the wrong teaching concerning the temptation of Christ which has been revived in Australia and Tasmania.—J. Galna, Rec. bro.

UNITED STATES

PHILADELPHIA (Pa.)—Grand Fraternity Building, 1626 Arch Street. Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m ; Lecture 7.30 p.m. Activity in the Truth's service is well maintained here. The laborers, young and old, are all doing their part in the exhorting and lecturing field. Our no surrender attitude to the demoralizing influence of a loose fellowship, is vigorously upheld as the following episode will show. On Nov. 23rd and Dec. 11th, 1931, we received letters from the Columbia Hall Ecclesia of this city, expressing a desire for inter-ecclesial fellowship, claiming that both meetings were on the same basis, and we were invited to meet them in any way. So it was arranged that a committee of five brethren from each ecclesia meet on Jan. 26th. They met, and after two hours discussion, we found that the Columbia Hall brethren, while professing adherence to the Amended Birmingham

Statement of Faith, could not accept our position in upholding Clauses 5 and 8 of that Statement. Our position is, that the holding of any doctrine that nullifies any part or article of The Faith, is tantamount to a denial. And he that is guilty of rejecting one point, is guilty of rejecting the basis as a whole. We have, since our last communication to the Berean Christadelphian been upbuilt and encouraged in exhortation and lectures, by the following out of town brethren: Bro. B. Rappaport, of Elizabeth, N.J.; bro. C. A. Packie and bro. H. Deakin, of Newark, N.J.; also by bro. B. J. Dowling, of Worcester, Mass. Our own lecturing brethren have been C. E. George, F. W. Cross, W. Fidler, D. C. Wilson, F. P. Bayles, H. MacAllister and H. Pidler. We have also welcomed the following visitors: bro. and sis. Laidlaw of Newark ; sis. A. Laidlaw and sis. H. Laidlaw (daughters of the foregoing); sis. R. Rappaport and bro. and sis. W. Kay of Elizabeth; bro. H. A. Carlisle and sis. Iglehart of Baltimore, and bro. and sis. Sommerville and family; bro. J. Sommerville, bro. D. Sommerville, and sis. E. Sommerville, of Lake Ariel, Pa.—Herbert Fidler, Rec. Bro.

NEWARK, N. J.—During the early part of March I had occasion to go down to Baltimore, Ind. on a very sad mission. Not knowing whether bro. Williams of Baltimore will advise you I am taking this opportunity to inform you of the death of sis. Annie L. Packie, a sister of some fifty odd years' faithful service in the Lord. Sis. Packie was the daughter of the late bro. Alexander and sis. Mary B. Packie, and was personally acquainted with bro. Dr. Thomas. Sis. Packie had been confined to her home for some time; however, on Sunday, March 6th, she got ready for meeting and was leaving her home but decided that she had better not go, and in less than two hours thereafter she was asleep in the Lord. Your brother in the Hope of Israel.—Alex Packie, 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 7th Avenue
South.

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

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

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

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

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

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

Stewiacke, N.S. – T.H. Hull, “Lanesville,” Stewiacke, Colchester
Co., Nova Scotia.

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 26th 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., Route 3, Beaukiss, Texas.

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. Wolft.

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

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

Dale, Texas. - J. Bunton.

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

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

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

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

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

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

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

Hebron, Texas. – J. Lloyd.

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

Jasonville, Indiana. –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 15th St.

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

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

Post City, Texas. – A. W. Greer.

Robert Lee, Texas. – James Greer.

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

Rochdale, Texas. - R. O. Greer.

Santa Barbara, Calif. – 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, Cowgill Data Gardens,
Coachella, Calif.

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, Brynma House, Bettws, 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, 2 West St., St. Phillips.

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

Cardiff – G. Morse, 3 Merches Gardens, Grangetown.

Chepstow. – Mrs. Jaine, 35 Thornwell Road, Bulwark.

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, 48 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. Denney, 47 Birchington, Road, Croach End, N. 8.

London (Putney). – A. Cattle, 17 Harbledown Road, Parsons Green, S. W. 6.

London (South). – F. Button, 1 Hillsboro’ Rd., S.E. 22

London (West). – T. G. Brett, 6 Field Way, Ruislip, Middlesex.

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.

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.

Preston. – J. Crowther, “Norcott,” 16 Romford Road, Deepdale.

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.

Sutton (Surrey). – J. L. Mettam, Westbrook Cottage, Nork Hill, Reigate Road. Epsom Downs.

Swansea. – J. H. Morse, 33 Gerald Street, Hafod.

Swindon (Wilts). – J. H. Dyer, 39 Bath Road.

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.

East Africa

F. Browning, Box 121, Nairobi

Notes

Brighton and Fraternal Meeting.—May 7th (see Ecclesial News).

Eureka Wanted,—In 3 volumes, second-hand. Replies to G.W.P.. c/o Editors, Berean Christadelphian.

Change of Address.—Bro. W. J. Webster has removed to 72 Meath Road, Ilford.

Accommodation in Brighton. Bed and breakfast, 15/- per week, or 2/6 per night. Apply to Sister (Mrs.) Barrett, "Kingsley," Roedale Road, Brighton.

A sister has two furnished rooms to let with the use of scullery and gas cooker and every convenience in a comfortable flat, suitable for two sisters or brother and sister. Handy for all meetings, 2a Cato Road, Clapham, S.W.4.

Plymouth.—Comfortable furnished apartments for visitors. Bed and breakfast, use of bathroom, etc., terms moderate. Healthy locality, direct bus route to centre of city, and within easy reach of meetings. Write, Sister (Mrs.) H. R. Nicholls, 5 Norton Avenue, Lipson, Plymouth.

Preston.—A few of the brethren and sisters here having come out of the ecclesia in fellowship with the Birmingham (Temperance Hall) ecclesia and formed a separate meeting, have applied for fellowship with the ecclesias whose names appear on the covers of the "Berean." Each member of their meeting having replied satisfactorily to questions put to them individually, to ascertain that they were of one mind with us on all points which have been the cause of division, we are including their meeting on page 2 of cover, and shall be pleased to receive their ecclesial

news.

Divination.—A congress has been held at Verona of those interested in Rhabdomancy (the cult of divination). The astonished gathering was shown a photographic apparatus by which it was alleged human souls can be photographed as they leave the body. There is truly no limit to human credulity and folly.

"WE want entire Palestine."—Mr. Sokolow's Important statement.— At the meeting of the National Executive of the American Zionist Organization, held at Philadelphia, Mr. N. Sokolow made an important statement on Zionist policy. He stated that any agitation in favor of dividing Palestine into Jewish and Arab cantons was harmful. "We are asked," he continued, " what is the policy of the Jews in Palestine. My reply is we want to be able to work in entire Palestine, including Transjordan, but there is no necessity to proclaim this in the streets. If I am asked what I want of England, I must answer that I wish England to allow us to proceed with our work in Palestine."

The Jewish Boycott movement is spreading in Canada, and the French newspaper, *Le Goglu*, published in Quebec, is collecting signatures to the following pledge :—"To the *Ordre Patriotique Des Goglus* (1124, Mary Ann Street East). I swear before God and my Canadian Country that from now on, I shall never buy anything from a Jew nor encourage any Jew in any way whatsoever."

Outing to Natural History Museum.—A visit to the Natural History Museum will be paid, if the Lord will, by the South London (Clapham) Bible and Mutual Improvement Class on Saturday April 30th, 1932. Parties will leave the entrance Hall between 2 p.m. and 2.45 p.m. for a tour round the Museum. Tea at 4.30 p.m. at the Zeeta Cafe. 138 Victoria St., S.W.I. After Meeting at 6 p.m. at Denison House. 269 Vauxhall Bridge Road, Victoria, S.W.I. Brethren and Sisters in fellowship are cordially invited.

