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The Berean CHRISTADELPHIAN

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

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

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

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Apocalypse Rooted in the Prophets

By Dr. John Thomas

In treating of the causes which operated the rapid progress of the gospel in the first two hundred years of our era, the historian of the "Decline and Fall of the Roman Empire" thus expresses himself with reference to the great subject matter of the Apocalypse. "The ancient and popular doctrine of the Millennium," says Gibbon, "was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration, in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed (as they supposed), would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the Saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the minds of believers, that the New Jerusalem, the seat of this blissful kingdom, was quickly adorned with all the gayest colors of the imagination. A felicity consisting only of pure and spiritual pleasure would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A garden of Eden with the amusements of pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman Empire. A city was therefore erected, of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory; in the free enjoyment of whose spontaneous productions, the happy and benevolent people was never to be restrained by any jealous laws of exclusive property. The assurance of such a millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy (the Apocalypse) which still forms part of the sacred canon, but which was thought to favor the exploded sentiment has very narrowly escaped the proscription of THE CHURCH."

This is the impartial testimony of a man who was well acquainted with the literature of the times contemporary with, and immediately succeeding, those of the apostles; and who conceived that the propagators of Christianity were deceived, and of such low morality that they did not hesitate to invent and promulgate lies to gain their ends. This was doubtless the case with the Babel builders of what Gibbon calls "the church"; but it is a gross calumny when insinuated against those "servants of God" to whom the Apocalypse was "sent". Gibbon's testimony, however, is important and useful in this

1. That it proves that the nearer we approach to the times of the Apostles, the stronger and more universal was the belief of the Apocalyptic teaching concerning the Millennium, and reign of Christ and the Saints upon the earth;
2. That it was well adapted to the desires and apprehensions of mankind;
3. That so long as it continued the reigning sentiment, the Faith rapidly progressed;
4. That when the edifice erecting by the Sons of Balaam and Jezebel was almost completed, the doctrine of Christ's reign began to be abandoned;
5. That when they had completed the Apostasy, the doctrine was repudiated as heresy and fanaticism; and
6. That the Apocalypse itself had a narrow escape of being expelled from the canon of inspiration.

But here we beg leave to remark, that the doctrine of Messiah's reign with the Saints on earth for a long season did not originate with the Apocalypse. It is the burden of all the prophets from Moses to Malachi. Moses teaches that the seed of Abraham shall be a great nation; that that nation with Abraham and his Seed, the prophet like to him, shall possess the Holy Land for ever; that all nations shall be blessed in them; and that then the whole earth shall be full of Jehovah's glory. This is the future state which Moses preached as the gospel to Israel. Nor was the preaching confined to him. The proclamation was amplified in all the prophets. The "Songs of Jehovah" are full of it. Isaiah announced it in glowing terms, and tells us that in vision he saw the King upon his throne, who is to reign in righteousness, on Mount Zion and in Jerusalem gloriously in the presence of his Ancients, or Saints, whose death shall be swallowed up in victory—ch. vi. 1-5; xxxii. 1; xxiv. 23; xxv. 8. Jeremiah testifies to the same effect, telling us that Jehovah will raise up to David a Righteous Branch; that this man shall be King of Israel, reigning and prospering, and executing judgment and justice in the earth; that in his days Judah shall be saved, and Israel and Jerusalem shall dwell safely; that He shall be for the righteousness of the nation, that then Jerusalem shall be called the Throne of Jehovah; that all nations shall be concentrated to it as the throne of empire; and that they shall all be enlightened, and blessed in their king, who shall be called "The God of the Whole Earth"—ch. iii. 17; xxxiii. 5, 6; xxxiii. 15; Isai. liv. 5.

"The learned," by which is meant "the wise and prudent," skilled in dead languages, heathen mythology, and the "theologies" of Rome, Wittenberg, and Geneva, with all this ammunition have found the Apocalypse too hard for them. The riper their scholarship, the darker is the Apocalypse to the eyes of their understanding. It is of necessity a sealed book to them, and was never written with the expectation that their learning would enable them to read it. It is above their comprehension, because with all their lore, they are not learned in "the truth as it is in Jesus." It is as true of the Apocalypse as of the book of Daniel, that "the wicked shall not understand," and they are "the wicked" who, how pious soever they may be, are yet when weighed in the scales of divine truth, found wanting. However loaded down with the learned lumber of the natural man, they are light weights compared with one of the poor, unlettered

servants of the Deity, who are "all taught of God." These are "the wise," or "the instructed," of whom it is written, "the wise shall understand." The spiritual guides of the people, though learned and righteous overmuch, are not "the wise." They cannot, therefore, by any possibility expound Daniel and the Apocalypse, and this is measurably evinced by the fact that but few of them venture upon their exposition, and that those of them who have, have signally and miserably failed.

The Apocalypse is "the things concerning the kingdom of the Deity and the name of Jesus Anointed." with the times and the seasons, symbolically and dramatically exhibited. in other words, the Mystery of the Deity as he hath declared the glad tidings to his servants the prophets"—ch. x. 7. This gospel must, therefore, be understood as an indispensable prerequisite to the true and correct exposition of the book. The people's spiritual guides do not understand this gospel, and therefore the Apocalypse is hid from their eyes. This is the grand secret of the failure of their attempts at interpretation. Their speculations wander and are lost in the labyrinths of the unknown, while the Apocalypse treats of the kingdom and glory covenanted to Abraham, David, and their seed, to which the saints are invited in the gospel; and of their present and future relations to the nations and governments upon earth. The speculations of the schools have nothing to do with the mystery of the Deity prophetically revealed; how is it possible, then, that men indoctrinated with their traditions can expound it? Their efforts, some of which have been exceedingly labored, have all hitherto, must, and will ever terminate in failure.—Dr. John Thomas.

Contrite in Heart

An Exhortation by Bro. Roberts

There are two features in the psalm read this morning (xl.) which deserve the closest consideration. They are characteristic of the psalms in general, and are very precious characteristics when discerned in their true significance, but, on the other hand, are such as may and do yield hurtful results when understood superficially.

I refer to that in which David bewails his shortcomings and sins. The language in which he does so is no measured language at all. On the contrary, it is as extreme as could be.

"There is no soundness in my flesh because of thine anger: neither is there any rest in my bones because of my sin. For mine iniquities are gone over my head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled: I am bowed down greatly: I go mourning all day long" (xxxviii. 3).

On the superficial view of these words, some are apt to exclaim, "What a wretched character this David must have been?" With a sneer, the unfriendly critic says, "I thought David was a man after God's own heart". Such a critic imagines David's confessions to mean that he was an abandoned character—given over to all iniquity with greediness—a liar, a thief, a drunkard, a fornicator, etc. That this is an enormous mistake is at once apparent from those other descriptions of David, by his own pen, in which he appears as one always afraid of sin, greatly fearing God and take daily delight in His commandments. Take for example the declaration in Psa. xviii. of which there are many like.

"I have kept true ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me: and I did not put away his statutes from me. I was always upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eye sight."

The very psalms in which the lamentations of sin appear, afford evidence of David's fervent Godliness. What is the explanation then? It is to be found in the standard before the mind of the writer.

You sometimes hear an artist say of his productions, they are miserable blotches, or a man of fine musical capabilities, that his own compositions are poor affairs. The novice in art or music perhaps thinks the utterances insincere—a mere fishing for compliments, whereas the mistake is with the novice. In the eyes of the novice, the pictures and the pieces are master works. He only wishes he were able to do the like. The village novice, who has never seen a real work of art, it may be, is proud of his amateur drawings, and thinks them fit for exhibition. His admiring rustic friends help him in the delusion. The village novice thinks poor work good; and the real artist thinks good work poor. And this is the explanation of the peculiarity in the Psalms which we are considering. The world in general is a novice in holiness, and not even a novice, for a novice has at least begun to open his mind to perception, while the world is utterly dead in trespasses and sins. Men of a worldly mind listening to David imagine he is describing himself according to their standard, whereas he is describing himself by a standard as far above them as the sun is above the earth. When David looks to their standard, he says,

"I have hated the congregation of evil doers, I will not sit with the wicked. I will wash my hands in innocency. ... I will walk in mine integrity" (Psa. xxvi.).

When he looks to the standard of Him "who is of purer eyes than to behold iniquity", he says

"my life is spent with grief and my years with sighing; my strength faileth because of mine iniquity and my bones are consumed " (xxxix. 10).

To the ungodly mind, this is simply hopeless contradiction. Not so to those whose heart and aim are where David's were. They recognize David's experience as identical with their own, and can adopt David's language as descriptive of their own state. While scorning to be classed with the workers of iniquity (the class who neither fear God nor regard men, and make their natural desires the sole law of their action): while stoutly asserting their integrity as against the inuendoes of such as cannot judge them aright, because not themselves, "delighting in the law of the Lord after the inward man," they nevertheless feel an utter abasement towards God on a ground that sinners cannot appreciate. They are oppressed by the miserably felt inefficiency of their highest achievements in godliness, and the gaps and shortcomings and grovellingings that mar their highest life. They see and aspire to glorious heights of love, worship and purity, but they are broken-winged in their flights to reach them, and are constantly coming to the ground. They would delight to see God always before them, as a constant sun in their mental sky, warming and healing and strengthening; but, lo! the clouds come, and fogs arise, and colds and fevers are taken. They yearn to be in constant and sublime subjection to the perfect law of God in all things, as regards all that God desires His children to be to Himself and to their neighbors; but they find their subjection is by constraint, and fitful, and incomplete. Their love is intermittent; their compliances imperfect; their failures sometimes complete. In all this they are distressed and helpless. They walk not with sinners, and turn not aside from Yahweh's holy ways. They obey His commandments, and their affections are towards Him as their exceeding joy. Still, the nature they wear in the present state of things is so incapable of the entire spiritual triumph which they desire that a sense of failure brings distress, even as of a burden of iniquity prevailing like a billow going over the head. Their distress is not a distress that the ungodly would feel at all. The ungodly are not distressed at real wickedness: they have a perfectly satisfactory opinion of themselves at any time. Therefore, they are not likely to be troubled at higher deficiencies which they never can feel for want of that higher susceptibility to godly discernment which distinguishes the righteous from the wicked.

But if those who fear God have distress on account of the weakness and gloom of this earth-cleaving Adamic nature, they have none from a defiled conscience. Their overt acts are in harmony with Yahweh's righteous law. They do the things that the Lord commands; and

they abstain from the things that the Lord forbids. They are the "blessed" spoken of by the Spirit in Psalm cxix. "who are undefiled in the way: who walk in the law of the Lord. They keep his testimonies, and seek him with the whole heart: they also do no iniquity, for He hath commanded them to keep his precepts diligently "; not that there is never any failure, but that the bent of their heart is toward the Lord, and the shape of their whole conduct in its fundamental features is in the image of his law. They are of the sort described by Yahweh himself as those to whom He looks: "broken and contrite in heart, trembling at His word"—fearful to deviate therefrom in any matter, and therefore as regards the main complexion of their lives, they are the righteous. They find consolation for their weaknesses and shortcomings in the fact so abundantly testified in all the Scriptures—that there is forgiveness for those who fear Yahweh's name and hope in His mercy (Psa. cxxx. 4; cxlvii. 11). Concerning much of that weakness and shortcoming, they are able to say with Paul, as to things they would do and cannot, and things they would not do but are compelled, "It is no more I that do it but sin that dwelleth in me". The Lord knows concerning many such things that "the spirit indeed is willing but the flesh is weak". He knoweth our frame and remembereth that we are dust: consequently He shows pity to His children, who will all be able to say at last with David,

"He hath not dealt with us after our sins, nor rewarded us according to our iniquities, for as the heaven is high above the earth, so great is His mercy toward them that fear him. And as far as the east is from the west, so far hath He removed our transgressions from us" (ciii. 10).

The lamentations in the Psalms then, do not give countenance to the doleful confession put into the mouths of the people by the liturgy of the Church of England—" We have done those things which we ought not to have done, and we have left undone those things which we ought to have done." This was not at all David's case, nor has it ever been the case of those with whom God is well pleased. They are distinguished on the contrary, by a careful doing of His commandments on both the positive and negative sides. Only in the midst of their highest performance, they feel so environed with frailty and shortcoming that they have groaned out, " My soul cleaveth unto the dust: quicken Thou me according to Thy word " (cxix. 25).

The second feature in the psalm requiring a careful discrimination, is the imprecation of evil upon enemies. " Let them be ashamed and confounded together that seek after my soul to destroy it; let them be drawn backward and put to shame that wish me evil." The most remarkable illustration of this feature, perhaps, is that to be found in Ps. cix., where the following utterances are recorded concerning Judas:

"Set thou a wicked man over him, and let Satan stand at his right hand. When he shall be judged, let him be condemned; and let his prayer become sin. Let his days be few, and let another take his office. Let his children be fatherless and his wife a widow. Let his children be continually vagabonds and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that he had; and let the strangers spoil his labour. Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children. Let his posterity be cut off, and in the generation following, let their name be blotted out."

What could exceed the dreadful and intensity of this seven times infolded curse? It is appalling in its terrible bitterness. It distresses many lovers of the Scriptures, for want of a view sufficiently large to take in all parts of the subject. They think of the precepts of Christ, which tell us to do good to them that hate us, and to pray for them that despitefully use us and afflict us—to bless them that persecute us; to bless and curse not. And they are distressed with the thought that there is a strange and inexplicable discrepancy between such

precepts and the prayers of malediction which occur so frequently in the psalms. Their distress will disappear, if they will but realize that the precepts of Christ are only for the present position of saints in an evil world, while the Spirit-shadowed curses of the psalms are for sinners in the day of retribution. They can have no difficulty in realizing this, if they will but reflect. Is it the purpose of God, as a finality, that those who hate and curse His people are to be recipients of good at their hands? On the contrary, the day of Christ is, for the enemies of God's people, a day of wrath and destruction, as every part of the apostolic writings which deals with that day plainly represents—a day of " flaming fire " and vengeance by Christ on those that know not God, and that obey not the gospel of our Lord Jesus Christ (2 Thess. i. 8)—a day of judgment and fiery indignation, which shall devour the adversary (Heb. x. 27)—a day of breaking in pieces as a potter's vessel, of treading the winepress of the fierceness and wrath of Almighty God (Rev. ii. 27); xix. 15). Not only is the day of Christ a day of vengeance for the enemies of God, but it is vengeance to be administered by the saints themselves. Into their hands is the sword of judgment to be put; with them lies' the execution of the judgment written (Rev. xviii. 6, 7, 20; xiv. 16; ii. 26; Dan. vii. 22; Psa. cxlix. 9). Consequently, it follows that the command to do good to the evil, and to refrain from avenging ourselves, is for present proof of obedience merely, and the development, by self-restraint, of that character required for the trusteeship of irresponsible power in the Kingdom of God.

Between these commandments and the delineation of coming judgment on the ungodly, there can, in the nature of things, be no true discrepancy. They are two separate things. The Psalms are inspired effusions, giving us, not David's thoughts as a merely natural man, but the will and purpose of the Eternal Spirit, as signified to him by that Spirit which dwelt with him and spake by him from the day of his anointing by Samuel (1 Sam. xvi. 13; 2 Sam. xxiii. 2) and they concern not David merely, but the sufferings of Christ, and the glory that should follow, as the Spirit in the apostles teaches us (1 Peter i. 11). They, therefore, breathe the righteous mind of the Spirit in exhibiting vengeance as the coming portion of those who act the part of enemies to those who are precious to God. That this exhibition should take the form of prayer for the vengeance adds to its effectiveness. Such a mode of presentation is so far from being inconsistent with the mind of Christ in the New Testament, that we find him recognizing " prayer day and night " for vengeance as part of the attitude of God's elect— an attitude which was unmistakably illustrated to John in Patmos, in that message of Christ which showed his slain servants under the symbolical altar saying,

"How long, oh Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

The modern emasculation of the teaching of the New Testament has obscured this feature. In fact, it has disappeared altogether from what are called "Christian ethics". But it has not disappeared from the divine purpose. God will judge the world by Christ Jesus when the time arrives; whether it be agreeable to the sentiments of man or not. Such a judgment must necessarily be "a time of trouble such as never was". It is of practical moment that we recognize it beforehand.

There is a terror as well as a joy connected with the testimony of the gospel (2 Cor. v. 11). The exhibition of this terror in the testimony concerning "judgment to come" made Felix tremble (Acts xxiv. 25), and it will be no less powerful to sober and subdue every reasonable mind. Yet men are so accustomed to the free enjoyment of the goodness of God in the ordinances of nature that they cannot realize the possibility of any interference with that enjoyment coming from him. Well, the terrible facts of existence do not depend upon our power to realize them. They work themselves out whether we recognize them or not. Though the world is all asleep on the subject, the time will come—is coming—is at the door—when " indignation and wrath, tribulation and anguish " will be " on every soul of man that doeth evil " (Rom. ii. 9). It is profitable for us to think of this. The nature of the tribulation has been shown us beforehand. It is the tribulation produced by the events by which the world at the coming of Christ is to be subdued to him in "the war of the great -day of God Almighty". The doom of every rejected candidate for Christ's favor is to depart from his presence in unchanged mortal nature, into the territory of the devil-nations, with whom he is about to enter into fiery conflict,

to suffer with them the terrible adversities of the hour of judgment. What more appalling prospect is it possible to conceive? Judas will realize the significance of the words which Christ spake concerning him: " Good were it for that man if he had not been born," and not only Judas, but every man who finds himself with Judas in that hapless company which, at the judgment of the household, departs rejected from the presence of the judge "with weeping, and wailing, and gnashing of teeth". The bitterness of rejection will be immeasurably aggravated by the nature of the hour that has come. Christ has come, and with him the hour of blessing for all the chosen of God—the hour of relief—of deliverance—of salvation; the hour of honor, and glory, and gladness; the hour for the prowess and triumph of the divine purpose in the earth, and of the perdition of all the schemes and greatnesses of mortal man; the hour for setting up the kingdom of God with great power and glory, and the hour for overturning the kingdoms of men in every country, and of every name and constitution. At that moment there are two camps, roughly speaking—the Camp of Christ, which will be a little, and, for a time, a concealed camp, but which will contain in it the elements of omnipotence for the conflict impending; and the Camp of the Enemy—or the kingdoms of men—a huge and imposing camp, gigantically embattled for conflict with the unknown mysterious power that has stolen in upon the scene. How dreadful for a man bearing Christ's name to be sent away from him at such a supreme hour. How dreadful for a multitude of them to be so dismissed. Consider their forlorn position as strangers arriving in countries given up to war; without property, without house or home, without friends; vagabonds in the earth, avoided by the inhabitants, and overwhelmed with the dreadful knowledge that Christ is their enemy, and that the conflict about to be waged is a hopeless one. Death would, doubtless, be a relief; but this relief is beyond their grasp until the few or many stripes have vindicated "the righteous judgments of God". Shame and contempt, hunger and nakedness, wretchedness and pain, without the alleviation of hope, will be their portion, at the hands both of friends that might have been, and foes that are, till, tossed to and fro in the dreadful confusion of the time of trouble, the vials of the divine anger will be fully emptied, and their miserable being disappears in the tempest that will sweep away all refuges of lies from the earth.

It is well to realize this side of our profession. We are not only "called to receive a blessing ", but failing of the offered blessing, there remains" a fearful looking of judgment and fiery indignation ", which will dawn at last upon us as an appalling reality, however carelessly and slightly we may talk of the prospect now. How unwise to leave it out of account. The stolid stoicism of the present century may affect to think such a calculation beneath a manly policy of life; but it is no part of true wisdom to cultivate such a callous mental habit. The human mind is constituted to work by hope and; fear as well as love; and all the elements of our being are appealed to by the truth. Hope and love are powerful, and have everything calculated to bring them into action in the contemplation of the unspeakable well-being offered in the gospel, and of the unspeakable loveliness and perfection of the character of Christ and His Father. But fear also is a power to move: and Paul only uses the language of reason, when he says,

"Let us therefore fear lest we come short of the great salvation; "

"For it is a fearful thing to fall into the hands of the living God."

The practical value of the fear lies in its power to help love and hope in their struggles to conform to the will of Christ now in his absence, that at His coming He may invite us into the participation of His joy, instead of banishing us to the unspeakable turmoils that will overwhelm his foes.

Editorial

"TEMPTED LIKE AS WE ARE"

Temptation is essentially necessary in the divine economy of human affairs in order to achieve perfection of character. The untried character lacks that strength and vigor which only comes from an acquired ability to resist the evil and choose the good.

Its utility in the divine plan is, therefore, not only to test and prove, but also to discipline and improve.

The Apostle James says that temptation "worketh patience," and he exhorts us to "let patience have its perfect work that ye may be perfect and entire, wanting nothing."

It is by contact with good and evil that character is perfected and stabilized, and moral firmness developed.

Brother Roberts wrote saying.

"The prevalence of evil is the necessary foundation of righteousness. If it were not for this element of the work of God, the world's history is without an explanation. Take it away and we are in darkness and there is no reason why God should not at the first have populated the earth with sinless immortals. The long reign of evil is the measure of the value God attaches to the voluntary obedience of the independent will. The evil has come through the impartation of this power of independent will. Man has misused it, and hence the reign of evil, but the glory of the obedience of a multitude will be so great as to more than compensate for the night (of evil) that broods over the world."—Christadelphian, 1875, p. 430

The efficacy of the evil, the temptation and the suffering is, that it accomplishes and completes the education of man in righteousness.

Even of the Son of God it is written, "Though he were a Son, yet learned he obedience by the things which he suffered." He was "in all things made like unto his brethren, "and" in all points tempted like as we are yet without sin;" and furthermore, "in that he himself hath suffered, being tempted, he is able to succor them that are tempted"—Heb. 2: 17, 18, 4: 15.

Speaking of Jesus "learning obedience by the things which he suffered," Dr. Thomas said: "This tuition developed the moral image of the Deity, as the creative energy of the Spirit, did the natural image after his resurrection"—Eureka, Vol. 2, p. 146.

Free-Will a Necessity.

Again we quote brother Roberts:

"Though God in Christ, produced one who was righteous under all trial, He did not tie nor force his will, but gave him that complete independence of volition—that ample opportunity of disobedience which gave acceptability to his obedience. Christ could disobey so far as the possession of an independent will and the opportunity to disobey were concerned"—Christadelphian, 1875, p. 430

But Christ did not disobey, because "the Spirit of the Lord and of wisdom, made him of quick understanding in the fear of the Lord," and his knowledge of "The perfect Will of God," and his faith in it and love of it enabled him to overcome all temptations—Isaiah 11:2,3, Ps. 119: 97-99, Rom. 12: 2.

The inevitable sequence is, there could be no real temptation if there was no possibility of disobedience.

The claim is occasionally made by some that the voluntary obedience of Christ under trial or temptation is inconsistent with the manifestation of God in him, and while allowing that the human will in every other case is created free, they attribute the phenomenal character of Christ to an absolute and eternal decree, which so appointed and constituted him, that by no possibility could he be anything else than what he was.

This is equivalent to a denial of the testimony that he was.

"In all things made like unto his brethren."

But this stultifying muddle was clarified by our beloved Dr. Thomas, when he wrote as follows:

"Jesus of Nazareth in the days of his flesh was the reflection of the moral attributes of the Deity, as likewise are all his brethren who walk in his steps. The manifestation of the Name is only initiated, not completed in the person of Jesus Christ. The manifestation of Deity in flesh is amplified in the characters of the true believers who are 'partakers of the Divine Nature' in its moral constitution, as the earnest of their future participation in the Divine Substance when they shall be as Jesus is now—Eureka, Vol. 1 p 105, Recapitulation, clauses 6 and 10

Again the Doctor makes the matter very clear in the following enlightening words, on page 107 of the same volume "He (Jesus) was only one of the flock of the Deity, which he purchased with his own blood."

The One-willites.

Others following to some extent the teachings of the Monotheists or the One Willites of the seventh century, claim that Jesus had naught but the will of the Father, and therefore, could no more be tempted with evil than the Father. Individuals thinking that Christ was like other men, might try to tempt him, they said, but without success, while temptation from within, in the case of Christ, was in their opinion quite out of the question.

This is very dangerous teaching because it leads to the error of making no distinction between the Father and the Son, which is a fatal mistake. Furthermore, it is a denial of the testimony of our Lord himself, that he had a will of his own, which he styled "mine own will."

38. "I came not to do mine own will but the will of Him that sent me"—John 6:

"I seek not mine own will but the will of the Father"—John 5: 30.

These words involve the personal submission of Christ—a voluntary surrender of his "own will" to that of the Father.

Submission is never affirmable of the Father: He is absolute and supreme.

If the will of the Father and that of Jesus were an abstract unit, the distinction made by Christ between the two, would not be correct.

Therefore, it is obvious that Jesus' "own will" which he came not to do, "was the will of the flesh, of which he was a partaker, and although tried and tempted by its affections and lusts, he never permitted it to become a controlling power in himself. Dr. Thomas expressed the truth lucidly when he wrote in Eureka:

"He (Christ) kept his body under, triumphing over its lusts and though sorely tried, he yielded not, but evolved a character that was holy"—Vol 1, p 12

"IN ALL POINTS TEMPTED"

Dr. Thomas in referring to the Apostle's statement, that Christ was "in all points tempted like as we are" said:

"It became the Deity to make the Captain of the salvation of His many sons perfect through sufferings, and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within and enticements and pressure from without The flesh is therefore, a necessary basis for this making it impossible for him to be tempted in all points, according to the flesh-likeness, without sin"—Eureka, Vol. 1, p 107.

The "flesh-likeness" is not as some would have us believe, "a picture or form of the flesh, " but is defined by inspiration, and elsewhere by Dr. Thomas as " the same, " flesh and blood, the fruit of David's loins, " according to the flesh "—Heb. 2 : 14-17, Acts 2 : 30.

TEMPTATION FROM WITHIN

Perhaps we should here remark that much effort and ingenuity have been expended in clerical expositions of the temptation in the wilderness, to the majority of which, farce and fancy fondly cling; and a trace of such characteristics is to be found occasionally even among Christadelphians.

Some assert that Christ was not and could not be tempted from within, while others maintain that this temptation was wholly and solely from within. They cannot both be right, and in our humble opinion, both are unfair in their inferences and deductions.

The record is very explicit, and as Dr. Thomas remarked, includes both the diabolos and a Satan, and there was co-operation between the two. Would it not be wiser to accept the record as it stands?

Those who claim that Christ could not be tempted from within, can only do so upon the hypothesis that his participation in human nature of sin's flesh, was very incomplete, his experience with our infirmities and sorrows, very limited, and as a consequence, his example in suffering temptation and overcoming the same, very defective. If he was not tempted from within, he certainly was not "in all points tempted like as we are: "—Heb. 4: 15.

Some have gone to the pernicious extreme of asserting that for Christ to be tempted from within by a craving or desire of the flesh would in itself constitute a transgression, making him a sinner. Let us hope that such a gust of untenable opinion may blow out the fire of excitement that expressed it.

A moment's reflection will show how contrary to Apostolic reasoning such ideas are. James says:

"Every man is tempted when he is drawn away of his own lust and enticed"—chap. 1:14.

Here we have temptation from within and from without. From within—drawn away of lust or desire. From without—when enticed or persuaded:

"My son, if sinners entice thee, consent thou not"—Prov. 1: 10.

It is the consent to the temptation, whether it be from within or without, that constitute transgression.

If temptation from within is really an infraction of Divine Law, apart from consent, why should the apostle write:

"My brethren, COUNT IT ALL JOY when ye fall into divers temptations"—
Jas. 1: 2.

Divers or various temptations include both those from within and without. In vs. 15, the Apostle defines the process by which sin or transgression is developed. There is, first, the desire of the mind; secondly, the will yields to the desire. This is where the temptation passes into transgression.

Evil thoughts or thoughts that "savor not the things that be of God," but rather give pleasure to the natural man, if not resisted, draw on consent and thus become transgression.

Evil thoughts owe their birth to the diabolos or sin in the flesh, and if we assent by giving our minds to them, they win their way, and we are no longer "pure in heart;" the thought becomes the parent to the deed. But if the second, the nobler and wiser thoughts suggested by the word "resist, the former are strangled in the birth and thus dispelled. If we "resist the devil" or diabolos thought it will flee from us, and we may then "count it all joy," for

"Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life"—James 1: 12,

Therefore,

"Keep thy heart with all diligence, for out of it are the issues of life"—Prov.
4: 23.

CHRIST'S VOLUNTARY OBEDIENCE.

Once again we quote the inspired testimony that Christ "was in all points tempted like as we are," that is from within and from without. Jesus received a commandment to lay down his life (John 10: 18), but when the hour arrived he naturally shrank from it. His "own will" savored not such a thing, although he knew it to "be of God," therefore, he prayed, saying, "Abba Father, all things are possible with thee, take away this cup from me."

This prayer expressed the inevitable shrinking of his "own will" from such a trial, and "the desire of the flesh" for deliverance from such an ordeal.

The feeling was somewhat akin to the sentiments of Peter when he tried to dissuade the Master from such a course, saying; Be it far from thee Lord; this shall not be unto thee. "

The Master on that occasion strongly rebuked Peter, saying; "Thou savorest not the things that be of God, but those that be of men." Still when the hour was at hand, Jesus himself craved deliverance from that which it was the Father's will should be unto him.

Does anyone suppose that Jesus had no power, in this case to do his "own will"? If so, how do they understand Christ's words to Peter, when the latter drew his sword in defence of the Master, Thinkest thou that I cannot now, pray to my Father and He shall presently give me more than twelve legions of angels! But how then shall the scriptures be fulfilled: that thus it must be"—Matt. 26: 53, 54.

It was a terrible temptation, coming both from within and from without: from his own will "within, and from Peter without. To whom much is given, of him shall be much required, "and the Master's case was no exception.

Nevertheless, "with perfect resignation still, he yielded to the Father's will. "He had the power to exercise his "own will," but he did not do so; but "for the joy that was set before him, endured the cross," saying: " O my Father, if this cup may not pass away from me, except I drink it, thy will be done"—Matt. 26: 42. God required voluntary obedience, and

Christ rendered it; he "became obedient unto death"—Phil. 2: 8.

OPIATED OBEDIENCE (?)

There are those who allow that Christ had a will of his own, but that in some inscrutable way it was chained, tied or opiated by the Father. But as bro. Roberts wrote,

"The very essence of obedience is voluntary compliance and there can be no voluntary compliance if the will is chained"—Christadelphian, 1875, p. 429.

To use his very appropriate illustration, it cannot be said that a child is obedient, if you give it opium and tell it to be quiet, and it does so; or if you tie it in a chair, and tell it not to leave the room and it doesn't. "The nature of obedience and the beauty of it, require the utmost liberty of action on the part of those from whom it may be exacted." Yet, to sustain the clerical idea, that Christ could not be tempted from within, they suggest that his "own will" was under a soporific influence of some kind, and was therefore, inert, inactive or dormant; and in their estimation, Christ obeyed the Father with a characterless impulse, or as Dr. Thomas so aptly describes this foolish idea, "as the wheels do the piston rod and steam by which they are moved."

Such claims and suggestions only tend to confuse and perplex and render indistinct God's wonderful plan of developing righteousness in sinful flesh by voluntary obedience.

THE CLEAN FLESH IDEA

There are also a few and we are thankful to say very few who style themselves Christadelphian, who have either retained or adopted the teaching of the apostasy that Christ could only be tempted from without; First, because, they claim that Christ's paternity removed from his physical constitution, the principle of sin styled diabolos; Secondly, they affirm, he was only a form of sin's flesh, and not identical with it, and Thirdly, they assert that Christ was born of the Spirit when he was "born of a woman."

These quotations form the theorem of a tract recently published and said to be the teaching of Dr. Thomas in his early days.

This may possibly have been so, in the days when he had not wholly emerged from the darkness of Campbellism, and when like the blind man regaining his sight could only "see men as trees, walking." In 1866, Dr. Thomas in republishing Elpis Israel, made some very necessary corrections in the text of his book, saying:

"It was reasonable to suppose that a longer and maturer study of 'The Word,' might render him dissatisfied with much originally written."—see Preface.

This was certainly the case with the above three propositions which are vehemently and forcibly repudiated throughout the "Eurekas" and other late publications in which he writes declaring Jesus to have been a partaker of "The flesh common to us all with its propensities and lusts"—see Eureka, Vol. 1, p. 169, Vol. 2, p. 524, and Vol. 3, p. 65.

Dr. Thomas was a man of genius and rare intelligence, yet his learning had its infancy and childhood, followed by its youthful period when it became more luxuriant, yet juvenile; but eventually reaching its strength of years, becoming more fully, solidly and wisely developed.

We are aware that there are a few conceited mediocrities who do not hesitate to proclaim that they have advanced on Dr. Thomas' views; but a reversion to views entertained by Dr. Thomas in his earlier days, and afterward discarded by him, can scarcely be regarded as an advance. It was Dr. Thomas who made the advance, not they.

THE "ONE FLESH OF MEN."

Christ's flesh was identical with that of his mother (Gal. 4:4), with the flesh of Abraham (Heb. 2: 16), with the flesh of David (Acts 2 : 30), with the "one flesh of men" (1 Cor. 15 : 39), with the flesh of those he came to redeem (Heb. 2: 14-17), with flesh inheriting "the motions of sin" (Rom. 7:5). with flesh having the ancestral diabolos with its power of death (Heb. 2: 14), and therefore, "sinful flesh" in which the processes of " the redemption of our body" must needs be conducted (Rom. 8 : 3, 23), flesh with a will of its own, the propensities and lusts of which had to be "overcome. "

This formed the great battle-ground where the conflict occurred. It was Christ's mission to obtain the victory; first over the diabolos or sin in the flesh, with its affections and lusts; and secondly, as the grand and glorious sequel, over death itself.

All this, Christ accomplished. He was thoroughly acquainted with the Divine Will, and enthusiastically devoted to it; and also serenely conscious of the mental power the Father had given him as His divinely begotten son, to win the battle, thus he "overcame" leaving us an example that we should follow in his steps.

If we believe " the record which God gave of His son," that he was truly " touched with the feeling of our infirmities," and that he is now our merciful high-priest we may most assuredly " obtain " mercy and find grace to help in time of need. "

Let no false teaching rob us of the spirit's true and invigorating consolation, that our Head "was in all points tempted like as we are, yet without sin."

"He once temptation knew, that he might truly find
A fellow-feeling true, with every tempted mind:
In every point our Head was tried
Like us, and then for us He died. "

Are we tempted from within? So was he. Are we tempted from without? So was he. From whatever source our temptations come— from incitements within or enticements without; his also came. His temptations were in every particular such as ours.

Therefore,

"In that he himself hath suffered being tempted, he is able to succor them that are tempted"—Heb. 2: 18.

Let us take heed that the glorious sequel through faith in his blood, may be "in his likeness "—

HE, "yet without sin—no fault in him." WE, "Complete in him—without fault before the throne of God."

Having attained to a knowledge of this " grace and truth," through the mercy of God and our Lord Jesus in the difficult but steadfast labors of our beloved brethren, Dr. Thomas and Brother Roberts, let us abide in it, " grounded and settled and be not moved away " as some have been: who like the Athenians of old, have itching ears and " spend their time in nothing else, but either to tell or to hear some new thing."

B.J.D.

A Sunday Morning Exhortation at the Clapham Ecclesia (7)

We shall base our remarks this morning upon some of those wonderful precepts of Jesus which came from his lips during the discourse upon the mount, the latter part of which we have read together this morning, and we praise God with grateful hearts because it has been so divinely arranged that coupled with our worship and praise of the Deity we can also remember the Lord Jesus Christ our Elder Brother. Although our remembrance of him this morning primarily is connected with his sufferings, his death, and his glorious resurrection, yet he is with us in all our conception of his wonderful life and his character; yea, the whole life of the follower of Christ as a Christian is made up of Jesus Christ. He is always with his faithful disciples. One of the great aids to this companionship are the Scriptures which are so full of Jesus; in the Word of God's grace we are brought into harmony with the wonderful personage of Jesus.

We take the Old Testament, and he is with us in type and symbol or prophecy, and then as we turn to the New Testament we are enabled by the gospel records to travel with him when he was here among men; and how varied was his life's mission. Sometimes we are with him as he is preaching the gospel message with power, yes, with that power which stamped it as from heaven, so much so that they said, "Never man spake like this man ". At other times we are with him when he is confounding the learned of his day, the Scribes and Pharisees, denouncing them in scathing terms because of their hypocrisy and vain pretence. At other times we are with him when he is healing the sick, even raising the dead to life; and then he is with his faithful disciples alone, teaching them by his wonderful precepts the commandments of God and His purpose as unfolded in his gospel message. Thus we have the benefit of all his counsel, of all his ways, all his mission, and his wonderful resignation to the Father's will. Sometimes, as we said, Jesus directed his words exclusively to his disciples. His closing days illustrate this. We read those lovely closing chapters in John, where Jesus is with his disciples, giving them the comfort which perhaps from the natural standpoint he should have received knowing what was before him.

So this morning Jesus is speaking only to his disciples as we gather from the record: "And seeing the multitude he went up into a mount, and when his disciples came unto him he opened his mouth and taught them saying ". We picture Jesus upon the mount with this little band of faithful followers who have been persuaded, who have been drawn by God to accept the message of the gospel from the lips of Jesus, and who became his faithful disciples; and although on the outer ring there were others who were not his disciples, who could hear, nevertheless Jesus did not mean to convey by his words any message to them, except in so far that they might receive his doctrine and in the appointed way join the disciples who were gathered around him. His sole object now was to teach his disciples by precepts, and his words reach us as we are gathered here in this very exclusive manner this morning, as the sons of God and the disciples of Jesus. We all know what a high value even those outside the Truth place upon these wonderful words; we know how they extol the sermon on the mount as they call it, but that does not show that his words were for them, or that they were for all and sundry; yea, these words of Jesus are manifest in their exclusiveness. Such expressions as these could apply only to his disciples; "Ye are the salt of the earth", "Ye are the light of the world". These expressions as applied to these humble followers of Jesus were an enigma to the world. How could they, and how could his faithful followers in this day, become in their lives the embodiment of such powerful expressions? Jesus knew, and he knew how that society could only be influenced by the life of such as would be the faithful disciples of Jesus. Therefore as we reflect this morning upon these expressions and others, we see our calling, our holy calling—shall we take it higher—our most holy calling of God in Christ Jesus.

This brings us then to consider the estimate that is placed upon this wonderful discourse. Those outside Christ realize that if all these precepts could be carried out, society would be revolutionized—yea, and we appreciate that. The Kingdom of God would be established upon earth, and the blessings of God through Christ and the saints would be upon the peoples. But those in the world say—these sayings cannot be kept by human beings; and alas, we have those in Christ Jesus who argue like this. How hard are those sayings, what an impossibility to keep them! But a spiritually enlightened mind does not question or reason in that manner. True, they are hard precepts; true, they involve the crushing altogether of the carnal mind and the extolling of the mind of Christ which is the mind of God; but we cannot have two opinions concerning the question of whether we can keep these precepts or no after hearing these words from Jesus: "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon the rock." Can we imagine Jesus using words like that and at the same time having in his mind that his disciples could not do them? We cannot; but we do realize that these precepts of Christ are not easy to carry out, and we do realize when we read them carefully and try to carry them out, our own disabilities. But, my beloved brethren and sisters, we must aim high. All these sayings are from the highest possible spiritual discernment, they are from heaven, they are God-breathed, and therefore our noblest duty lies in the greatest attempt we can make to become spiritually minded and approximate to the Lord Jesus Christ.

And so among the many precepts which Jesus illustrates, and which he uses to convey to his disciples these lessons which are very hard sometimes to understand, and harder still to practice—there are some which have caused many to misapply. "Take no thought for your raiment. Take no thought for your food. Take no thought for your life." Now these do appear a very hard and almost impossible set of precepts and commandments, that is if we would reason as some would reason. Are we not to provide food for ourselves and our families? We are. Is it a sin to provide raiment? It is not. Then what is the explanation? Jesus helps us to understand it. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." So here is the height and depth of wisdom. If our first and sole object in life is to seek after righteousness, is to seek after a place in the coming Kingdom, then as a sequence to this our bread will be sure. Let us not falter. If our faith is sufficiently strong to hope in God's goodness and trust His Word, if our only object in life is to serve Jesus and follow him, then what we wear, and what we eat, will become secondary matters. To carry this out, however, does not involve any improvident actions on our part. It does not mean we have not to provide things honest before all men. We must work so that God will provide for us; and so without any injustice to these precepts or any violation of these holy commandments, we may see interwoven, interspersed between the lines of these beautiful precepts these three words, "Do not worry".

As human beings, our nature is prone to be over-anxious about these mundane things of life. There is a great possibility that even in our endeavor to provide things honest, for food and raiment, we may let these things come first. They may become an obsession, we may become fretful, over-anxious, and we may worry over them. And so we read between the lines as it were, Jesus saying to us—why this awful worry over these mundane things of life?—you must work out your salvation—yea, you thrive on work, but worry kills. That is so, brethren and sisters, it is an awful poison, it saps our very vitality and robs us of that energy we should be using in the service of the Master.

Let us try and illustrate what we wish to convey to you this morning by the words "do not worry", or rather, do not over-worry, do not be over-anxious, do not fret. We may take one or two illustrations. Take the home life. It may be our sisters, or mothers, or wives in the Truth as disciples of Jesus are troubled much. It may be there is a large family and a very meager income, she can hardly make two ends meet, her sole desire is to feed and clothe and educate her children, she feels this incumbent upon her as a faithful sister, of Christ Jesus, but things weigh very heavily upon her. She becomes very fretful, over-anxious, cares weigh heavily—she worries. Well, beloved sisters, Jesus comes in here and he says, "do not worry, cast thy burden upon the Lord, he will sustain thee". If you have done your best with what you

have, and have faith and hope in God, you cannot do more to provide things honest for the home—then leave the rest to God. Do not make things worse by endless worry and over-anxiousness. Consider how God provides for the birds, and consider how he clothes the flowers. Are ye not much better than they? and if a sparrow cannot fall to the ground without the Father's notice, then He surely knows the needs of the children of His own adoption who love Him and have faith in His Word.

And the same reasoning and the same lessons can be applied to the brethren. Brethren worry sometimes over business affairs perhaps. They desire to live honest in the sight of God, but business is dead, credit perhaps is not good, and they try to pay their way but others will not pay them, and they get worried, over-anxious cares beset them. Brethren, we must not get to that stage of worry, it is like adding fuel to the fire. Worry kills, but faith and implicit confidence in God keeps alive. So we apply it all round. We take our brethren who in their ecclesial work sometimes are over-burdened with the cares of the ecclesia, especially when divisions occur which rend friendships and cause considerable pain and trouble. But the brethren must realize that even these troubles must not produce worry. Worry will hinder the faithful performance of their duties; and so the divine antidote for over-anxiousness is faith and trust in God, leaving the rest to Him, for He cares for us.

So these precepts of Jesus in this respect are full of the highest wisdom, and we shall be the better if we endeavor with God's help to carry them out in our lives. Look at this beautiful hymn we have sung together—have you noticed the expressions?

"If thou but suffer God to guide thee,
And hope in Him through all thy ways,
He'll give thee strength whate'er betide thee,
And bear thee through the evil days;
Who trust in God's unchanging love,
Build on the Rock that nought can move."

but listen:

"What can these anxious cares avail thee,
These never-ceasing moans and sighs?
What can it help, if thou bewail thee,
O'er each dark moment as it flies?
Our cross and trials do but press,
The heavier for our bitterness.
Only be still, and wait His leisure,
In cheerful hope, with heart content,
To take whate'er the Father's pleasure
And all discerning love hath sent;
Nor doubt our inmost wants are known,
To Him who asks us for His own".

These are the sentiments of a mind that is endeavoring to follow out the precepts of Jesus.

These precepts also will teach us to develop temperance, by which we mean self-control; to develop patience under trial instead of over-anxiousness, and this development is seen by other illustrations that we get from the Word. Take for instance the words of that beautiful 46th Psalm from which one of our hymns is taken and which opens, "God is our refuge", and closes, "The God of Jacob is our refuge". But we notice as we read this Psalm carefully that the Spirit through the Psalmist would draw our attention not so much to the ordinary and every-day trials of life such as are common to all human beings, but to the

abnormal conditions, the extraordinary circumstances that sometimes arise, and it is when these come that they call not for fear or fretfulness or worry, but absolute faith in God's mercy and that reliance and trust begotten by a mind that is in tune with the Father. It is a fact, brethren and sisters, that when we do sing these words we sing them invariably very heartily and lustily, and verily believe that God is our refuge and strength; but then our conditions may be normal. Can we sing them when the conditions are such as described in verses 2 and 3—" though the earth be removed, and though the mountains be carried into the midst of the sea"— can we sing "God is our refuge and strength" then? Our faith and confidence in God should be such that when these exceptional circumstances come along, we can sing "God is our refuge and our strength".

Let us further illustrate this by the words of Job, " Though he slay me yet will I trust in him ", and by the faith of Abraham during that bitter trial when he was commanded to offer up his son. Those were abnormal conditions that happened to them, and it was then they said, "God is our refuge and our strength ". There is a very touching record in the New Testament which perhaps will help us to see how faith in even very adverse circumstances is required. The record is in the 14th chapter of Matthew, and is briefly this. Jesus had been preaching the gospel of the Kingdom and having a very strenuous time. After this strenuous time in the service of God he advises the disciples to take ship and go across the sea into the other side of the sea of Galilee, but he himself remained, and after dispersing the multitude he went up the mountain slopes to pray as he was wont. Afterwards he came down and proceeds to walk upon the waves of the sea towards the little boat that was tossed about by adverse winds and by a storm that had arisen. You will remember the record, as he was nearing them those in the ship saw a form and they were terrified and troubled, and one said, "It is a spirit". Jesus said, "Be not afraid, it is I ". But Peter with that ever impetuous spirit of his cried out, "Lord, if it be thou, bid me come unto thee on the water ", and so Jesus said, "Peter, come ". Peter climbs over the side of the boat and proceeds to walk on the water. He had not gone far when he realized the tremendous task he had undertaken, and it is quite possible that Peter had read the words of the Psalmist, " God is our refuge and our strength, though the waters roar and the waves be) cast up we will put our trust in God ". Yes, it is quite possible! Peter had read these words, and so it is with confidence he commences his task. But the waves cast him up and then they pulled him down again, and Peter's faith was not equal to the circumstances, and his mind could not dwell sufficiently upon the words of the Psalmist, he could not feel the full benefit of them—and so he begins to sink. But Peter cries, "Lord, save me ", and Jesus does so, and teaches him the great lesson of faith.

That is the lesson that should help us when the days are dark; when the silver lining is not seen behind the darkened gloom—the same lesson—do not worry, do not be over-anxious, do not let your faith wane, but cast thy burden upon the Lord. In this connection the Apostle Paul gives us a very beautiful illustration of the benefits that we derive from the Lord Jesus Christ. We have been talking about the waves of the sea. Here the writer to the Hebrews in the 6th chapter and verse 19 is speaking of our hope in Christ Jesus, and he says concerning this hope, " which hope we have as an anchor of the soul", and to show that Paul is alluding to the Lord Jesus Christ he refers to the veil, and he refers to the most holy place, " whither the forerunner is for us entered, even Jesus ", so that there is no mistaking that the anchor of the soul here is Jesus, Jesus is the anchor of our lives. He is the steadying principle that enables us to remain steadfast, immovable and firm during the storms of life, enabling us to remain as those who are not tossed about by every wind of doctrine or opposition, those who will not let the mundane things of life oppress them and wear them out. The Apostle Paul knew that all of us as we journey along the ocean of life will encounter the cross currents and the ebb tides. He knew how our journey across this ocean of life would be perilous, calling for fortitude and endurance; so he tells us of God's wonderful provision, how our boat may be steadied to weather the storms, so that at last we may reach the haven of rest. There are some words which have appealed to me many times, the words of an orthodox hymn. The question is asked:

"Will your anchor hold in the storms of life,
When the clouds unfold their wings of strife,
When the strong tides lift and the cables strain,
Will your anchor drift or firm remain"?

and then we have the answer:

"We have an anchor that keeps the soul
Steadfast and sure while the billows roll,
Fastened to the Rock which cannot move,
Grounded firm and deep in the Savior's love".

The wise captain will see to it that he has the anchor always with him in the boat, and "with Christ in the vessel we smile at the storm". We can make use of the anchor. When the storms arise we can let it down into the depths, it will steady the boat, and so we lay hold of Jesus and his wonderful precepts, some of which we have been considering by way of exhortation this morning. He will comfort us, he will control us, he will steady our every thought, our every word, and our every deed. Exactly as the anchor is to the boat and those in the boat, so Jesus is to those who remain in him. But let us not fail to use the privileges that Christ bestows upon us, we may be trying to bear our troubles ourselves instead of taking them to the Lord in prayer, realizing that we have in him a great High Priest, and that he is prepared and ever willing to help us. Let us realize in conclusion that we are building our house upon a Rock, and although the rains descend and the floods come and the winds blow, yet because we are in Christ and Christ in us, we are safe. We will not even fear, we will not quake, we will not even worry, but we will develop patience and resignation to the Father's will; we will rely upon the tender mercy of God and have confidence in His care, knowing that our patience worketh experience and experience hope. So Jesus remains with us, he has promised to remain with us until we have finished our course, or he shall return.

Let us then as we further remember the Lord Jesus Christ, think about the boundless love that the Father has bestowed upon us in giving Jesus to us, and in giving us these wonderful precepts. May God help us to keep them so that we may have the eternal fellowship of Jesus and the saints in the coming Kingdom.

D. C. JAKEMAN.

TREASURES OF IVORY

BIBLE RELICS FOUND AT SAMARIA

Beautiful ivory panels, dating from the year 800 B.C. and depicting lotus buds and flowers, strange animals and celestial beings from the Egyptian Pantheon, have been discovered at Samaria, the ancient capital of the Kingdom of Israel.

The site of this discovery leaves no doubt that these ivories belonged to the "House of Ivory" mentioned in the Bible (see I Kings, 22: 39), for the inscription carved on one of them bears the name of Hazael, King of Damascus, 850-800 B.C.

One panel shows a fight between a bull and a lion, in relief. Others show Cherubs and sphinxes. A third represents the personification of eternity.

These discoveries, which are due to the joint work of British and American archaeologists, are of the greatest importance in illustrating the civilization of the period.—Reuter.

The passage in the Book of Kings referred to reads : "Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities which he built, are they not written in the Book of the Chronicles of the Kings of Israel ? "

AGATE SEAL OF JAAZANIAH

One of the most interesting Scriptural finds made in Eretz Yisrael for many a day has come to light in the Mizpah excavations. It is the agate seal of Jaazaniah, one of King Zedekiah's principal officers. He is mentioned in II. Kings 25, 23, and Jeremiah 40, 8. The name on the seal appears in old Hebrew characters exactly as in the Bible. It would be difficult to cite a more striking confirmation of Scriptures by archaeology than the finding of this seal. It was found in a tomb of the west necropolis at Tell en-Nasbeh, finished as a human eye on the back and bearing the inscription on the reverse. The legend, engraved in two lines of old Hebrew characters, reads: "Belonging to Jaazaniah, Servant of the Kings." The top line reads, "le' Jaazmyahu," the second line, "Eved ha'melekh," and on the third line is an artistically delineated cock, represented in the act of crowing and with prominent spurs on the legs.

Jaazaniah escaped from Jerusalem when it fell to Nebuchadnezzar, He and other officers raised a small force, and remained at large until the Babylonians appointed as their Governor one Gedaliah, whom they joined. Finally, Jaazaniah came to Mizpah (as is mentioned in the Bible), where he died and was buried.—Jewish Chronicle.

Land of Israel News

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

Eight hundred and fourteen Jewish immigrants were registered in Palestine during April. Only 251 were new arrivals, 563 being people who were already in the country and whose residence has now been legalized. Thirty-three Jewish emigrants left the country during the same month.

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Kerkur, the colony of the First London Achuzah Company in Palestine, the progress of which was retarded for many years on account of the lack of water, has just celebrated the inauguration of a big electric well which will give the residents ample supplies of water.

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Another 100 immigration certificates for women relatives of Palestine residents have been granted by the High Commissioner, in addition to the 2,000 certificates granted at the end of April for the half-year April to October. The Immigration Department withheld 300 of the 2,000 visas for tourists, and of the remaining 1,700 certificates, 1,300 have been allocated for men and 400 for women.

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The Jewish National Fund has allocated 2,000 dunams of land in the Wadi Havarit area for the settlement of a hundred Jewish ex-legionaries who fought in Palestine in the British Army during the War.

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Leaflets, calling upon the population to boycott the Jews, were distributed last week in Damascus, and as a result of the hostile atmosphere created, three Jews were severely beaten, and police reinforcements had to be sent into the Jewish quarter to protect the Jewish population.

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The cornerstone has been laid of a new building for the oldest Yeshivah in Jerusalem, the Yeshivah Hayei Olam. The new building will include a Talmud Torah and a kitchen for feeding orphan children.

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A packing house belonging to a Jewish orange grower in the Jewish colony of Ness Ziona, has been burnt down, causing considerable damage. Suspicious tracks have been found leading to the neighboring Arab village of Kubeiba, with which Ness Ziona has always lived in the friendliest relations.

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A Bedouin has been arrested in the Beisan area, who has confessed that he, and two other Arabs, fired shots in the Jewish colony of Kfar Yehezkel last week, wounding the Jewish colonist Freud, and Mr. Hershkovitch, an official of the Zionist Agricultural Experimental Station. One of the two other Arabs concerned in the outrage has been arrested, but the third has escaped.

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The Haifa District Governor has given judgment in the case of the land dispute at Kuskustabun, in the Valley of Jezreel, on land belonging to the Jewish land organization, the Meshek Land Company, where a group of Bedouins trespassed, with the result that a clash took place, in which three Jews sustained injuries, and twelve Arabs and three Jews were arrested, all being subsequently released on bail. The Bedouins had claimed 3,000 dunams of the 8,000 dunams constituting the area of the settlement. The District Commissioner has decided that 2,400 dunams were in the possession of the Bedouins previously, and that they are therefore to remain there until the Land Court is able to give the Bedouins other accommodation. Meanwhile, both, the Bedouins and the Jews are forbidden to plough the land.

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The High Commissioner for Palestine has sent a letter to the Mayor of Gaza, in reply to the demands which were submitted to him during his recent visit to the town. Referring to the demand for the creation of an Agricultural Bank, he says that this is being considered in conjunction with the Development Scheme, the report on which by Mr. French, the Director of Development, is now in proof.

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Arab shepherds have trespassed on the fields of the Jewish labor settlement of Gesher, damaging 150 dunams of land and injuring two of the settlers. One of the Arab trespassers has been arrested.

Signs of the Times

DEVELOPMENTS IN GERMANY.—The most outstanding political events of the past few weeks have taken place in Germany. The moderate government of Dr. Bruening has fallen and given place to a militarist reactionary government. This has been caused by the severe economic troubles which have come upon Germany and has involved also the dissolution of the Reichstag (similar to our Parliament) "because it no longer corresponds to the will of the people". The country is seething with unrest and is divided into bitterly hostile political parties, although, as the Evening Standard remarks (June 6th), "Rent on internal politics as the country is, the one point on which all Germany is at one is in the insistence on the end of reparations and on full equality for Germany among the nations". Just what will be the outcome of the present situation it is impossible to foresee—it may even be a restoration of the Hohenzollerns. One thing however is certain—the people of Germany intend to permit the interference of France in her internal affairs no longer.

Whilst Germany was kept weak and impotent, France has been enabled to wield such an influence on the Continent that "the balance of power" has been heavily weighted on her side and an outbreak of international war was unlikely, there being no power sufficiently strong to combat the combination of nations controlled by France. The spell has now been broken and we may expect the gradual development of an anti-French coalition which can only accentuate the awful condition in which the world now is. It is natural for Russia and Germany to be drawn together in these circumstances and it is significant that it is already reported that the two countries have ratified "an agreement to establish a sound basis for reciprocal trade in face of the general depression. The most significant passage of the agreement is the German pledge to enhance Russia's exports to Germany." It is of course unwise to prophesy what is likely to happen but it is interesting to recall Dr. Thomas's exposition of Ezek. xxxviii. in Elpis Israel. He there considers it "proved" that "the phrase Gog of the land of Magog signifies Emperor of Germany and that the particular emperor referred to will also be the prince of Rosh, Meshech and Tubal".

Whilst events are shaping themselves aright in Western Europe, Russia is proceeding with her plans on a colossal scale. In the South, on the Rumanian frontier, she has created a triple line of forts 500 miles long, described as "the most ambitious defense scheme attempted in Europe since the War ". In the Ukraine huge metal plants are being constructed on a scale unknown elsewhere. A respected correspondent in Moscow (Mr. Cholerton of the Sunday Time's) says, "These plants are going to produce all right. And then—Europe look out". The same paper in a leading article (May 25th) says, "There seems little doubt that something of terrific significance to the world's future is happening in Russia today. The world will accordingly be wise to understand and not to underestimate what that something is. If the Russian experiment should succeed it would create a Power wonderfully equipped for peace or war."

Obviously with conditions such as these existing in the earth, the Disarmament Conference must fail—a worse situation than if the Conference had never been held. Inexorable circumstances are compelling the nations to spend fabulous sums on armaments in spite of the fact that half the world is on the verge of collapse without remedy. Mr. Amery says, "We are likely to have a complete collapse in Europe within

the next few months". Four months ago the League of Nations Economic Committee sounded an alarm—on June 5th it reported that "the fears then manifested have been confirmed and even outstripped by events. The situation is growing daily worse and one shudders to think what the morrow may bring."

The trouble is the same all over the world. A private letter from Buenos Aires accompanying an order apologizes for the inability to pay for it thus, "At present no one is allowed to send more than £15 at a time. In Chile things are much worse—there is no money at all.

Thus we are able to see the amazing fulfillment of the signs predicted by Christ in Luke xxi. In years past, brethren writing in our magazines have thought they detected the signs of distress, perplexity and fear in the earth, but they were days of security and prosperity by comparison with the days in which we live. Daniel tells us to expect "a time of trouble such as never was" and we are assuredly seeing its beginnings. In Britain we have far more comfort and happiness than anywhere else in the world, but we should not let this fact blind our eyes to the truly appalling conditions that exist elsewhere and which may yet overtake this country. Again it is unwise to prophesy; nevertheless we think that the work which God has given Britain to do necessitates her comparative prosperity. She is still the world's merchant power in spite of occasional newspaper scares to the contrary. On May 29th the Chamber of Shipping issued its Annual Report, stating "Great Britain now possesses the finest and most economical merchant fleet in the world". In conjunction with her merchant status is her association with "young lions" in Ezek. xxxviii., a matter of which we hope to say more next month when the Ottawa Conference will have been opened. It is certain that it will result in a union of the links of Empire stronger than ever before; a union which is bound to have the effect of isolating the British speaking peoples from the rest of the world and so still further prepare the way for Armageddon.

At the time of writing we learn that Mr. J. H. Thomas is going to Ireland to see Mr. de Valera on the questions of the Oath of Allegiance and the Payment of Annuities and there is little doubt that there will eventually be an amicable settlement of the dispute; in spite of her truculence Ireland is a "young lion" and is not likely to leave the old lion just yet.

Finally let us remind one another once more how stirring are the times in which we live; times when not a single day passes but the newspaper shows us yet another evidence of the hand of God operating in the affairs of the nations. The ungodliness of the world is truly very distracting but there is a remedy to counteract its influence. In Dr. Thomas's words in the last section in *Elpis Israel* (a book neglected far more than it ought to be), "He should set his face like a flint and refuse credence to anything and everything which is not sustained by the testimony of God".

W.J.

SHOULD THE BRETHREN OF CHRIST TAKE OATHS?

"Teach them to observe all things whatsoever I have commanded you." Jesus to his disciples, Matt, xxviii. 19.

"Swear not at all ... let your communication be yea, yea ; nay, nay; for whatsoever is more than these cometh of evil." Jesus to his disciples, Matt. v. 33-37.

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

BIRMINGHAM.—Shakespeare Rooms, Edmund Street Sundays: Breaking of Bread. 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class 8 p.m. The work of the Truth continues in this part of the Vineyard, and not altogether without encouragement from the attendance of the strangers at our Sunday evening lectures. We have several manifestations of interest and trust our efforts to maintain that interest may receive the divine blessing in the obedience of faith. We have tried lectures in the Hall Green district of this city, on Monday evenings in March, but although the attendance of the strangers was small on these occasions, we are not discouraged thereby knowing that we do not labor in vain in the highest sense. We have been pleased to welcome the following at the Table of the Lord: sis Deane (West Bromwich), bro. and sis. Wilson (Nuneaton), sis. Baker, bro. Elston and bro. Strawson (Nottingham), bro. Harrison (Lichfield), bro. L. Feltham and sis M. Feltham (Leamington). Bro. Powell, senr., and bro. J. Powell have transferred their membership to Blackheath for convenience of travel. We are sorry to have to report that in obedience to the Commandments of Christ we have had to withdraw from bro. and sis. W. Evans on the grounds that "having 'resigned' our Meeting to associate with the Temperance Hall Ecclesia, from whom we are separated because of their toleration of erroneous doctrines, our withdrawal from the Temperance Hall Ecclesia, now also applies to them". We are also sorry to report withdrawal from sis. T. Hunt, for long continued absence from the Table of the Lord and her resolute refusal to hear admonishment. We thankfully acknowledge the generous gift of £20 from a brother "Anonymous", to be used in the work of preaching the Truth in this place and he can rest assured the brethren here will faithfully carry out his request, appreciating such a practical spirit of co-operation.—W. SOUTHALL, Rec. bro.

BOURNEMOUTH.—850 Wimborne Road. Sundays: Breaking of Bread, 11 a.m.; Eureka Class, 7 p.m. Thursdays: Bible Class, 8 p.m. Both the Eureka and Bible Classes are held at "Bethany," 138 Portland Road. Since our last report we have been cheered by the company of several visiting brethren and sisters, which is always an encouragement in view of our small numbers. Our brethren H. E. and Arnold Purser, of Clapham, were with us for some weeks in March, and some very helpful times were enjoyed around the Word. Bro. Hatchman (Clapham) was with us on March 27th and gave us an edifying exhortation at the morning meeting, also bro. Cottrell on May 15th, and to these we tender our thanks for their labors. Efforts have been made recently to get "Christendom Astray" in the public libraries here, but it has been rejected by the Reading Committee. We are making further efforts nevertheless, and also continuing to send out leaflets and to offer the book privately. In due course we trust some fruit may accrue to

the glory of our Heavenly Father. We have sent out nearly 100 copies of the little book, "A Happy World," kindly provided by bro F Jannaway, and hope these efforts may yet be blessed We greatly appreciate his help. Visiting brethren and sisters have been as follows bro Mercer (Holloway), sisters Potier, Henderson and Eva Potier (Brighton), sisters Mercer, E Lethbridge and Lethbridge, senr (Holloway), sis Stafford (Margate), sisters Halchman and Cottrell (Clapham), and sisters Clarke (Putney) and Ivy Woodward (Brighton) — J Wilkinson, Rec. bro.

BRIDGEND. — Dunraven Place Sundays 11 am and 6.30 pm Thursdays 7.30 pm. We are delighted to report there are four new members of the above ecclesia After a satisfactory examination of the things Concerning " the Kingdom " and the ' Name' and a good confession witnessed, the following were immersed on May the 24th and thus putting on " The only Name under heaven whereby we must be saved ', viz Mr and Mrs E G Gardener (Wesleyan), Mrs R Gardener (Baptist), wife of our new brother, R Gardener, who was immersed some short time ago, and Mr Horace Hiscock (Independent Baptist) We trust and pray that they may all run faithfully " the race that is set before them, looking unto Jesus the Author and Finisher of our Faith", and be finally found worthy of the crown of Life which fadeth not away We take this opportunity of thanking the Swansea brethren for their kind help during the winter months and express our appreciation of the services which were given by them under difficult circumstances Bro and sis Ellis (Llwynypia) frequently meet with us and we welcome their presence — Gomer Jones, Rec. Bro.

BRIGHTON. — Athenaeum Hall, 148 North Street Sundays Breaking of Bread (Room A), 5 pm , Lecture, 6 15 pm Wednesdays (Room 'B') Bible Class 7.45 pm. We held our first fraternal meeting on Saturday, May 7th, and we were truly overjoyed to welcome a very large number of brethren and sisters from other ecclesias upon that occasion About 180 were present at the tea, while well over 200 attended the after meeting A very profitable time was spent together as three of our brethren spoke upon " The Chosen Generation " Bro F G Jannaway first reminded us of " Our Calling ", " From darkness into Light " Bro G H Lethbridge exhorted us to continue in ' The Light ', and bro G H Denney concluded with comforting and refreshing words concerning ' The Reward ' for all who continue faithful unto the end It was a time of thanksgiving and praise that will long live in the memory of the brethren and sisters of this ecclesia, and such meetings do indeed prepare us for the great day when the Lord shall ' make up his jewels " It also gave us great pleasure to welcome a large number of visitors to our memorial feast We had the company of bro and sis Sewell, bro Sutch, bro Bellamy, bro Glover, sis Walker, sis Hatchman, sis Yeates and sis Jenkins (all of Clapham), bro W A Rivers (Holloway), sis Jeacock (Croydon), bro Finch and sis E Payne (Southend) and sis Hallett (Bndport), while bro Coy (Nottingham) attended our lecture and mid-week meeting Brethren F G Ford, W E White, C N Hatchman, B L Jenkins (all of Clapham) and A A Jeacock (Croydon) were with us as serving brethren and we thank them for their willing help Sis Marshall (Nottingham) will be residing at Eastbourne for about six months if the Lord will, during which time she will meet with us We are pleased to have her company and give her a cordial welcome to our midst — J D Webster, Rec. bro

COLCHESTER. — 2 Barrack Street (corner of Brook Street) Sundays Breaking of Bread 11.15 am, Lecture 6.30 p m Bible Class, alternate Thursdays 7.15 p m Owing to the long suffering and mercy of the Father we are able to continue to proclaim the way of Salvation and escape from the coming judgment storm. In this work we have been assisted by a further £10 from an anonymous brother The spirit behind this gift is much appreciated. The work has also been upheld by the continued labors of the following brethren who have comforted and exhorted us in our walk, viz . H L Evans, E. A. Clements, F. C. Wood, C. Lindars (Clapham), F. Beighton (Seven Kings), G. Lethbridge and F. Wright (Holloway). The following, who we have been pleased to see, have been present with us at the memorial feast: sis. P. Perry (Putney), bro. and sis. R. Mercer (Holloway), bro. R. Ell (Holloway) and sis. F. C. Wood (Clapham).—L. Wells, Rec. bro.

DUDLEY.—Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class 7.30 p.m. The following brethren have helped us in the service of the Truth: J. B. Strawson, W. J. Alston (Nottingham), D. L. Jenkins (London), A. M. Jordan (Walsall) and H. G. Saxby (Wellington); we thank them for their labors. On the occasion of bro. Jenkins' visit we held our ecclesial tea and fraternal gathering. We welcomed visitors from Birmingham, Blackneath, Wellington, Leamington, London and Great Bridge. The subject for the after meeting was divided as follows: "God's purpose" as shown in (1) Nature, (2) Revelation, (3) a Risen Christ, (4) a Rising Nation. A profitable time was spent around the Word. It is one of those helpful means of preparing a people ready for the Lord. We have been pleased to welcome around the Table of the Lord, bro. and sis. T. Phipps (Great Bridge), bro. and sis. P. Barton (Coalbrookdale) and bro. and sis. H. Allen (Birmingham). We wish to acknowledge a gift of £10 to be used in the furtherance of the Truth.—Fred. H. Jakeman, Rec. bro.

FALMOUTH. — 5 Mayfield Road. Sundays: Breaking of Bread, 3 p.m.; Bible Class, 6.30 p.m. We shall be pleased to give a cordial welcome to any brethren and sisters who are passing this way or are near by; we have been; pleased to welcome bro. and sis. Smith from the Holloway Meeting, London; we still continue to proclaim the Truth as it is in Jesus, not many will hear but it is a duty we have to perform. "Go ye into all the world and preach the gospel. He that believeth and is baptized shall be saved but he that believeth not shall be condemned": that is the message our Savior left us to preach and we are trying hard to follow the example laid down for us.—A. Richards.

GREAT BRIDGE.—91 New Road. Sundays: Breaking of Bread, 3.30 p.m. Since our last report we have been pleased to welcome at the Lord's Table brethren W. Southall (Birmingham), S. M. Harrison (Lichfield) and John Phipps (Shirley), all of whom have exhorted us acceptably, not with words of man's wisdom but from the Word of God, thus helping us to occupy until the Lord's return. We have had also the company and fellowship of sis. J. Phipps and sis. Southall, senr. We welcome all of like precious faith, who seek to encourage and be encouraged in the Truth as it is in Jesus.—T. Phipps, Rec. bro.

IPSWICH.—78 Rosebery Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, monthly, 3 p.m. If any brethren or sisters are contemplating spending their holidays on the East Coast we offer them a warm welcome to our little ecclesia, to keep in memory our Elder Brother's request "Do this in memory of me". Should there be any such, if they notify us of their intention we shall be pleased to meet them or direct them to our address. We tender our grateful thanks to the "Anonymous" brother for the sum of £5 which will be used in accordance with his wishes, "The Service of the Truth". We have had the pleasure of the company of the following since our last report: bro. and sis. F. C. Wood, bro. and sis. I. Milner, bro. and sis. H. L. Hayward, bro. E. A. Clements, bro. H. Christmas, bro. F. Brooks, bro. D. L. Jenkins and bro. I. P. Evans. We thank our brethren for their help in lecturing and exhortation. —W. P. Hayward.

LONDON (Clapham).—Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8p.m. Thursdays: Bible Class, 8 p.m. We are pleased to report that bro. F. J. Morse and sis. P. N. Squires were united in marriage on the 21st May, 1932. We pray that our Father's rich blessing may rest upon them in their new relationship and that they will be helpmeets as heirs together of the grace of life. We have been pleased to welcome the following visitors to the Table of the Lord, viz, sis. D. Hallett (Bridport), sis. B. McCree (Brighton;), bro. F. H. Jakeman, bro. Hinglin and bro. E. Cartwright (Dudley), bro. W. A. Rivers (Holloway), bro. Feltham (Leamington), bro. G. Hodge (Luton), sis. Hatton (Margate, bro. R. Hodge (Plymouth), bro. and sis. Growcott and bro. Growcott, junr. (Detroit, U.S.A.).—F. C. Wood, Ass. Secretary.

LONDON (Holloway).—Free Library, Manor Gardens, Holloway Road, next Royal Northern hospital. 11 a.m. We rejoice in the obedience to the Truth of Mr. Robert Henry Smith, lately of Singapore, who after long correspondence with brethren Bath and Barker of our ecclesia, secured leave of absence from his business duties and came home and obeyed the Call. He made a good confession of the One Faith and was baptized at Tottenham Baths before a goodly company on May 9th. Our Fraternal Gathering on April 16th was a real least of good things, and as largely attended as ever. Having received an anonymous gift of £20 we are preparing for three special efforts during the autumn. We have in mind a further course at Barnet, where we were so successful last year, and one at Holloway and one at Winchmore Hill. We have done what we could for brethren suffering distress in U.S.A., and acknowledge with thanks receipt of £1 15s. for that purpose from several sisters belonging to the Clapham Ecclesia. This has been forwarded to one special case of need in accordance with their wish. Any other donation received will be forwarded in our next remittance. Bro. H. Smith and sis. B. Bath having been united in marriage, sis. Smith (formerly of Clapham Ecclesia) will in future be a member of our meeting; they have our best wishes for their future welfare in their journey together to the Kingdom. We are commencing, for the help or interested friends at Barnet, an Elpis Israel Class at 57 Woodville Road, New Barnet, on alternate Thursdays, at 8 p.m., commencing on June 9th. We have welcomed the following visitors at the Table of the Lord: bro. Jackson, sis. J. Cordial, sis. D. Crumplin, sis. Pmchen, senr., sisters E. and R. Pinchen, sis. Irving, senr., sis. W. Irving (of Clapham), sis. Stafford (of Margate; bro. and sis. J. Adams (of St. Albans) and sis. M. Perry (of Putney). — G. H. Denney, Rec. bro.

LONDON (Putney).—Scouts' Hall, Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class at 2 Schubert Road, East Putney. We gratefully acknowledge a gift of £10 to help us in the work of the Lord in this corner of His Vineyard. We ask God's guidance in using this gift to the best advantage in proclaiming the Gospel News of Salvation. Our lectures continue to be well supported by those interested in the Truth and amongst them are several very regular attendants whom we hope will be called by God into covenant relationship with Him.—A. Cattle, 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 p.m. It affords unbounded pleasure to report that the Lord has again added "fruit" to our labors here. On May 14th, 1932, the following submitted to the obedience of the Gospel in baptism, viz, Madge day, age 14, daughter of our bro. and sis. Day, Margaret Eileen squires, age 17, and Mary Joyce Squires, age 14, daughters of our sis. Squires. All three have been brought up in our Sunday School for a number of years and the "Incorruptible Seed", carefully sown and nurtured by painstaking "toilers", both in the Sunday School and home, has at last germinated and produced the "new man of the heart". As far back as the latter end of 1930 they expressed a desire to render the obedience required to constitute them children of God. In the meantime they have been fully instructed on every element of our glorious Faith and on their satisfying the brethren of having a good understanding of the Gospel of the Kingdom and giving evidence of death to sin, we willingly and gladly assisted them to carry out their cherished desire. Being now in this privileged and honored position to which their baptism has but introduced them, it is the earnest desire of us all that they will ever remember the grave responsibilities associated with the honor and strive "with might and main" to "make their election sure". We are pleased to be able to report a marked improvement in the health of our brother Moorhead—he has just returned from a fortnight's convalescence in Devon.—A. H. Phillips, Rec. bro.

MARGATE.—Thanet Club and Institute, Hawley Square. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesdays: Bible. Class, 8 p.m. Since our last report we have received an anonymous gift of £10, for which we thank the donor and assure him that the gift will be used in the manner desired. We have one or two strangers regularly attending our lectures, showing deep interest, and we have hopes of adding another sister to our numbers shortly. We would here like to convey our thanks to those of our brethren of other ecclesias whose valuable assistance has done much in showing the one and only way by which mankind can obtain hope of life, also to the brethren and sisters who visit us when staying in or near the town. May it be God's good pleasure that our labors of love receive His blessing.—A. E. Newman, Rec. bro.

MOTHERWELL (Scotland).—Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School and Bible Class, 1.15 p.m. We desire to place on record our deep appreciation for the gift of £10 (from a brother who desires to remain anonymous) toward the work of the Truth in Motherwell, for which it will be faithfully used. The brethren and sisters will rejoice with us in the knowledge that another two of the sons of Adam, viz, Alexander Cochran (22) and James Law Wilson (22), both formerly United Free Church of Scotland, after witnessing an intelligent confession in the things concerning the Kingdom of God and the Name of Jesus Christ, were baptized into the sin covering Name on May 28th at the home of the writer, and received into fellowship on Sunday, May 29th. We pray earnestly that they may be strengthened with wisdom from our Heavenly Father to run faithfully in the race and win the prize of Eternal Life at the hands of the Master. As our two new brethren are resident in Paisley they will be unable to meet regularly with us, but they hope to be with us at least once a month. This is the only result we have had, so far, from the 74 names sent us by bro. Bath, but we do rejoice that our effort has been blessed, and pray that the fruit may redound to the Glory of our Heavenly Father. We purpose (if the Lord will) holding our annual Sunday School outing on June 25th to Stonehouse.—Rod H. Ross, Rec. bro.

NEWPORT (Mon.).—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (First Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. It is with pleasure we report that on May 12th we assisted another one of Adam's race in the person of Mrs. C. Cambray, wife of our bro. Cambray, to put on the sin covering name of our Lord and Master Jesus Christ in the appointed way through the waters of baptism. Our prayer is that our new sister may be found worthy in the day when Christ returns to set up his kingdom and to reign. Also we are pleased to report that on May 15th we had a visit from bro. S. Pearson of Dudley who gave us words of exhortation and lectured in the evening, a few strangers being present. Also on May 29th we had a visit from bro. A. Bickers of Dudley, who also exhorted us and lectured in the evening, a few of the alien being present at this lecture also. We take this opportunity of once again thanking the brethren for their assistance in this part of the vineyard. Visitors for the month of May were sisters T. Pearson and A. Bickers of Dudley.—D. M. Williams, Rec. bro.

NOTTINGHAM.—Corn Exchange. Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Shelton Street Schools, Wednesday, 7.45 p.m. On April 30th we had the privilege of assisting Cyril Roe to put on the saving name of the Lord Jesus. Bro. Roe's guidance into the Faith is interesting. He belongs to Thorne, near Doncaster, and has been in a school there for the deaf for the purpose of learning a trade. Cut off very largely from conversation with others he gave his time to reading the scriptures. And he relates how that when his schooling was over and while looking for work he was musing upon the world's outlook in relation to Bible promises when along came the only person for miles around who could give him the help he needed—bro. Foster, who with his wife is in isolation in Thorne. The result of their talk was further Bible study and frequent conversations at bro. Foster's home, leading to the baptism of the young student of the Bible. Now we trust these two believers will be a help and comfort to each other in the patient waiting for Christ. Sis. Greta Marshall of this ecclesia having obtained a situation at Eastbourne will in future meet with the Brighton ecclesia.

An effort is being made to introduce the light of the Truth to the people of Arnold, a district some 3 ½ miles from this city. For weeks brethren and sisters have been following up a printed appeal by house to house visitation, and during June three lectures have been delivered in the Co-operative Hall there. Visitors here have included bro. and sis. Foster (Thorne), sis. Rutherford (Cleethorpes) sis. Torgoose (Wainfleet), sis. Eato (Leicester), bro. and sis. Ellis (Rhondda), bro. and sis. Williams (Bridgend) and bro. and sis. Towne (Derby). We have been assisted in the proclamation of the Truth by brethren Mitchell and E. W. Evans (Clapham), brethren Butterfield and Geatley (Oldham) and bro. Saxby (Wellington).—W. J. Elston, Rec. bro.

OLDHAM.—Guild Room. Greenacres Hill Stores, Greenwood. Street. Sunday: Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 pm.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m., Mechanics' Institute, Manchester Street, Werneth. We have welcomed to the Table of the Lord during April and May the following: Sis. Elston (Nottingham), bro. H. T. Atkinson (London), bro. John Heyworth and sis. Sophia Heyworth (Whitworth), sis. Edna York (Bacup), bro. and sis. Heason (Sheffield), sis. Bogan (Manchester), sis. York and Edna York (Bacup). Bro. Atkinson visited us in the service of the Truth and we thank him for his faithful labours. We are very grateful for the gift of £10 from a brother who wishes to remain anonymous for the service of the Truth in our area, and shall endeavor to use it for this purpose in a way that will result in the bringing forth of fruit to the honor and glory of God. We lose the company of our bro. H. Browne (late of Ashton) by removal to Manchester.—W. Cockcroft, jnr., Rec. bro.

PLYMOUTH.—Oddfellows' Hall, 148 Union Street (near Railway Arch). Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursdays: Bible Class. 7.45 p.m. With sorrow we record the death of our bro. Albert Sandy, aged 58, who fell asleep in Christ Jesus on May 7th after much suffering. He was interred on May 10th in the presence of a large assembly of brethren, sisters, relatives and acquaintances, bro. Hodge doing what was necessary at the graveside and witnessing to the belief in which our brother walked for 15 years. His death means a real loss to us because he was continually laboring for his Master in a variety of ways and was a most regular attendant at all meetings, often attending when not in a fit state to do so on account of ill health. We extend our sympathy to his bereaved sister (wife) and can comfort her with the assurance that our brother's sleep cannot possibly be for long, evidences around us proving that our Lord is at the door. May we be found waiting as keenly alert as our late brother was and may we be as prepared to meet Him at His coming. Visitors to the Lord's Table on May 22nd were bro. and sis. R. H. Smith (Holloway, formerly of Singapore). We were pleased to welcome them in fellowship.—H. R. Nicholls, Rec. bro.

ST. ALBANS.—As mentioned in a previous number of the magazine, we vacate our present meeting room at the end of June and from the first Sunday in July meet (God willing) at Pikesley's Room, 34 St. Peter's Street. This room is more commodious than our present premises and being on the ground floor and quietly situated we hope to attract the stranger to our lectures. Our Wednesday Bible Class will also be held in the new hall. At a recent meeting of the ecclesia it was decided that we revert to the morning memorial meeting. From the first Sunday in July therefore this meeting will be held at 11 a.m. instead of 3 p.m. as hitherto. We hope that the change will be of benefit to the whole of the ecclesia and trust that visiting brethren will still be able to come and give the most necessary word of exhortation.—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 wish to acknowledge the gift of £10 from an anonymous brother, for which we tender

our sincere thanks. We pray that the money will be used in such a way as will give glory to our Heavenly Father and assist His work. We have settled down in our new hall at Goodmayes and find it much more convenient. We have a few strangers in regular attendance at the lectures. May the word fall into good and honest hearts and bring forth fruit to life eternal. We have been pleased to welcome to the Lord's Table bro. and sis. Crosskey and bro. and sis. J. G. Mitchell of Clapham.—W. J. Webster, Rec. bro.

SOUTHEND-ON-SEA.—11 Byron Avenue. Sundays, at 6.15 p.m., Breaking of Bread (except first Sunday in month). We have now completed the special course of lectures arranged to be delivered in Victoria Hall during May and June and are grateful to be able to record, in spite of only an average of six strangers per night, that three at least of these have maintained a keen interest all through and have promised to attend the continuation addresses to be held at above address (11 Byron Avenue) each Sunday evening, God willing, after the breaking of bread meeting. We pray God this interest will result in obedience to the truth. It is also our sorrowful duty to report that the ecclesia, after careful consideration and at a special meeting, passed the following resolution: "Resolved that this ecclesia hereby withdraws fellowship from sis. Gladys Finch on account of her breaking bread with brethren and sisters of the Temperance Hall fellowship, and justifying her actions and declaring her "full conviction" that the "position" of those with whom she broke bread "is scriptural", and further, on account of her declared intention of doing so again whenever opportunity should occur, in spite of admonition and scriptural persuasion, such actions and declarations being out of harmony with the scriptural doctrine of fellowship as set forth in the writings of the New Testament generally and especially in the Epistles of John, notice of same to be sent to the Berean for publication in Ecclesial News". We trust the purging out of the leaven will be beneficial to the ecclesia as a whole: at least we have obeyed Christ's commands.—W. Leslie Wille, Rec. bro.

SUTTON (Surrey).—The Garden Hall, Wellesley Road, Sutton, Surrey. (Adjoining Sutton Station). Meetings are held at 11 a.m., Sunday, for the Breaking of Bread, and at 7 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. We are glad to report that our bro. Dean has left hospital and is now convalescent at Littlehampton; we are indeed very thankful to our Heavenly Father for our brother's recovery. Our number has again increased by the transfer from the Clapham ecclesia of sisters Cook and Lily Wood, who are resident in Sutton; we welcome their co-operation in our work here. A number of interested friends continue to attend the lectures and show a marked interest: we hope they will be "called". Thanks are due to brethren Hatnwav, F. G. Jannawav, C. H. Lindars, P. L. Hone and H. M. Doust, who have labored among us both with words of exhortation and lectures. Much encouragement has been given us by the attendance at the Table of the Lord of the following: Sis. D. Hallett (Bridport), sisters M. Smith, L. Denney, T. Southgate, M. Fulbrook. Brewer, Pizzey, Bullen. K. Davis, A. Sharpe, H. L. Evans and L. Walpole, brothers P. L. Denney, W. Davis, C. H. Lindars and H. M. Doust (all of Clapham), bro. and sis. J. Wood, bro. and sis. L. Haywood, bro. and sis. Hathaway, bro. and sis. Glover, bro. and sis. Myles (all of Brighton).—With our united love in the Truth's service, sincerely your brother in the Lord, 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. We are again pleased to report the company of the following during the past month, viz., sis. Muriel Bullen, bro and sis. Frank Morse (Clapham ecclesia) and bro. C. H. Williams (Bridgend ecclesia), who was with us in the Service of the Truth. During the summer months, and anticipating a number of visitors to Swansea and district, we hope to bring the Truth more prominently before the alien by special advertising and Sunday evening lectures. Should any brother intend coming this way and be willing to assist us in the Service of the Truth a letter to the undersigned with date of possible visit would greatly help us in drawing up our program and make the necessary arrangements. We should be very grateful for their

assistance.—James Hy. Morse, Rec. bro.

WELLING.—Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 am.; Sunday School, 3pm.; Lecture, 6.30 p.m. Bible Class, Thursday, 8 p.m. It is with deep gratitude we acknowledge receiving two anonymous gifts, one from a brother, that we may be able to proclaim the glad tidings more fully to those in darkness, and the other from a sister in the Birmingham district, to assist those in distress, and her letter is one that brings to mind words uttered by the Apostle James i. 27. We are indeed grateful for the help rendered from those of like precious faith and, God willing, it is our intention to give a course of six fortnightly mid-week lectures in the Plumstead Common district. We have been comforted and strengthened in the one hope of our calling by the attendance of the following: brethren D. L. Jenkins, H. M. Doust, H. M. Lee, I. Evans, J. T. Warwick, sisters J. Warwick, N. Kitchen (all of Clapham), bro. and sis. S Jeacock (St. Albans), bro. Hembling (Horns Cross), bro N. G Widger (West Ealing) and bro. E. H Bath (Holloway). The summer outing for the Sunday School scholars will be on July 16th at the same place as last year, namely Dartford Heath (Crayford end), and tea will be at 4.30 p.m., Mrs. Hilbert, Bowman's Cottage. Nearest Station Crayford, and Green Line buses leave Great Scotland Yard, run every 30 minutes, for Dartford, nearest stopping place Crayford Bridge. Will brethren and sisters likely to come notify the undersigned not later than July 11th for tea arrangements.—A M. Grant. Rec. bro.

WELLINGTON (Salop).—Rechabite Hall Tan Bank. Sunday: Breaking of Bread. 3 p m.; Lecture. 6.30 p.m.; Wednesday: Bible Class, 7.30 p.m. We are glad to report the continued interest of a few who attend the lectures regularly, and we have reason for encouragement at the average attendance. As mentioned last month, the two special lectures were given at Oakengates on the 21st and 28th May, when we had the co-operation of bro. F. H. Jakeman of Dudley and bro. M. Joslin of Clapham. There were 20 and 17 strangers present at the respective lectures, and we were encouraged by the presence of several brethren and sisters from Dudley. We hope and pray that the proclamation of the Truth in that district may stimulate interest and that it may be the Father's good pleasure to give the increase in due season. Bro. Joslin was in the district for the week-end and kindly helped us by lecturing on the Sunday. We have also been assisted by bro. R. Barton (Wigan) and bro. S. Shakespeare (Dudley). It has been our pleasure to have the company at the Memorial Feast of bro. Wharton (Blackhead), sis. Hughes (Dudley) and sis. Olive Steele(Crewe).—H. G. Saxby, Rec. bro.

AUSTRALIA

WAGGA (New South Wales).—Greeting in our Master's exalted name. It is with much pleasure, in the Master's service, that I write in obedience to the desires of my ecclesia that we might make known to all who nameth the name of Christ in sincerity and truth our standing in the faith by which we become free, yet bound in the bonds of unity and love, so be it till he come. Since making our decision to stand aloof from the beguiling influence that would condone the substitution of darkness for light and refusing to accept that which the Birmingham Temperance Hall ecclesia has written to us as brother Strickler's substituted wording for our ecclesial position, namely, "that Christ as a member of the race did not require the shedding of blood for himself". We have found the following ecclesias in harmony with our position and a similar position taken some years ago in Melbourne by brother Hughes and those who meet with him at Coburg, 413 Elizabeth Street, Sydney; Adamstown. Albury, Cessnock, and East Launceston. The links in the chain of fellowship originally forged by our Master and revealed for our contemplation through his words, "Behold my mother and my brethren for whosoever

shall do the will of my Father which is in heaven the same is my brother and sister and mother—Matt. xii. 49-50 ". (In this connection the words of the Son of David come to mind—Proverbs i. 5 —" Every word of God is pure, he is a shield unto them that put their trust in him. Add thou not unto his words lest he reprove thee and thou be found a liar"). I say the links have been strengthened by an interchange of visits, and our determination to press on once again has been recorded so that we wait with patience the return of Zion's King, taking our brethren the Prophets as examples, that we might be counted happy who endure. We are pleased to report the immersion during the month of July of Miss M. Tapscott, Miss L. Pearson and Mr. A. Brooker, each of whom gave a good confession of faith in desiring to count all things but loss that they might win Christ and be found in him not having their own righteousness but that which is through the faith of Christ. We have also had visits from bro. J. Hughes, sis. M. Symington (of Coburg), also bro. and sis. R H. Baxter and sis. M. Killip. of 413 Elizabeth Street, Sydney. Bro. Baxter ministering unto us with all "manner of pleasant fruits new and old". Bro Baxter also lectured to the stranger whose attendance gives every satisfaction. We have in turn visited Albury, Wangaratta and Narandera in furtherance of God's truth and await results with eager expectation for the day is fast approaching when no man can work till he receive the Master's approval and be clothed upon.—With fraternal love born of the truth, from the brethren and sisters of the Wagga ecclesia, your brother in Israel's hope C. W. Saxon, Rec. bro.

(Bro. Saxon's original communication—dated Sept., 1931—of which this is a copy, did not reach us.—ed.).

WAGGA (New South Wales). — Masonic Hall. Sundays: Breaking of Bread, 11 a.m.; Sunday School and Bible Class, 2 p.m.. We are pleased to report the baptism of six more who have put on the all saving name of Jesus Christ, viz., on September 17th, 1931, Mrs. E. Pearson (mother of sis. L. Pearson), Mr. and Mrs. J. Evers and Mr. and Mrs. J. R. Fairlie, all of Narrandera, and on 17th January, 1932, Mr. H. brown, of Nhil, Victoria, who visited Wagga for that purpose. Bro. Brown and his mother (sis. K. Brown) are in isolation. It is our earnest prayer that they all may continue steadfast unto the end and not be moved away from the hope of the gospel. We have been pleased to welcome as visitors to the table of the Lord bro. J. W. Killip, sis. M. Killip and bro. J. Baxter of the Albert Hall ecclesia, 413 Elizabeth Street, Sydney. Bro. Baxter gave us words of exhortation and also lectured at night, a good number of strangers being present.—C. W. SAXON, Rec. bro.

CANADA

HAMILTON (Ont.) — C.O.O.F. Hall, Wentworth and King William Streets. Memorial Service, 11 a.m.; Lecture, 7 p.m.; Sunday School, 9.45 a.m. Wednesdays: Bible Class, 8 p.m. It is with pleasure we report the baptism of two more of Adam's race into the saving name of Jesus—Miss Thelma Bingham, age 21, neutral, and Lawrence Holt, age 23, son of our bro. and sis. Holt, who having come to a knowledge of the Truth as it is in Jesus expressed a wish to be baptized into His name. We pray that our brother and sister will fight the good fight of faith and finally receive that crown that fadeth not away. It has been a pleasure to have the company around the Table of the Lord of bro. and sis. D. Gwalchmai, sis. Clara Gwalchmai, sis. Pyne (of London, Ont.), bro. and sis. Briggs, sis. Bessie Briggs, bro. and sis. W. Pole (Toronto), sis. Sparham, bro. Lorne Sparham (Chatham, Ont.). Bro. Gwalchmai gave to us the word of exhortation and a stirring address in the evening upon the subject "The final destiny of the earth and its people, will war and bloodshed continue for ever?" The meetings were well attended. We thank our "brother for the effort put forth in the Master's service. We have been encouraged by the attendance of interested friends at our lectures, and (God willing) we

hope to arrange special lectures next month to be held on week nights, subjects dealing with the world's unrest. We extend a welcome to all of like faith.—E. D. Cope, Rec. bro.

MONTREAL (Que.)—Allies Hall, 618 Charron Street. Sundays: Breaking of Bread, 11 a.m. We rejoice in announcing that Miss Esther Macdermid (Baptist), of Hawksbury, Ont., was immersed into the saving Name of Christ on March 27th. Our hope and desire is that she may obtain the crown of life. The only regrettable feature is that she will be in isolation and only able to meet with us occasionally. We are also pleased to announce that sis. Ivy Field has been received back into fellowship, having reconsidered her position. Our rejoicing was short-lived however on account of the fact that we lost bro. Webb to Sudbury, Ont., on account of employment. He too will be in isolation. We miss him as he was a great help to us in the work of the Truth, but trust that he will soon be with us again. We held a special effort in the winter in the adjoining town of Verdun where the Truth had never before been proclaimed. The results were not very satisfactory, nevertheless we hope it will bear fruit later on. We have discontinued our Sunday evening lectures for the summer, hoping to resume them, God willing, in the fall; the attendance has been fair.—J. V. Richmond, Rec. bro.

TORONTO (Ont.) — Kimbourne Hall, 1484 Danforth Ave. Sundays: Breaking of Bread, 11 a.m.; Public Lecture, 7 p.m.; Sunday School, 9.15 a.m. Wednesdays: Bible Class, 8.15 p.m. We rejoice greatly that we are able to report the addition of seven members to the body of Christ in this city. On December 8th, 1931, Mrs. Fannie M. Lodge and her daughter, Mrs. Margaret R. McKelvie; on March 8th, 1932, Mrs. Marion Jack; on March 29th, Mr. Robert Simpson; and on April 19th, Mr. William Aplin were immersed into the Name of Christ. May they hold fast to that good thing they have chosen for it is more precious than rubies. Bro. Simpson is a son of bro. and sis. R. Simpson. Bro. Aplin's case is most interesting. He is a retired sailor and is in his seventy-second year. We have gained by return to fellowship, bro. Charles E. Franks, and by transfer from Detroit, sis. May Roberts. We are also pleased to welcome sis. Ella Todd, who has returned from a visit to her old home in Scotland. Our annual prize-giving and Sunday School entertainment was held on December 30th. Once again it was an enjoyable evening for the children and their parents. Bro. D. Gwalchmai of London and bro. J. P. Vibert of Hamilton have recently assisted us in our labour of love by proclaiming the Gospel. We appreciate their help. It has also been our pleasure to welcome the following visitors to our association and fellowship: sis. J. H. Tinker (Montreal), bro. Shuker, junr., bro. A. Hemingray, sisters Mary and Eunice Styles (Brantford), bro. and sis. Sparhara, senr., sis. Holt, senr., bro. Lawrence Holt and sis. Thelma Bingham (Hamilton).—Geo. A. Gibson, Rec. bro.

VANCOUVER (B.C.)—I.O.O.F. Hall, Graveley Street. Sundays: Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesdays: Bible Class, 8 p.m. We are still trying to carry on the work of the Truth in the midst of many difficulties. We have had some encouragement by the attendance of a few at our lecturer, and with joy we wish to report that two more of Adam's race have listened to the call of the Gospel of God's Salvation. On April 6th we immersed into the Name of the Lord George Newton, also his wife, Mary E. Newton. May the Lord have them in His keeping and bring them safely to His heavenly kingdom. These things have caused us to thank our God and take courage. With fraternal love and greetings to all the faithful in the One Hope, I am, your brother in Christ, P. S. Randell, Rec. bro.

LONDON (Ont.) — Orange Hall, 388 Clarence Street. Sundays: Sunday School, 10.15 a.m.; Breaking of Bread, 11.30 a.m.; Lecture, 7 p.m. Thursday Eve: House to house. We are pleased to report that we have assisted one of our Sunday School scholars, Frank Pyne, son of sis. G. Pyne, to put on the sin covering name of Christ in Baptism on January 14th, 1932. We trust he will run the race to the end and receive a place in God's Kingdom. We regret to report the loss by death of our beloved bro. Wm.

Hatch (husband of sis. Hatch), who died on February 14th, 1932, and was buried in Mount Pleasant Cemetery on February 16th, 1932, bro. Gwalchmai, senr., speaking words of comfort and hope, also directing the strangers' attention to the glorious hope in the Word Of God, which was dearly held by our late brother who now rests awaiting the Master's return. Our sympathy goes out to sis. Hatch in her hour of trouble. We held our Sunday School entertainment on January 9th, 1932, when a good number of brethren and sisters and Sunday School scholars sat down to a delightful repast and then were entertained with spiritual songs, hymns and recitations, and then the prizes were distributed to the Sunday School scholars. We were pleased to have the company and fellowship of bro. Vibert, of Hamilton, on December 13th, 1931, who gave the word of exhortation and lectured in the evening. We thank our brother for his labor of love in the Truth.—W. D. Gwalchmai, Rec. bro.

UNITED STATES

BALTIMORE, Md.—Fishpaw Hall, N.W. Corner, Gilmore and Baltimore Sts. Sundays: Sunday School, 9.45 a.m.; Breaking of Bread, 11 a.m. Berean Christadelphian Mutual Improvement Class, 2nd and 4th Tuesdays, 8 p.m., at 1939 W. Mulberry Street. Bible Class, Thursdays, 8 p.m. The writer, Milton P. Mason, 2913 Walbrook Ave., was elected Recording Brother in our ecclesia in December. For the past year we have had encouragement from the brethren of the Philadelphia "Arch St. Mutual Improvement Class", who have been visiting us on the second Sunday of each month, at the Table of the Lord, and giving us the word of exhortation. The following brethren have been with us from Philadelphia: D. C. Wilson, C. George, P. Bayles, A. Sutton, M. Sutton, A. Johnson, McAllister, Nutting, Castruf, Elliott, senr., bro. and sis. S. Elliott, bro. and sis. J. Mullin, bro. and sis. O. Johnson, bro. and sis. I. Morgon. We thank these brethren for their kind assistance in the work of the Truth. We regret the loss of our bro. Wm. Ingram, who fell asleep in Christ on February 22nd, 1931, and was laid to rest in Loudon Park Cemetery on Tuesday, February 24th, 1931. Bro. D. E. Williams conducted the services. Bro. Ingram had been sickly for several years. He is the son of sis. Mosier. May he be found worthy of life in the Kingdom, where there will be no more sickness. Bro. B. J. Bowling gave us a talk on Tuesday evening, March 24th, 1931, at the house of bro. D. E. Williams; we are always glad to hear bro. Cowling. On May 23rd, 1931, Charles and Alice Buckheit and Walter Wotton put on the Name of Christ through the waters of Baptism; may they keep the faith. On July 4th, 1931, we held our Sunday School picnic at Gwynn Oak Park, where we had a nice time, both for children and grown-ups. On August 22nd, 1931, Richard Iglehart put on the Name of Christ by Baptism; may he too hold fast the One Faith. Sis. Maggie Packie and sis. Loretta Packie have been with us at the Table of the Lord, both from Newark, NJ. — Milton P. Mason, Rec. bro.

CANTON (Ohio). — Eagle Flock, corner Market Avenue and 6th Street, S.W. Sundays: School. 9.15 a.m.; Breaking of Bread, 10.15 a.m. We are pleased to report the addition of two more to our number, namely, Mr. Chester Forehope, husband of sis. Lena Forehope, and Miss Louise Porath, daughter of sis. Beatrice Porath, who were immersed into the sin covering Name after a good confession of the things of the Kingdom and the Name of Christ, on May 14th. We trust they will run faithfully and receive an incorruptible crown at the coming of our Lord and Master. We would like to take this means of expressing our appreciation of the kind assistance given us for the aid of our unemployed brethren, by brethren and sisters from various parts of the world, and

especially to the anonymous senders, to whom we could not reply by letter. While we are sincerely thankful to all who have given us help, that has served to relieve our situation for several months, yet we are sorry to confess that the employment situation remains unchanged here. Recent visitors to our meetings were as follows: bro. Chas. Collins and sis. Emma Hanes (Cleveland, O.), sis. Jentsch (Akron, O.), bro. and sis. J. D. Thomas (Warren, Ohio). — P. Phillips, Rec. bro.

CHICAGO (Ill.) — Capitol Building Room 8. Sundays: Breaking of Bread., 10.45 a m. I wish to report the Baptism of Mrs. May Ramisitte, May 31st, 1930; also Mrs Romian Edie, the daughter of bro. and sis. Running, November 18th, 1931; and Mrs Sara Gemind, April 23rd, 1932. We have been encouraged by their obedience to the Gospel, and our earnest prayer is that our new sisters may be among those who will receive the grand prize of Eternal Life. During the last summer we welcomed to the Lord's Table, sis Lucille Hall, of Denver, Colo., also sis. Margret Wagner, of Canton, O. Bro. Clements entertained the Ecclesia on New Year's Day. Our new address is: Logan Square Masonic Auditorium Building. 2451 Kedzie Ave. (North West side'). — Arthur S. Barcus, Secretary.

HAWLEY(Pa.) — Oddfellows' Hall. Main Street. Sundays. School, 10.30 am; Memorial Service, 11.30 a.m. We expect to resume our mid-week Bible Class on May 4th. We received a pleasant visit in December from brethren Elliott. H. Sutton and M. Sutton, all of Philadelphia Ecclesia. Bro. Elliott exhorted for us on Sunday, December 27th, and the brethren Sutton each gave an address at the house of a relative of a sister here. We are always pleased to welcome brethren sound in the One faith. Brethren who exhort faithfully are performing an important service in keeping the body alert, whether they reach the outsider or not. The world-wide depression and the increase of trouble among all nations clearly indicate the "time of trouble" is near. Knowing the sequel we "lift up our heads ". — H. A. Sommerville, Rec. bro.

LAMKIN (Texas). — The ecclesia at this place is not a large one, nevertheless, we greatly enjoy the meetings held every first day of the week, when we endeavor by the word of exhortation to build-up and strengthen one another in our most holy faith. We greatly enjoy the visits of the Berean Christadelphian and anxiously await its coming each month with its interesting news. We are not anxious for any controversial correspondence, but we would greatly appreciate up-building letters, but only from those who are in our fellowship. Any such persons who may be traveling this way will be heartily welcomed to our meetings. Love to all our faithful brethren and sisters. — Lee H. Wolfe, Rec. bro.

LOS ANGELES. — Woodman of the World Hall, 1040 So. Graud Ave. Sundays: Sunday School, 9.30 am.; Worship 11 a.m.; Public Lecture, 7.30 p.m. Since our last report we have had the pleasure of assisting the following to put on the sin covering Name of Christ in Baptism: Robert Chesnut, Agnes Burson and Lorna Lloyd- Jones. We are also pleased to report the return to fellowship of sis. E. Boston and bro and sis. E. Cocke. On the other hand we regret the loss of bro. and sis. E. H. Gamble, who have returned to New Zealand, and bro. Win. Leeper, who has moved to Arkansas. We miss the company and services of bro. Gamble, as he was always ready to speak a word in season and did much good work for us, both in lectures and exhortation and also over the radio. Bro. Norman G. Clarke and sis. Beatrice Norris were united in marriage on August 29th, 1931, and have the best wishes of the ecclesia in their new relationship. Bro. A. E. Smith performed the ceremony. We have had the following; visitors at the Table of the Lord: bro. George Barribeau (Worcester, Mass.), bro. Francis Seagoe, sis. Seagoe, sis. Van Nuys, bro. Victor Sheffield (all from Arizona), sis. Maxwell (Toronto, Canada), sis. Lawson (Indiana). We continue our monthly radio addresses, although now on an irregular schedule, instead of the first Monday, as formerly. We continue to get good responses and as a result have a mailing list of about 100 to whom we are sending or have

sent literature on the Truth. Last October we made a special lecturing effort in our own hall on Sunday evenings and in the nearby town of Alhambra during the week, the results of which were very encouraging. At the four lectures in our own hall we had a total attendance of 165 strangers and at the four Alhambra lectures a total of 115 strangers, and also distributed there 1,500 copies of our pamphlet on "Striking and convincing Bible signs of the Times". On July 5th, 1931, we examined and baptized Miss Maude Eilorn, who came from Red Bluffs, California, for that purpose, and where she is now living in isolation. We report with sorrow the death, on December 7th, 1931, of our Sister Dorothy Walton, wife of our Brother George Walton, and daughter of our Brother and Sister T. R. Hughes. Sister Walton died after a very short illness and was laid to rest in the glorious hope of a resurrection to a life that will never end —W. M. Biggar, Rec. bro.

PHILADELPHIA (Pa.) —Grand Fraternity Building, 1626 Arch Street. Sundays: Sunday School, 9 30 a m; Breaking of Bread, 10.30 a.m. Public lectures have been discontinued here for the summer season. God willing, we shall resume this work on the first Sunday in October. It is with regret we report that on May 14th we suffered a great loss through the death of bro. James H. McLean, a brother of good report and standing in the Truth, and whose ministrations as a presiding and speaking brother, and also as a Sunday School teacher, were much appreciated. Our brother, who was 51, was brought down by influenza and double pneumonia. Sister McLean, who is left with two grown-up daughters and a younger son, is bearing up well, by faith, in this great bereavement. She has the deepest sympathy of the Ecclesia. Bro R. McKelvie spoke acceptable words at the funeral service, in the home of our late brother, and bro. F W Cross offered acceptable prayer. At the grave side, in Burlington, N.J. and in the presence of many brethren and friends, bro D. C. Wilson, in a few well chosen words, called attention to the Hope we have in Christ, who was the guiding star of our brother's life, and in a prayer of thanksgiving, also entreated the divine blessing on our bereaved sister and family. Since our last writing, bro E. G Twelves, of Elizabeth, and bro. G. F. Aue, of Jersey City, have helped us in exhortation and by lecturing. Our home lecturing brethren have been bro. W. Eidler, bro. D C Wilson, bro. F. P. Bayles, bro. H. Mac Allister, bro. C E George, bro. F. W. Cross and H. Fidler. Visitors not mentioned in the foregoing have been sis. Fenn (Vancouver, B.C.), also bro. and sis. Fenn, bro. Bird and sis M Fenn, sis. G. F. Aue and bro. and sis. G. Hamlin (Jersey City), bro. D. Williams, bro Carlisle, bro. Wotton, sis. Iglehart and sis. Buckhite (Baltimore), and bro. R. Stringer (Rosenhayn, N.J.).— Herbert Fidler, 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.

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. Wolf.

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

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

Dale, Texas. - J. Bunton.

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

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

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

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

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

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

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

Hebron, Texas. – J. Lloyd.

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

Jasonville, Indiana. –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, 9 Grove Road.

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

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

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

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

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.

Guernsey (Channel Islands). – J. Torode, 17 Allez Street.

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). – J. M. Taylor, 39 Gloucester Road, Ealing, W. 5.

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

Luton. – A. H. Phillips, 48 New Town St.

Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.

Margate. – A. E. Newman, 19 Pleasant Place, Cliftonville.

Motherwell. - Rod. H. Ross, 34 Coronation Rd. New Stevenston, Scotland.

New Barnet, F. R. Wright, 57 Woodville Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, 32 Upper Road, Cwmsyfiog.

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

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

Oldham. – W. Cockcroft, 43 Werneth Hall Road.

Oxford. – F. P. Restall, “Endways,” Barton Lane, Old Headington.

Pemberton. – B. Litter, 2 Short St., Pemberton, Wigan.

Plymouth. – H. R. Nicholls, 5 Norton Avenue, Lipson.

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. – W. J. Webster, 72 Meath Road, 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.

Uxbridge (Midd’x). – N. G. Widger, “The Moorings”, Long Lane, Hillingdon.

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

Distressed Jews' Fund.—The following amounts have been received and handed to the Treasurer, bro. F. G. Ford. Nottingham ecclesia, per bro. A. Packer, £15 Os. 2d.; A sister, South Pasadena, Five dollars.

Apartments. — Sis. Williams can accommodate brethren and sisters at reasonable rates. Address: "Ferndale," Leighview Drive, Avondale Drive, Leigh-on-Sea.

Good Company (3 vols.).—If any brother or sister has a spare set of this useful work by bro. Roberts, kindly communicate with Editors.

Eureka—(3 vols).—We have two or three applications for copies if any are available for disposal.

Ecclesial News received too late for insertion: Cowes (I. of W.); Sheffield.

Ecclesial news.—Will recording brethren please write on one side of the paper only. Reference to other matters not intended for inclusion should be written on a separate sheet of paper.

Dental Repairs.—A brother would do dental repairs for brethren and sisters at a very reasonable rate. Apply: E. Perry, 117 Fawe Park Road, Putney, S.W.15.

Hitler and the Jews.—" Hitler found that attacking the Jews was popular platform demagogy. If he comes into Government as a result of its success he will find it bad politics and bad business. All through history there have been countries which oppressed and persecuted the Jews. One by one those countries have fallen from greatness. Let Hitler learn from history while he makes it." —Daily Express.

World Position Growing Worse.—"The world economic position is daily growing worse, and one shudders to think what the morrow may bring."— Report of the Economic Committee of the League of Nations.

Rome to be Rebuilt.—Mussolini intends to rebuild Rome in five years. "She is to be a marvel to all the peoples of the earth" he says. It is to house a million more people than at present. If these plans mature, how much more point does it give to the description in the Apocalypse of the effect of the destruction of Great Babylon, on the world!

Armageddon.—At a dinner given by the Anglo-Palestinian Club, the Marquis of Hartington said: "If another great war breaks out Palestine will be the cockpit of it."

The First Seal.—We commonly quote Gibbon's famous words to illustrate the condition of peace represented by the white horse of the first seal. A statement to the same effect culled from the Sunday Times provides a second witness:—" Thanks to the Roman peace there were long tracts of time when a larger part of the world enjoyed a happiness and prosperity under the Caesars greater than it has enjoyed since."

"Stars"—A considerable number of famous musicians were gathered together at an Albert Hall concert during May. A comment of the Times will prove a useful illustration of the Bible symbol of "stars". "Astronomical terms are almost required to recount the number and magnitude of the Stars which were gathered into this musical constellation ".

Outing to Kew Gardens.—The South London (Clapham) Mutual Improvement Class will visit Kew Gardens on Saturday, August 20th, if the Lord will. The afternoon will be at the disposal of the brethren and sisters to wander through the Gardens. Tea is arranged for 5 p.m. at the Ivy Tea Rooms, Kew Green, and a Fraternal Meeting will be held at the Ivy Hall, Wellesley Road, Chiswick. commencing at 6.30 p.m. An affectionate invitation is extended to brethren and sisters in fellowship.

