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The Berean CHRISTADELPHIAN

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

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

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

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The Two Mountains of Brass

By Dr. John Thomas

Zechariah saw the four cherubic chariots going forth from between Two Mountains of Brass. This metal connects these mountains, or dominions, with the brazen part of Nebuchadnezzar's Image, the Body and Thighs; and with the "Claws of Brass" pertaining to the Fourth Beast; and the "Band, of Iron and Brass" around the Stump of the Babylonian Tree. The two mountains of brass and the two thighs of brass are identical, and represent the Greek Element of the "Great Mountain that is to become a Plain before Zerubbabel, before the Two Anointed Ones, before the Four Chariots, and their horses,—before Israel and the Saints. In the days of the Maccabees the two mountains were the Greek Kingdom of Egypt, and the Greek Kingdom of Syria, including Assyria and other adjacent countries; the former styled in Dan. xi. the King of the South; and the latter, the King of the North. Now, though these countries are and will be in other hands than those of people purely and simply Greeks, they are nevertheless regarded in prophecy as the countries of the Brass Dominion; and so designated, as in the place before us. At the epoch of the Four Chariots, that is, just before they are seen going forth, we learn from Daniel and Ezekiel, that there will be two antagonist dominions, the one occupying Egypt and the other Syria and the adjacent countries. The latter is the King of the North, existing on the political map in the Time of the End, and called Gog by Ezekiel: the other, the Kingdom of Egypt. These two mountains of brass will be in a state of war before the going forth of the cherubic chariots; and as Daniel tells us, the Egyptian province of the South Mountain of Brass will "not escape" subjection to the brass dominion of the north—"the land of Egypt shall not escape," xi. 42. This will be the relative position of the two mountains, with the Holy Land between them, the battleground and bone of contention between the two powers, at the going forth of the chariots. But, we may remark here, that though the rulers of the two mountains, or the dominant race, will not be racially Greek, still the North Mountain of Brass will be Greek in its superstition, or State Ecclesiasticism; and the South Mountain also Greek, in the possession of the Greek islands of the Mediterranean and the Aegean Seas: being, therefore, Hellenistic, ecclesiastically or geographically, or both, they are dominions of brass, occupying, in relation to the Holy Land, the same political status as the two kingdoms of the Ptolomies and Seleucidae in the days of the Maccabees, or Era of the Asmoneans, 358 years after Zechariah saw the vision of the chariots; and 167 years before the birth of Jesus Christ.

Zechariah saw the Four Chariots of Cherubim "going forth from between" these two mountains of political geography. He must, therefore, have seen them going forth from the Holy Land, which occupies that position. They first stand by the Ruler of all the earth as the Two Anointed Ones of the Four Faces. In this position they are the "Four and Twenty Elders," and the "Four Living Creatures full of Eyes before and behind," filled with the Spirit as a lamp is filled with oil; and which in them burns before the throne, as "the Seven Spirits of God;" which, when in motion, "are sent forth into all the earth." But, before they leave their standing position "to run to and fro," they sing to the Captain of their salvation, "Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us for our God Kings and Priests; and we shall reign on the earth." When they sing this song they are in the land of Judah—Isai. xxvi. 1. They are there as "the kings which are from a Sun's risings;" to prepare whose "way" the political Euphrates is "dried up"—Apoc. xvi. 12; and the two mountains of brass are found temporarily occupying the place of its waters.

But Zechariah saw them "going forth." The wings of the cherubim are their armies; and the Horses of the chariots are the same. "When they stand," says Ezekiel, "they let down their wings," which in motion are "as the noise of great waters," or a multitude of people. They go forth to conquer for themselves their dominion; or, as Daniel expresses it, "to take the kingdom;" to "slay the Fourth Beast, and to destroy his Body"; to "take away his dominion, to consume, and to destroy unto the end." They "shall reign upon the earth;" but they must first conquer the nations; for the nations will not accept them for kings and priests without compulsion.

The Saints in their career of conquest are the Stream of Fire flowing and issuing from before the Ancient of Days; they are "the angels of Christ's power in a fire of flame;" the tormentors of the worshippers of the Beast, and his Image, and the receivers of the mark of his Name, with fire and brimstone in the presence of the Lamb; and the 144,000 redeemed from the earth: the First fruits; who follow the Lamb whithersoever he goeth. They are the chariot wheels of the Spirit, full of eyes, and a burning fire—Dan. vii. 9, 10; Apoc. xiv. 10, 11, 3, 4; 2 Thess. i. 7, 8; Ezek. i. 18.

The Four Chariots in motion are "the called, and faithful, and chosen," in company with the King of kings, in actual conflict with the nations of the earth—Apoc. xvii. 14; and are seen in chap. xix. 14, as "the armies in the heaven following the Word of God upon white horses, who smites the nations with the sword of his mouth, and rules them with a rod of iron. They are the war-chariots of the Spirit in the conflict of "the great day of God the universal Ruler". They invade the north and the south, and then make their expeditions into all other parts of the earth.

The horses of the chariots represent the forces commanded by the Saints, and the colors of the horses, their operations upon their enemies. The chariot horses are not literal horses; for it is written in Hos. i. 7, "I will have mercy upon the House of Judah, and will save them by Jehovah their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen;" but "he will make Judah as his goodly horse in the battle"—Zech. x. 3; and "they shall be as mighty ones who tread down in the mire of the streets in the battle, and they shall fight, because Jehovah is with them, and the riders of horses shall be confounded. And I will strengthen the house of Judah, and will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am Yahweh their Elohim, and will hear them."

This testimony of the Spirit presents us with the grand result accomplished by the issuing forth of the chariots and their horses; namely, the conquest of the enemies of Israel, and the reengraftment of Abraham's descendents into their own national olive tree. This great result must be kept in view in a scriptural exposition of the Apocalypse; for it is the consummation of the mission of the Chariot-Hosts, and the Apocalypse proposes no other development than that so palpably and luminously predicted in all the prophets.

The four chariots, then, in motion, are the Four Living Ones of the Apocalypse, issuing forth at the head of Judah and' Joseph against the Gentile dominions of the north and south, that they may "give up" and "keep" no longer " back."—Isaiah xliii. 6. The chariot-horses are differently colored; The first are red,; the second, black; the third, white; and the fourth, grizzled, and powerful. They are the same horses that are seen with the angel of Jehovah in Zech. i. 8-11. This Angel in the Apocalypse is entitled "King of kings and Lord of lords," and is prepared for battle with the Ten Horns, or kings of the earth, and their armies.—Apoc. xvii. 14; xix. 21. Hence, Zechariah sees him "riding upon a red horse," and "followed by red horses, grizzled and white"—their colors indicating the sanguinary and tormenting character of their mission, ultimating in victory and peace.

The import of these colors is plainly set forth in the symbology of the first four Seals. The first of these horses is white, indicating the victorious career of the power represented; for it is said, " he went forth conquering, and to conquer." This, then, is the signification of white. It symbolizes a conquering power.

The horse of the second seal is red. This indicates a state of sanguinary warfare on the earth contemporary with the operations of the red symbol power. This is evident from what is said of the red horse's rider; as, "it was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." This indicates a period of much blood shedding, which is fitly represented by red.

The horse of the third seal is black. This color is indicative of famine, or the injuring of the wheat and barley to such an extent as to cause great scarcity, and consequent starvation, with all its hideous accompaniments. When the word of Jehovah spoke to Jeremiah of the grievous famine, he describes the gates of Judah as "black unto the ground." It represents destitution of water in the wells, the absence of rain, and total want of grass.—Jer. xiv. 1-6. The connection of black with this calamity is also established by the words of Judah's lamentation, saying, "We got our bread with the peril of our lives, because of the sword of the wilderness. Our skin was black like an oven, because of the terrible famine."—Lam. v. 9, 10.

The horse of the fourth seal is pale. It answers to Zechariah's "grizzled," the black of which is paled by a mixture of white. The seal-horse was of a corpse-like hue; and symbolical of destruction by pestilence, famine, and sword combined.

This being the import of the colors, we may understand that the four chariot-hosts will conquer the world, and establish the sovereignty of the Saints by the judgments of the Deity poured out upon the nations in war, famine, pestilence, and all their terrible concomitants. The grizzled horses are termed also "powerful." All the chariots are manifestations of power; but the fourth, and last, is preeminently so, the judgments being intensified, and the catastrophe complete.

These things being understood, we are prepared for the answer to Zechariah's question, " What are these, my Lord?—What do these four chariots, thus distinguished by the colors of their horses represent?" The answer given is that they are "the Four Spirits of the heavens going forth from standing before the Lord of all the earth." That is, the Saints and their forces in their four encampments, to whom the kingdom under the whole heaven is assigned, in movement against their enemies.

(To be continued).

The History of Israel

An Exhortation by Bro. Roberts

The chapter that has been read this morning (Ezekiel xx.), will be found on reflection to be one of the most extraordinary compositions ever submitted to human consideration. It is a historical review with comments. There are many historical reviews to be found among books; but they are all human: here is a historical review by the Creator of heaven and earth. It is a review of Israel's history from its starting point in Egypt, down to the days of Ezekiel. There may seem nothing very extraordinary in this at first sight, but this impression will change on reflection.

In the first place there could be no more intrinsically interesting subject of review historically considered. All other histories are insignificant compared with the history of Israel. What other history occupies so large a space in the field of time? There are other histories of a certain importance, but they are all short lived. They are either of recent origin (if relating to nations important now), or of very short existence if of a great antiquity. The history of England is of yesterday, as compared with Israel. The history of Babylon is a short story though going back to ancient times. The broad belt of Israel's history comes down all the way from the earliest beginning, when modern Gentile nationalities were not, to the present moment, when Jewish affairs are an active element in Gentile problems among the strongest nations of the continent. No historical topic can compare, on even common grounds, with the history of the nation that wanders the world to-day in all lands after ages of national adversity that more than once threatened their entire extinction.

And to have such a history reviewed by its Originator, its Mover, its Moulder! To have such a history commented on and elucidated for us by God! Only incredulity of the fact (barbarous incredulity) could make the heart and judgment insensible to the greatness of this piece of literature. We have histories of the Jews by Gentiles and by Jews; but how different are these histories from this—how different in tone, spirit, and complexion! How different in the views presented! How necessarily different is a history written by the short-ranged vision of a mortal, from a history written by the all-embracing Penetration that sees everything at a glance, and knows the universe to its utmost depths, and the furthest bearing of all occurrences! Accordingly, we find this history, written by Ezekiel at the dictation of God, of a totally different character from anything written by Jew or Gentile.

A number of the elders of Israel had come on a visit to Ezekiel, recognizing his character as a prophet and seeking through him to approach God and make enquiry of Him. It is this visit that furnishes the occasion for the remarkable historic sketch contained in the chapter. The way the visit was received is quite striking. At first sight, it would appear a meritorious thing on the part of these elders to seek to enquire of God—a something that might be expected to be pleasing to God. In point of fact it was otherwise, and received a rude rebuff. There was something in the nature of their approach that made it offensive. Ezekiel was divinely directed on the subject as follows:

"Speak unto the elders of Israel and say unto them, are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you"—

from which we may profitably draw this lesson, that it is not sufficient that men are willing to approach unto God. There is a way of doing it that is necessary for it to be acceptable. God Himself has indicated the way and the spirit,—

"broken and contrite in heart and that trembleth at my word."

A man need not hope to be accepted of God unless he recognize, with a deeply reverential mind, God's immeasurable greatness and absolute sovereignty; and unless he correspondingly realizes his own utter smallness both as to his belonging to the dust and as to his having no rights, being in fact a sinner whose being allowed to live at all is due to God's great patience. These elders of Israel did not approach God in this spirit. They approached Him in the spirit that has characterized Israel in all their generations, so far as the bulk of the nation is concerned. They came to Him thinking themselves to be somewhat, on account of extraction and on account of the divine favors shown to them in days past. They came to Him in a spirit of self-importance while at the same time, having no adequate or reasonable discernment of God's goodness, and little habit of obedience to His commandments. Therefore, Ezekiel is commanded to declare to them that God refused their advances; and he is further commissioned to exhibit to them the history of their nation, as it appeared in His eyes. It is in this way that we get God's view of the most wonderful history on earth, and an explanation of God's own objects, in the various measures He took, and did not take, in the course of that history.

"Cause them to know the abomination of their fathers,"

says God: and He takes the recital right away back to Egypt.

"In the day when I chose Israel and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, saying I am the Lord your God. ... I said unto them, cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the Wilderness."

Here is a keynote struck which governs the rest of the chapter. Israel were brought out of Egypt, not because they were an interesting and obedient race. So far were they from being this, that they deserved wholesale destruction, and God felt inclined in this direction. But He refrained Himself and preserved them, and brought them out of Egypt that His name might not be dishonored in the eyes of mankind, who knew that He had taken Israel by the hand. This is the very last explanation that occurs to a Jew or Gentile. A more unwelcome explanation—one more nauseous to the natural taste could not be put forward. Men could understand the prowess of Israel as an explanation of the exodus, if inclined to disbelieve its divine, or, if more reverential to the Mosaic record, they could understand the excellence of the Jewish race, as inciting the divine favor in their behalf. But, that a stubborn and unacceptable people should be tolerated, and favored, and protected, for the honor of Jehovah's name, is an idea entirely out of the range of human sympathies. The Jews liked such a doctrine no better than the Gentiles do: and yet, dear brethren and sisters, it is God's own explanation. Here it is, without obscurity or the least dimness. It is not only the authentic explanation, but it is a rational explanation. It throws light where otherwise there is darkness, for look you: is it not the fact that Israel, at the time of the exodus were unbelieving and rebellious? Did they not demand of Moses that he would let them alone that they might serve their idols? When he did not do so did they not seek to stone him? This being the undoubted fact, of what explanation is the miraculous Egyptian exodus susceptible, if it were not that God was aiming at some other object than the mere well-being of the race of Israel? Apart from this, the divine favor to Israel in Egypt is inexplicable and mysterious, and a stumbling block, as many people have found it to be. God's explanation explains all:

"I wrought for my Name's sake."

So it was at every subsequent stage, as the chapter goes on to exhibit. Redeemed from Egypt and brought into the wilderness,

"the house of Israel rebelled against me in the wilderness . . . Then I said I would pour out my fury upon them in the wilderness to consume them. But I wrought for my Name's sake, that it should not be polluted before the heathen, in whose sight I brought them out . . . Mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But, I said unto their children in the wilderness, walk ye not in the statutes of your fathers . . . Walk in my statutes. . . . Notwithstanding, the children rebelled against me; they walked not in my statutes, neither kept my judgments. . . . Then I said I would pour out my fury upon them. . . . Nevertheless I withdrew my hand and wrought for my Name's sake."

Then the recital follows Israel into the land and' shows that the same thing happened then: the nation disobediently went aside into ways displeasing to God and stirred Him to continual anger. As He said by Jeremiah concerning Jerusalem,

"This city hath been a provocation of mine anger from the day they built it until now."

Then He brings the matter home to the elders standing before Ezekiel, accusing them of following the disobedient ways of their fathers.

"Ye pollute yourselves with all your idols, even unto this day, and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I shall not be enquired of by you."

Here then, is a historical elucidation quite unlike anything we read of in Jewish or Gentile literature, but which has the advantage of being authoritative, reliable, and true, which can by no means be affirmed of ordinary historical disquisitions. Let us consider it a moment. At first sight, it seems a repulsive exhibition of the divine attitude. It seems all stern, unsympathetic, and discouraging. This constant jealousy of the divine honor: this constant anger at the people's waywardness: does not excite those gratified feelings which we associate with the sentiments of adoration and praise. Some, in fact, have been so oppressed in spirit from this cause as to have come to the conclusion that the chapter and much else in the Bible is the ebullition of human bitterness and not the disclosure of the divine mind. This is a mistake altogether. The divinity of these writings is beyond all doubt and cavil, for reasons we have looked at in time past and need not now repeat. We must find some other explanation of the sternness than the wild suggestion that it is human and not divine—a suggestion altogether inconsistent with the common experience of men. It is not in man—Jew or Gentile—to conceive, still less to assume earnestly, such an attitude of uncompromising severity as this chapter illustrates. The divinity of it is proved, among other things, by the severity,—and letting our reason act, it is not difficult to see the reasonableness of it.

God is love, but not that only: He is a consuming fire. God is kind and merciful, but not unconditionally so. He must be held in reverence; He must be obeyed. This is revealed, and is it not according to the reason? It is according to reason in two ways: first, heaven and earth are His: He made them all. There is not a thing in existence that is not the concrete form of His own eternal invisible energy. There is not a faculty or power or excellence in the possession of any creature but what has its root in God himself,

"who giveth unto all, life and breath and all things."

If, then, it be true that

"of Him and through Him and to Him are all things,"

is it not the most elementary maxim of reason that His praise should be uppermost; and that if this reasonable honor is not conceded by the creatures He has made (but disobedience, insult, and insubordination instead), that He should deal with them in anger?

The force of this argument is lost on the modern ear by reason of the conceptions of God that have become current. Men either join with David's "fool" and say "There is no God" but only things—stuff,—and force—that manage somehow or other to arrange and evolve themselves in wonderfully wise order; or, if they profess to believe in God, they regard Him as a passive element, such as oxygen or electricity, to be utilized by wise manipulation for human benefit. If this fog could be cleared away—if they could see the one great idea crystallized in the Mosaic economy—that God is a personal Majesty—an Individual Reality—with keener consciousness and a deeper intelligent versatility than all men put together—who from His central habitation of glory in heaven fills immensity by His spirit, radiant from and one with His resplendent and indestructible Person in the heart of the universe—who has for His pleasure embodied His eternal power in the splendid system of the universe, with the purpose of associating created intelligences in His own joy—I say, if they could realize this Revealed conception of the Creator, their mind would be open to the evident conclusion that God should be jealous of His own honor, and that rebellion against Him should be a ground of His displeasure.

The other way which shows it to be according to reason is this: it is the indispensable condition of human well-being that God should be known, loved, and revered in the highest. Apart from this knowledge and reverence, man degenerates to darkness and misery. The fear of the Lord is the beginning of wisdom, even as regards the little! happiness that is possible in this mortal state. About this it is impossible for a reflecting mind to have the least doubt in view of either his own experience or the general experience of mankind, so far as an individual may have access to that. The highest happiness of man is to be found in the exercise of those faculties which give us relation to God, faith, mercy, and futurity. That God, therefore, should insist, by stern dispensation of His will, upon His honor being in the ascendant, is to perform the truest kindness it is possible for Him to show to man.

The light, therefore, which we see glowing in this 20th chapter of Ezekiel—the burning light of the divine glory, though a painful light to look at with the naked eye—is a beneficent light, like the Sun, which though scorching in the wilderness, is a generator of life and beauty where water, soil, and the other conditions of life exist. The doctrine of God's supremacy by itself, would be hard and burdensome for fainting flesh and blood; but it does not come by itself, it cannot come by itself. There is a blessing connected with it, as Moses earnestly showed to Israel in the wilderness, at the end of their journeyings. There is nothing but curse and blight, and ruin, and death, away from God's supremacy. Therefore God aims at establishing His supremacy in all He has done. This is the beginning and end of his purpose:

"As truly as I live, the whole earth shall be filled with my glory."

He spared Israel in all their backslidings, because He wrought for His Name's sake. He spared them that the true seed in their midst—men of Abraham's faith and deeds—might be developed for His glory, generation after generation. For the same reason, He endures the wicked of these passing centuries, kind alike to all, in patience of the day when He will root transgressors out of the earth, and give the earth into the hands of His tried and faithful people at the resurrection.

The lesson of the chapter is by no means confined to the pre-Ezekiel history of Israel. It was written for those who should come after. It is an explanation for all time, in all the relations into which God may come with the human race. It has force here in our midst this morning. It is the explanation of this bread which we break: this wine which we drink.

"I wrought for My Name's sake."

This might be written over and under the cross of Calvary, by which the world—the godless world of men upon earth—was crucified unto us and we unto the world. When we come unto God by Christ, we approach Him in a temple, as it were, having these words inscribed on the portals. They are the explanation of the bleeding lamb, which by faith we bring in our hands; away from them there is no explanation. By all natural thoughts, the shed blood of Christ is a distressing mystery—

"to the Jews a stumbling block, to the Greeks (modern as well as ancient), foolishness,"

but adds Paul,

"to us who are saved, Christ the power of God and the wisdom of God."

Natural thoughts ask "Why was a sinless man put to death? Why must blood be shed before God could be approached for eternal fellowship? Why could not the goodness of God come forth in unmixed beneficence? Why not our sins be forgiven of His own prerogative of mercy? Yea, why death, why evil, at all? "The word of wisdom answers natural thoughts. Natural thoughts are but the maanderings of mental power unsupplied with facts to work on. There are higher facts than the unenlightened natural brain of man can know. The history of Israel is the illustration and enforcement of these facts.

The first and great fact of facts which the natural mind disrelishes is that Jehovah is maker and possessor of heaven and earth, and will be approached by man in such consummate deference as He requires, the forms whereof He himself appoints. We look on the extended form of Christ transfixed on Calvary, and behold the way of our approach. What did that crucifixion do? It declared the righteousness of God (Rom. iii. 25). How? By the condemnation of sin in its own flesh (Rom. viii. 3). Was Jesus of that flesh? Undoubtedly: he was son of David, son of Abraham (Matt. i. 1), seed of David according to the flesh (Rom. i. 3): of the same flesh and blood as his brethren, made in all things like unto them (Heb. ii. 14-17). Was he a sinner then? No: Son of God and Son of Man, and though tempted in all things like unto his brethren, he was without sin as to character, though made sin as to nature (2 Cor. v. 21). Though on his mother's side he partook of the sin and death-stricken nature of Adam's race, on his Father's side that nature had such impress and mould as made him Jehovah's Holy One, fitted by his righteousness to bear away the sin of the world in death and resurrection. Was it instead of us He died? No, brethren. It was for us, on behalf of us, on account of us—that God's righteousness might be declared as the basis of forgiveness and reconciliation. God's righteousness would not have been declared in substitution; that would rather have been a concealing or obscuring of His righteousness. And forgiveness in such a case would have been an illusion, for how can God or man be said to forgive a debt that another has paid? No, this is not substitution; for we have to take part in it and be one with it. We are buried WITH HIM in baptism; we are planted in the similitude of His death; we are made to partake in His crucifixion; and on this condition our sins are forgiven. He went through it all for us as our representative, only that in Him was done that which could not be done in us. In Him, death was abolished by

resurrection after suffering, because of obedience. In us, death would have closed our eyes for ever, because of disobedience. In Him, righteousness was declared both in death (because possessing our nature) and in resurrection (because having accomplished a perfect obedience). Therefore in Him only is life, and God has given to Him the power to bestow life on all who own themselves dead with the crucified Christ and alive only and by His resurrection power.

God in Christ, has "wrought for His Name's sake"—for His honor—for His exaltation—for His ineffable and unquestionable supremacy. His righteous law made man mortal because this supremacy was set aside in the beginning: and He sets not this law aside, but has it carried out in the Son of His own providing, in a way that while opening the road to salvation, exalts God in the highest and abases man to the uttermost. This is the lesson of the cross—that God is great and dreadful and holy and unchangeable, though kind and merciful and forgiving to those who tremble before Him: and that man is small and insignificant and sinful and mortal, though invited to equality with the angels in glory and honor and immortality. The death of Christ tells us that the way of immortality is closed impenetrably against all sinners; and his resurrection, that God will only be approached through him who has been made by Him,

"righteousness and sanctification and wisdom and redemption "

for all who humble themselves obediently to His way. Such only are forgiven: such only justified, and made heirs according to the hope of eternal life which God who cannot lie promised before the world began.

What is our wisdom then, dear brethren and sisters, but to remove as far as possible from the example of the elders who waited on Ezekiel. Let us abandon the abominations of ancestry, sanctioned howsoever it may be by numbers and learning in the generations that are past. Let us recognize and conform to the divine rule in history—that sinners are spared only because of the divine purpose to fill the earth with His glory: and that the safety of the righteous is only to be found in a dose and humble and contrite-hearted observance of God's will as revealed in Moses, the prophets and the apostles—a will that we should be lowly and meek and thankful and obedient in all things.

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might: let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things do I delight, saith the Lord."

Editorial

THE LAUSANNE CONFERENCE

"Distress of nations" was the theme of the speech of Mr. Ramsay MacDonald, the British Prime Minister, at the opening of the Lausanne Conference on 16th June. To those who are acquainted with the words of Christ's prophecy contained in Luke xxi. the language of the Premier presented a striking similarity. We reproduce here his opening words—

"We meet to-day under the shadow of the most ominous economic crisis which has ever afflicted the world in times of peace, and the whole world looks to us, as it has never looked to an International Conference before, to find agreement which will help to put an end to its existing distress."

What a striking and complete fulfillment of Christ's words, "On the earth distress of nations with perplexity", do these words of the Chairman of the Conference present! For many years we have watched the development of this sign given by Christ to his servants to indicate the time of his return to the earth, but never before in the history of the world has there been anything comparable to the present position. Mr. MacDonald is by no means an alarmist, yet he spoke unhesitatingly of "the system (o/ civilization) which is crumbling under our feet"; again, "what I wish to emphasize is that this is a world catastrophe".

Dark though the outlook is for the world, for we know beyond question that the best efforts of the world's greatest men will inevitably fail to bring about any real alleviation of the suffering and distress under which mankind is groaning, yet to those who are looking for "the salvation of Israel to come out of Zion", nothing could be more encouraging than the tenor of the speech to which we have referred. The British Prime Minister is not alone in the conviction that things cannot long continue as they are at present. He does not know to what climax they are tending, hence his mind is filled with perplexity and fear of "a world catastrophe". We are privileged to know the end of the matter: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh". "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand", and therefore whilst the world is in despair, we are able to rejoice in hope.

We are undoubtedly on the eve of great events. None can say with certainty that the greatest of all events, the coming of Christ, will immediately occur, but the signs are unmistakable that that event cannot be much longer delayed. As a community, are we sufficiently alive to this fact? Indifference is one of the fatal follies of the present evil generation, which is comparable to the days of Noah, in which "eating and drinking, planting and building", were the things which totally absorbed men's time and consideration. For us, there is but one truly vital matter, and that is our own relationship to this coming great event. The promised blessing is to him only "that watcheth and keepeth his garments".

W.J.W.

AN APPEAL FOR UNITY

A printed circular letter has been sent us which refers to the "present very complicated ecclesial divisions among those brethren who, like yourselves, find it necessary to stand apart from the Temperance Hall Fellowship," and appeals for the fellowship and help of (presumably) all such.

This circular is signed by "A. E. Feltham, Recording Brother, Leamington," and "H. C. Gates, Recording Brother, Coventry."

Now there is nothing at all "complicated" in the division which exists between these brethren and those for whom they speak, and the ecclesias for whom the Berean can speak.

The difference between us can be simply stated in few words: — We believe the apostolic direction in 1 Cor. vi. 1, 6, 7, absolutely precludes brethren and sisters of Christ from going to law against another for any reason whatsoever; but certain brethren left our fellowship because they claimed the right to sue at law before the unbelievers for divorce, for the one cause mentioned in Matthew v. 32.

So far as we are aware that is the only cause of division between us; it is certainly not complicated, and does not need a new Basis of Faith to bring about a reconciliation.

If brethren Feltham and Gates, and others of their mind, desire our fellowship, they have only to assure us that they unreservedly accept our position as stated above; but if their object is an attempt to bring about a compromise, their efforts will be fruitless. It is a matter on which no compromise is possible.

We cannot, and will not, and DARE not countenance going to law against another for any purpose whatsoever.

C.F.F.

The Sixth Vial

"And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet: for they are the spirits of demons working miracles which go forth unto the kings of the earth and of the whole world to gather them to the war of the great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.) And he gathered them together into a place called in the Hebrew tongue Armageddon."

The Revelation of Jesus Christ, which God gave unto him, is a source of great comfort to the brethren and sisters in these difficult days. Abroad in the world there is a condition of disquiet and apprehension. Men and women are restless and depressed, anxious as to the future. They have a vague feeling that the world is slipping out of control; that disintegrating forces are at work which are beyond human capacity to regulate or check, and the feeling grows that in the not-distant future anything might happen. This is the atmosphere of our times, and it is infective, but the antidote and tonic for the brethren and sisters is here in the Apocalypse. We can sit down and trace with our finger the course of world events, all delineated in advance by the Deity—for our enlightenment and encouragement. We can see how God's purpose goes steadily on, no mistakes, no setbacks. Starting at John's own days we come down the centuries, through the events of the seals, trumpets and vials, until we now arrive at the outpouring of the sixth vial. The interest quickens, for this is our vial. It is whilst the events of this vial are still in progress that the great crisis occurs for the Household of faith—the Lord's return from heaven and our gathering together into his presence.

Now let us go back to the early 19th century. The effects of the first five vials were worked out in the resettlement of Europe following the close of the Napoleonic wars, and with the outpouring of the sixth which immediately followed our attention is diverted to the near east and we behold the sixth angel pouring his vial upon the great river Euphrates. No immediate and drastic result is apparent, but a powerful evaporating force has been released, and as we view the river from time to time we find a steady and persistent shrinkage taking place. The explanation is given by the Spirit. This mighty river is being dried that the way of the kings who are out of a Sun's risings might be prepared. What is the interpretation of the symbols? We find at the beginning of the last century the "great river Euphrates" was the distinguishing river of a great and formidable power—the Turkish Empire. The decree however had long since gone forth in the word of God that this power was doomed to extinction in the particular manner indicated. A slow but sure

process of drying-up. Starting in 1820 A.D. this process has been going on steadily and surely ever since. The signal act which seems to mark the setting in of the Empire's decline was the massacre of the Janizaries, the flower of the Turkish army in 1826—an insane act carried out on the Sultan's orders. This blow dealt at the heart of the empire seemed to take the spirit out of the whole administration of the Empire. Military and Civil affairs entered a decline. The conduct of the state became slack, public works and roads were neglected, and as a result communications became difficult and agriculture languished. Gross corruptions were practiced in state affairs, and there was also an accompaniment of appalling disasters—fire, famine and plague, depopulating whole areas. Turkey's political relations became strained and then began that gradual breaking away of portions of the empire exactly as predicted in the Apocalypse. Greece revolted and became independent; Egypt became partially so, then following the Crimean war, Romania came into existence as an independent state. Serbia and Bulgaria followed. Austria annexed Bosnia and Herzegovina as the evaporation of the river proceeded. But still God's land remained in the hands of the desolator. We now come to events within the memory of practically all of us. The great war of 1914-1918 broke out. During that war Britain unwittingly attempted to hasten the drying up process by an effort to take Constantinople through the Dardanelles but was turned from her project with great loss of life. In December 1917 however the whole brotherhood was thrilled when the newsboys ran through the streets shouting "Capture of Jerusalem!" Looking back now on the turmoil of events of the war we see that Lord Allenby's campaign in Palestine was the event in the working out of God's purpose. The Turks driven completely out of the Holy Land and the issue by the Tarshish Power of its stirring proclamation that " His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish People ".

The waters of the desolating power having receded, the tents of Judah are now being spread in the land, and all is ready for the great crisis which will reveal the Lion of the Tribe of Judah and the mighty host of immortal kings who will have been drawn from the sleep of death by the life-giving beams of the Sun of Righteousness.

Now the Spirit takes us back again and we are shown the working out of the time of the end from another aspect. We see three unclean spirits like frogs coming out of the mouths of the dragon, beast and false prophet. These are evil spirits or influences which go forth unto the kings of the earth, developing an atmosphere of suspicion and tension, which results in the nations arming themselves and thus unknowingly preparing themselves for that mighty conflict when the unseen hand of Providence draws them together for the war of the great day of God Almighty. The symbol of the frogs points to the French people. It is their own symbol, adopted by themselves as their heraldic device, illustrations of which can be seen on pages 379 and 380 of *Elpis Israel*, depicting the ancient French coat of arms showing the three frogs as their emblem.

Contemporary then with the drying up of the Turkish Empire, we must look for frog-like or French influences at work, emanating from Constantinople, the mouth of the dragon, Vienna the mouth of the beast, and Rome the mouth of the false prophet. After the French Revolution and the Napoleonic wars, Europe had relapsed, utterly war-weary into a condition of quiet, and militarism became almost obsolete. But in 1848, Louis Napoleon was elected president and four years later as dictator he found himself strong enough to take the title of Napoleon III, Emperor of France. He announced that "the empire meant peace" but the Napoleonic tradition could only be maintained by war. The wars into which he dragged Europe from time to time started that process of reciprocal arming among the nations of Europe which has grown to-day to such alarming proportions. The Crimean War, as documents subsequently showed, was directly inspired by Louis Napoleon. The declaration of war from Constantinople was the unclean, French inspired spirit issuing from the mouth of the dragon. Then in 1859, owing to the operations of French policy, Vienna, the mouth of the beast, was led to declare war against Sardinia, and finally there was the papal war in Rome, the mouth of the false prophet, when the Pope, helped by the French, made war upon the revolutionists. It may appear at first sight that these three wars were comparatively unimportant. But they mark the beginnings from which we can trace the development of that spirit of fear and distrust among the nations of Europe which has resulted in an unparalleled rivalry in armaments and war preparations, France all the time

maintaining her mischievous and disturbing policy in accordance with the course marked out for her by the finger of God. Her disturbing policy seems to have intensified since the last war, causing frequent comment by the statesmen of this and other countries. The following words by Signor Nitti, the late Italian premier, being an example: "The European continent is being hurried by its conflicts to the abyss which is really bottomless the moving force in this march towards perdition is quite simply France." Only last week one of the leading London daily papers said that "France is enjoying the luxury of playing the dictator in Europe ", and voiced the opinion that "Europe must save itself from the French". All this is very cheering to the brethren and sisters, for it indicates that the end of our journey is near; very near indeed we feel, for before France's mission is worked out in the massing of the armies of the nations for the conflict of Armageddon, our Lord will have come as a thief. May we all be on the watch, keeping our garments unspotted, that we may receive the blessing—even life for evermore.

G. M. CLEMENTS.

A Sunday Morning Exhortation at the Clapham Ecclesia (8)

We have come together around this table this morning with somewhat of a three-fold object. First of all as we all recognize it is to remember the Lord Jesus Christ as he came nineteen hundred years ago as the Lamb of God that taketh away the sin of the world. We are here to partake of these emblems, and to remember that great sacrifice which he made on account of sin; to remember that he was put to death for our sakes; and then we have also to remember that he was raised again from the dead for our justification, and further that he is coming again to establish the Kingdom of God in peace and in righteousness.

Then the second object which we hope to achieve is that we may remind ourselves that our eternal salvation is associated with his second appearing; that when he comes again it will be to establish God's Kingdom and to reward all the servants of God as their works have been.

Then thirdly, and in a sense the crowning object which we have is to exhort one another to walk worthily of that high calling to which we have been called. We have to exhort one another to watch and to prepare, and to be ready for the day of his coming, knowing that only such as are so found by Christ in the day of his coming will be permitted to enter into the Kingdom of God in that day.

I have no doubt we all noticed yesterday that the Apostle in writing to Titus embraces those three objects in those words which we then read. Chapter ii and the 11th and following verses: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God. and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. There are the three objects.

Well, first we remember Christ, and as we have assembled together around these emblems which have been spread upon the table, we think of the goodness and the mercy of God in having provided him, the Lord Jesus Christ, as the Lamb of God, the grace of God that bringeth salvation. That is the aspect of the matter which is before us. How beautifully expressive are those words, "the grace of God "; God's mercy, God's favour, God's goodness, that bringeth salvation. Brethren and sisters, we who belong to a sin and

death-stricken race, to us the mercy, the favour, the goodness of God has come. Let us endeavour to realise that fact, it is comforting and it is assuring, it helps us in all our difficulties to realise that God's mercy and goodness has been extended and has reached down to ourselves. We are no longer aliens and strangers in the sight of God, we are no longer without God, but through His goodness and His mercy' He has made us accepted in the beloved, even His own Son the Lord Jesus Christ; and so we come together to celebrate His love. Week by week we have that celebration, that remembrance of God's infinite love towards us. We are here to remember that we have been bought with a price, that we are henceforth not our own, but we are a purchased people, that God has purchased us through His Son the Lord Jesus Christ, and that it is the price of his blood "by which we have been bought. Henceforth as the Apostle says, we are not our own, we belong to God, the great and Eternal.

Then as we have said Paul reminds us that our present attitude is that of looking for the appearing of our Lord and Saviour Jesus Christ. That is no mere empty form of words, not something, as it were, put in just to fill up the space. Every word in that sentence; is full of meaning—"looking for the appearing of our Lord and Saviour Jesus Christ." That is our position. Are we not here this morning as a company of believers who are waiting for the coming of that great and solemn event? I am sure we all realise that is our position; and not only so but I am sure we all feel confident that we shall not have very much longer to wait; that the event of which Paul here speaks is an event of the very near future, " the appearing of our Lord and Saviour". What a wonderful thought that is, that we in these closing days of the Gentiles are able in all sincerity and honesty to say that we believe that event is a matter of only a very short time.

Then, too, how delightful it will be if when that day comes, it finds us as the Apostle says, ready and waiting and prepared for Christ. Think of what it will mean for each one of us, if when that day comes we are ready for it and it does not take us unawares, but finds us watching and prepared.

Now we have read some words together this morning from the prophecy by Isaiah which are very helpful in this direction, and very encouraging. We want to watch for these comforting words as we go through our daily readings. Chapter xxi and verse 11: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will enquire, enquire ye; return, come."

"Watchman, what of the night?" That is an important question, it is a stimulating question. It is a question which arouses our minds and our thoughts and our anticipations in regard to this coming morning. Isaiah was a watchman to the house of Israel. We, too, are watchmen; but, brethren and sisters, have you stayed to think what a tremendous difference there is between Isaiah as a watchman and the watchmen of this year 1932? Isaiah prophesied some 2600 years ago. He prophesied of that coming morning, that morning which is to dawn, that morning without clouds of which we read in the Scriptures; but we feel sure that Isaiah was doubtless unaware of the long dark night which was to run its course between the day in which he lived and prophesied, and that coming morning upon which his hopes were set. In the interval as we now know, there was to be a very long period of Israel's downtreading. The kingdom of God was to be overturned, and to remain overturned for a period of something like 2,500 years. Then there was also to be the development of the papacy and the running of its long dark course of iniquity; that period of 1260 years during which the saints were to be prevailed against and their blood shed, and they were to be worn out by that iniquitous system which had not commenced to run its course in the prophet's time, but which now has ended. There was also to be a period of nearly 1900 years during which the prophet's people Israel were to be banished from their own land and' to be exiles in all the world.

Now none of those great periods had commenced in the prophet's time. He was full of faith with regard to this coming morning, but we feel sure he was unaware of that great interval which was to elapse. The point is, that we standing here this morning are able to bridge all those centuries, all those long periods; we stand at the other end of the periods;

the prophet at one end, we at the other, and so we can say with the prophet this morning, but with surely added emphasis, " The morning cometh ". We can all say, that the morning cometh, and perhaps also the night in the individual sense. Some of us may fall asleep in death before the morning comes, but for the moment we can say with added emphasis, " the morning cometh ". We are at the end of the night, the dawn appears in the Eastern sky, and we can almost see the Sun arising to chase away the sorrows of this long dark night which is now ending.

I am sure that is the conviction of every one in this room this morning, and we are not mistaken. Let us be sure of that, let us assure our hearts that in entertaining those hopes we are not making a mistake. We look around, and we can see very many indications of the dawn of that morning. So near is it that the very oldest amongst us this morning may cheerfully entertain the hope of seeing the Lord here in the days of his or her waiting; and the youngest amongst us may say almost with certainty that they will see it.

Do we realize how privileged we are in this matter? I do not think we always do. We occupy a unique position. No other generation of believers in the history of the world has been so highly favored in this and in other matters as are we. Here we should like for a moment or two to think of our bro. Roberts and those associated with him, who fifty or sixty years ago had their minds greatly lifted up. They were most enthusiastic about the signs of the times between fifty and sixty years ago on the occasion of the outbreak of the Russo-Turkish war on the 29th of April, 1877. A few days after that, bro. Roberts wrote some words in the "Christadelphian" which I would very much like to read. We want to impress upon ourselves that between fifty and sixty years ago, when I suppose there were only two or three in this room then in the truth— this is what bro. Roberts wrote on the occasion of the declaration of war by Russia against Turkey. His excitement of course was prompted by the fact that Russia, the king of the north, had just made war upon that power which had the possession of the Holy Land, and bro. Roberts said: "It would be unnatural to allow the present occasion to pass without taking some notice of the great events that have begun to transpire since we last assembled around the table of the Lord. As you are aware, Russia has declared war against Turkey, contrary to the expectation of the public in general, which down to the last moment fostered a belief that the Eastern Question would be settled without a resort to arms, and already we hear of rapid movements on the part of the Russian armies. This event, which is contrary to the general expectation, is the one event we have been looking for for a long time. We have been looking for it because it is revealed through Daniel, Ezekiel and John (taking them conjointly) that in the time of the end the Turkish Empire in a state of exhaustion would be invaded and overthrown by her powerful Russian neighbor from the north, and we have been looking for it and watching the symptoms of its approach with an intensity of interest attaching to no other human anticipation, because we have been led by the same revelation to look in connection with it for the return of Christ to the earth, which is all our salvation and all our desire. For many years we have been talking to one another about it, and to a limited extent we have called the attention of the public to the matter." Then he goes on to say:

"What has been a matter of expectation and faith for many years is now a matter of sight. It is a great reviving of the eyes to those who, in weariness and painfulness and watchings oft, have for a long time been tracing the finger of God in the affairs of the nations. It is indeed a great reward of itself to live to see with our eyes the fulfillment of what is written in the sure word of prophecy. It helps us to realize that so it will be with the coming of Christ to which these events are related, a matter of longing faith for generations at last overwhelming us with joy at its actual occurrence. As sure as Russia has declared war against Turkey, so surely will Christ be manifested as Russia's destroyer on the mountains of Israel, and conqueror of all kingdoms upon earth"

Our brother was full of enthusiasm then concerning the end of the night, and the appearance of the morning and the day of the Lord Jesus Christ. That was fifty five years ago. He surely did not realize that more than half a century after he penned those

words a company of brethren and sisters would be assembled here saying in a sense the same things, watching the signs of the times, still waiting, still earnestly watching and preparing for the coming of the Lord. But what a difference, what a mighty difference there is in our position this morning and that of bro. Roberts fifty five years ago and those who were associated with him. What has happened since bro. Roberts wrote those words in 1877? To enumerate all the prophecies that have received their fulfillment from that day to this would take up more time than we have at our disposal.

Five years after he penned those words England went into Egypt in fulfillment of Bible prophecy, a very necessary step in the development of the situation preparatory to the coming of the Lord. Then a period as it were of quietness, extending for fifteen years, until we come to the year 1897, and then there was another startling development, the birth of Zionism, the launching of Dr. Herzl's wonderful scheme under God for the establishment for the Jews of a national home in their land, the land of Palestine. Some of us can remember very vividly how the hearts and minds of the brethren were fired with enthusiasm and stirred as a result of that wonderful development in the signs of the times. Then quietness again, extending this time for twenty years until we come to the year 1917, and there we are coming down to events which nearly all of us perhaps can remember. 1917, and we saw Palestine not as bro. Roberts saw it in 1877, but we saw Palestine then once and for all delivered from the heel of the Turkish desolator, the most significant and the most thrilling stage of the drying-up of the Euphratean power; and not only so, there came one event as it were on top of another then, a speeding up—not only Turkey expelled from the land of Palestine, but Britain, the friend and protector of the Jews, established there. What an extraordinary thing; as bro. Roberts says, "a great reward in itself to live to see the fulfillment of these prophecies". Britain actually in Palestine by the arrangement of God, and with the consent of all the great Powers. It seemed impossible when we saw it happen, and yet it had been put on record in the prophets, commented upon by Dr. Thomas, looked for by the saints of God, and there it was in 1917; we saw it happen.

Since that day there has been roughly another fifteen years, and what have we not seen? Not what have we seen—what have we not seen in this intervening fifteen years? We have witnessed as we all know an unprecedented and almost undreamt of acceleration of Jewish affairs in the land of Palestine; the Jews flocking back to that land literally in their thousands, and amassing wealth, with commerce, education and every sign of national life and activity; organizing their resources and existing there in the land precisely to the very letter as foretold in the xxxviii. chapter of Ezekiel; all ready for the invasion of this great king of the north.

We have also seen great strides made in the war-like preparations of this king of the north power, this Gog of the xxxviiith of Ezekiel. Anglo-Russian antagonism and almost open hostility is a world renowned sign, recognized as one of the great facts in human politics. Everybody has the subject on their lips as it were, it is in everybody's mind that sooner or later these two traditional enemies must come together in one great dreadful clash of arms.

Then concurrent with that we have seen those other signs enumerated by Christ. We have seen the signs in the heavens, the powers of the heavens mightily shaken as never before in the history of mankind. Germany, Russia, Spain, China, Japan and many other countries and empires all involved in this shaking of the powers of the heavens—it is world-wide, it is on an unprecedented scale, it is on that scale of which we are informed by Christ himself; and that is not all. We have seen the uprise of democracy in these intervening fifteen years. We used to talk of the uprise of democracy thirty or forty years ago, but we had very little perception of what we really meant from the Bible point of view. Today democracy is upon its feet in a threatening attitude, as never witnessed in the earth before.

Then we have seen the advent of that time of perplexity, men's hearts failing them for fear and for looking after those things which are coming upon the earth.

Now go back again to bro. Roberts' days, 1877, and we are able to see that all those events were necessary, they had all to be developed before Christ would appear in the earth. It was not seen fifty years ago. The brethren were rightly then enthusiastic at what we today would regard as a very little development of the signs, but we, living in these latter days, are greatly privileged—let us realize it. We are able to see that all of these events were necessary before the final situation could be developed. The point is we have seen them develop with our eyes, we have read of them in our daily papers, some of our brethren have seen the things in the land itself, and we can all this morning hear that quiet voice saying to us, "When ye see these things begin to come to pass, then look up, lift up your heads, for your redemption draweth nigh". "Watchman, what of the night, Watchman, what of the night? The morning cometh"—yes, true indeed, the morning comes beyond all question. There is no doubt about that at all. Again we say we are not mistaken. Here are the indications, here are the grounds for our conviction. Unquestionably the situation is ready for the final act, the coming of Christ to the earth again.

There is a great deal more that we can each add for ourselves in regard to this enumeration of the signs and these indications of the coming dawn, but for a moment or two before we close we want to reflect upon what these things mean for us. What they mean for us is this; putting all excitement, all unnatural exaltation as it were, and sensation on one side, and soberly reviewing these facts—a sober reflection upon them will mean that our faith in the coming of Christ will be renewed and strengthened. It must be so, here are the evidences. Faith is confidence for a reason, and there is no better reason for our faith than those few facts which we have endeavored to enumerate this morning. We know Christ will come soon, and we are encouraged thereby to wait for him—that is the effect—the reflection upon these things has ultimately this effect, that we are prepared to wait for him, and whilst waiting, determined to the very best of our ability to prepare for it, not to wait in idleness, but to be up and doing something in the work of Christ, and doing something in relation to ourselves. We may be quite sure that we are on the eve of very, stirring events, and most likely the greatest of all events, the reappearance of Christ. Each one of us in this room this morning may very shortly be standing in the presence of the Lord Jesus Christ, looking upon Abraham, conversing with David, seeing Paul and Titus and those other faithful servants of God of past and present ages.

Now these things are real, they are not fancies, they are realities, and we are sure that there can be no doubt that they are very soon to happen in the earth, and again we say how delightful it will be for each one of us to feel that at last we have come through the terrors of the night, the darkness, the loneliness, the toil, the difficulties and the sufferings, that the night is ended and the morning has come. How delightful if—yes, there is always an "if"; how delightful if only we are ready and prepared to meet Christ.

And so for a moment or two we desire to connect with these thoughts the third of the three-fold object of our meeting together, that latter part of the Apostle's enumeration of these things, "looking for the Saviour", and realizing that we are to live "soberly, righteously and godly in this present evil world". If we are rightly exercised by these things we shall realize that we are a peculiar people, that we have been called to be zealous of good works. If we are really possessed of the conviction that Christ is near, if we realize that and are true to our profession, Christ's coming will bring us eternal salvation. It will bring us a glorious rest in the Kingdom of God. If we realize the truth of these things we shall be truly detached from all that belongs to this present condition of things, and this present evil world, with all its fashions, and its pleasures, and its ways, will have no attraction for us. Our time and our thoughts and our strength, will all be devoted to the work of the truth, to these realities, to which we stand related, and we shall be above all, earnest and anxious in regard to our own walk. Our whole attention, our whole energy will be devoted to the task of preparing ourselves for that great future which lies ahead; we shall be helping one another, not devoting all our energies to ourselves, but in love helping one another to be prepared for the coming of the Lord. There is much preparatory work to be done. The Apostle in writing again to Titus, tells us what some of that work is. In chapter iii. and verse 3 he says:

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

That is a work of preparation, not just a spasmodic effort, but to maintain good works. "These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

The point is, pursue those things, follow after those things, which are profitable. The things which are for our present and especially for our eternal profit are those commandments, those precepts and examples given to us in the Scriptures of these holy men who spake by inspiration. By nature not one of us is fit to meet the Lord Jesus Christ or to be associated with him. It is a work of preparation for that great event. That work we commenced at the time of our baptism, when we obeyed the truth we commenced to prepare for that great event. Some started to prepare and have ceased, they have turned back. Others who are wise in their day and generation have continued year by year, half a century and upwards in some cases, to prepare, daily and hourly for that event. That work will never be finished until our probation ends. As long as probation lasts preparation continues. But let us be encouraged. It is difficult and irksome, but let us encourage each other. There is not a great deal longer time for the preparation to continue, but just for the moment it is preparation and it is probation now; but when the moment comes it will be exaltation. It is trouble now, but it will be rest then, in, that eternal condition of righteousness and of peace. You will remember what the Apostle says in writing to the Thessalonians concerning that rest, in the second epistle, chapter i. and verse 7: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels ". We stand related to that rest which remaineth for the people of God. As we have said, for the moment it is persecution, difficulty, trial, tribulation and toil, but the fact is that Christ is near, and then there will be the promised rest. Those who are now laboring and toiling will then find ease, and those who are now at ease will be sorely troubled; they will realize that they have sought ease in Zion when they should have been busy preparing for the coming of the Lord.

So the exhortation is to heed the words of Christ; watch and be ready. Let us be encouraged one and all around these emblems this morning, to hold fast to this hope of eternal life. We know what the Apostle says, that we are not of the night, we are of the day. "Therefore let us not sleep as do others, but let us watch and be sober ". We are not of the night. We are in the night but we are not of it. We do not belong to the darkness around us. We have been separated from it, called out of the darkness into the light of the truth. We are of the day, we belong to that glorious day about to dawn, the day of Zion's glad morning, the day of Christ which Abraham rejoiced to see and he saw it and was glad. We belong to that day, the day of glory which is yet to be revealed. In conclusion we can take to ourselves the words of the Apostle Paul in the second epistle to the Thessalonians, chapter ii. and verse 15: "Therefore"—because of these facts, " Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and establish you in every good word and work. . . . And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

W. J. White.

Jesus, Ever the Same

“The Same Yesterday, To-day and For Ever”

The above is what Paul says in his Epistle to the Hebrews (xiii. 8); and Matthew, Mark, Luke, John and Peter, as well as Paul, depict their leader as one who was (and is) touched with the feeling of our (and their) infirmities. Not only so; their evidence shows that his compassion for humanity was not limited, but co-extensive with the human race, like his Father in Heaven, who "so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16).

God's eyes and ears have ever been open to the world's needs. His mind is expressed by David in these words: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Psa. civ. 14, 15). In the New Testament we have evidence to the same truth. Paul declares "God left not Himself without witness, in that He did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 17).

"Like Father—Like Son": how true! Jesus "went about doing good, and healing all who were oppressed of the devil; for God was with him" (Acts x. 38). He was a perfect example of the injunction of Paul, "Do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10). It mattered not to Jesus whether the suppliant for help was rich or poor, old or young, Jew or Gentile; his eyes and ears were ever open to one and all.

At one time it was a rich and influential nobleman of Capernaum, whose son was on the point of death: he besought the aid of Jesus, and not in vain; for his request was granted; the nobleman's son was restored to health (John iv. 46-54). At another time it was one of a crowd of cripples; a man who had been afflicted for eight and thirty years, and was trying to be among the fortunate early bathers in the Pool of Bethesda at Jerusalem; those around were too intent on their own ailments to give this poor cripple a helping hand. Oh, yes; there was One, it was Jesus, the Son of God; he pitied and "cured" this poor suppliant (John v. 2-15).

Upon another occasion we find Jesus down at Jericho, with his disciples and a multitude of people. As they are returning, a blind man sitting by the way side (evidently a well known beggar, for even his name is given—Bartimaeus) annoyed some of the followers of Jesus by his repeated cry of, "Thou Son of David, have mercy on me". They tell him to keep quiet. Not so Jesus, however; he halted, and commanded some to bring the blind man to him. What cheer it must have been to poor Bartimaeus to be told, "Be of good comfort, rise, Jesus calleth thee". "What do you ask?" said Jesus: "Lord, that I might receive my sight"; and "immediately he received his sight" (Mark x. 46-52).

The scene of the sympathetic activities of Jesus is changed to Bethany, the home of Martha and Mary, the sisters of Lazarus. Their brother was ill, and they sent to tell Jesus, who, however, did not arrive until three days after Lazarus had died. How Jesus could be touched with the griefs of others is evident from those two words used by an onlooker, "Jesus wept" (John xi. 35).

Not less sympathetic was Jesus—the Captain of our Salvation— when he beheld the Roman hireling minus his ear as the result of Peter's misplaced loyalty. Any thoughts of his own safety were quite secondary with the Saviour when, as we read, "he touched his ear and healed him" (Luke xxii. 51).

Then, too, he concerned himself with the domestic troubles of the highly placed Centurion whose servant was on the sick list, with the result that, when the Roman Official arrived home from his interview with Jesus, he "found the servant whole that had been sick" (Luke vii. 10). No doubt a sanctimonious Pharisee or Scribe would have expected he who claimed to be the Son of God, to retire at the approach of a leper, but Jesus, instead of fleeing at the sight of the unclean man, "put forth his hand and touched, him" (Matt. viii. 3). Why? Mark tells us it was because "Jesus was moved with compassion", with the result that immediately Jesus touched him, "the leprosy departed from him and he was cleansed" (Mark i. 40-42).

Again, we behold the Lord in Galilee devoting his attention to a poor doubled-up woman. He did not need to await her supplications; He beheld her terrible condition, it aroused his human (and divine) sympathy, and his verdict was, "Thou art loosed from thine infirmity"; "immediately she was made straight and glorified God" (Luke xiii. 11-13).

The scene is changed. Look! Who is this deplorable self-mutilated and shrieking creature we see approaching Jesus in Gadara? A raving maniac, who had freed himself from the fetters and chains with which he had been bound. He had heard of the approach of the One who went about everywhere doing good, and had run to meet him; having done so, he fell down and "worshipped him" (Mark v. 6). Listen, ye who would have us believe that Jesus had, and has, no eyes or ears for any but those of his disciples and ready made believers; not only were the eyes and ears of the Son of God open to whom and what he saw; his heart was opened, a heart that could feel for another. He entered into conversation with this poor madman, and so great was his pity and love, he worked a miracle, with the result that we behold the man cured and happy; "sitting, and clothed, and in his right mind". The "beloved physician" (Luke) as a medical man, would appreciate more than a layman what this good work of the Lord meant—no wonder he especially records that Jesus "came down with them and stood in the plain . . . and a great multitude of people . . . came to hear him and to be healed of their diseases", including Tyrians and Sidonians (Luke vi. 17).

And, what is this Mark tells us? "From thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it; but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled; for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yea, Lord; yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil had gone out, and her daughter laid upon the bed" (Mark vii. 24-30).

Think of it—This woman, a mere Gentile; a "dog" in the estimation of Pharisaical Jews; she heard Jesus; she fell at his feet; she pleaded his pity; she besought his assistance. No blind eye or deaf ear his! He saw, he heard, his heart was big with practical sympathy. Not only did he give her a hearing, but he granted her all she prayed for!

Even in Samaria, with the people of whom the Jews would have no dealings, Jesus found himself there? and while resting himself at Jacob's well, a woman of Samaria approached him. Although the Lord knew she was a divorced woman, he did not manifest resentment, look askance, and walk away; doubtless he knew what many of us know, that a divorced woman's fall more often than not lies at the door of the man who has legally cast her off; and that, too, invariably for selfish reasons. Jesus even encouraged conversation by the woman, in seeking her assistance, for, seeing she had come to the well, with her pitcher, "to draw water", he begged her—"Give me to drink". What an opportunity it was for those who "watch for iniquity", and "thinketh evil". But what mattered that to "him who did no sin"?

Upon another occasion we behold him with people that some would tabulate with divorced women, publicans, and those not counted as saints. "Ah," thought those who would "make a man an offender for a word"; the thought materialized in the charge of "eating with publicans and sinners" (Matt. ix. 11). They could only see Jesus through their pharisaical spectacles, never giving their innocent victim the benefit of being at the Feast for the purpose of tactfully introducing the Gospel of the Kingdom of God, and not realizing that even "publicans and sinners", being "sick", are in "need of a physician". This was divine tact with a divine object. We had good reason for sympathizing with Jesus in this connection a year or two ago. An estimable brother accosted us in London with, "Do you know what a 'Rotary Club' is?" "Not the slightest idea," was our reply. "Well," he explained, "it is a world wide affair: a 'Rotary Club' is made up of men of good repute in a given district; but any trade, profession, or occupation can only have one representative in the same branch; that is, in one Branch there can only be one doctor, one draper, one baker, and so on. The Club meets once a week on a given day, at a given time, have lunch; and, after lunch, listen to an address by a duly appointed speaker—maybe an outsider selected for special reasons—upon a subject of an edifying or enlightening character." This was new and interesting to us; more so when he informed us his employer was one of the leading lights in the "Rotary Club", and had deputed him to ask us if we would address them on, "Why we had paid seven visits to Palestine". We thought of Jesus with the Publicans and Sinners, and readily accepted the official invitation which came next day. The Editor of the "Berean Christadelphian" subsequently referred to a newspaper's "whole column excellent report of the Address", and pronounced the occasion "a good opportunity to exhibit the Truth concerning God's Land and People". Alas, there were a few critics, who disagreed and criticized us for accepting an invitation from a Rotary Club! Again we thought of Jesus and the charge against him of "having gone to be guest of him that is a sinner" (Luke xix. 7). It makes one think of Isaiah's denunciation of those who are ever on the "watch for iniquity", and prone to "make a man an offender for a word".

Let us return to the main object of this paper, a survey of the "chiefest among ten thousand" and "altogether lovely".

We catch sight of him with the little children. One day he found himself with an audience of juveniles—including even "infants" (Luke xviii. 15). The disciples, who, evidently, imperfectly knew the mind of their master, and only thought of his dignity and the spiritual wellbeing of grown-ups, were annoyed at what they deemed an unwarrantable intrusion—so much so, that they "rebuked" the caretakers of the little ones for beseeching Jesus to bless their infantile charges. Jesus was much displeased with the disciples (Mark x. 14), and showed what his feelings were towards the children, for "he called them unto him" (Luke xviii. 16), even "took them up in his arms, put his hands upon them, and blessed them" (Mark x. 16).

The sanctimonious "chief priests and scribes" were "sore displeased" at children being permitted to take part in the Hosannahs and Hallelujahs; and had it been left to them, the parents would have been ordered to take the children home and put them to bed. They doubtless thought Jesus would endorse their sentiments, for turning to him they asked, "Hearest thou what these say?" Jesus replied, "Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" (Matt. xxi. 15, 16).

If Jesus was pleased with the "Hosannahs" of the children "yesterday", he must be so "to-day" in view of the inspired Scripture at the heading of this article. In that respect he follows His Father, of whom Brother Roberts, in his "Ways of Providence", truly says, "God cannot give Eternal Life to the unjustified in Christ, but He may open His hand in temporal things when they call to Him in trouble" ("Christadelphian," xxii. p.321). To extremists who would forbid little ones and seekers after God singing any of the hymns of praise to God, we would cite these weighty words of Brother Roberts: "It is the most elementary principle in Scriptural instruction that we are to love and fear God, and pray to Him; and we cannot teach the children godliness without teaching them this. But you ask: How can we teach them to say 'Our Father', when God is Father only to His

sons, viz. those who become such by adoption through Christ? It is obvious that in the perfect sense, they cannot use these words; but there is an imperfect sense illustrated in the Scripture statement, that God is the Father of all, and the Saviour of all (Mai. ii. 10; Eph. iv. 6; 1 Tim. iv. 10). In this imperfect sense, they are creatures having their existence in God, and dependent upon Him for the continuance of their being; for God giveth to all life) and breath and all things. This creature dependence is a fact which God is pleased to see recognized, as is evidenced in the case of the Ninevites. This recognition will not be displeasing to the Father of all when accorded by the children of His own servants; and it will be a wholesome exercise for them We may teach them to acknowledge God as the Author of their being, while leading them to discern that as regards Eternal Life and fellowship with God, they have no relation or hope out of Christ" ("Christadelphian." xx. p. 177). Again, brother Roberts asks, "Why should not the children sing? The objection reminds us of what the Pharisees said to Jesus, when they heard the children in the Temple saying 'Hosanna', 'Command that these hold their peace'. Christ had no objection to even the stones crying out, if such a thing had been possible. There is such a thing as pushing Scriptural distinctions too far. Children are not heirs of everlasting life until they have become such in the way appointed for all flesh—young as well as old. But to forbid them to sing hymns, or to give thanks for common mercies, is to go beyond the commandment and degrade them even below inanimate creation", whom He hears when they cry for "lack of food"; how much more those seeking to know and do His will! This was also sister Roberts' mind; she wrote, "We teach our children to thank any friend who gives them anything, and should we not teach them to thank God who gives us everything we possess?" These were the enlightened sentiments of a master mind, and remained so to the end. One of brother Roberts' last letters was to an interested seeker after Truth to whom he wrote: "Do not fear to pray that God may reveal the matter more fully to you. It is not possible that God should be angry with such a prayer. There is no case on record in the Scriptures of a man's humble prayer 'according to His will' being rejected. Even the petition of the Canaanitish woman who acknowledged herself a dog under the table receiving an encouraging, response ('Oh, woman, great is thy faith,' Matt. xv. 28)".

In conclusion, let the foregoing sublime and precious incidents in the life of the Lord have full weight with us, remembering that, if we would please him, we must "follow his steps" (1 Peter ii. 21). In conclusion, let us turn to Hebrews xiii. 8; where we read of

JESUS CHRIST
"THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER"

What an exhortation, especially to those who limit their sympathy and blessings to brethren and sisters in fellowship, on the plea that Christ said, "He that is not with me is against me" (Matt. xii. 30). What a mistake! a mistake for which Christ took his disciples to task; for, when they told him they repudiated a certain outsider's help on the plea "he followeth us not"; Jesus exclaimed "Forbid him not; for he that is not against us is for us" (Luke ix. 50).

FRANK G. JANNAWAY.

Answers to Correspondents

Having been a reader of your magazine for some considerable time, would you kindly answer the following questions through its pages:

(1) In Eccles. iii. 11 Solomon says, "God hath set the world in man's heart". Is it right to say the world in this instance is the same as that which 1. John ii. 16 says is the lust of the flesh, the lust of the eye and the pride of life? (2) Is it right to say that God placed those lusts in the heart of man? (3) Will you please explain Ecc. iii. 11?

Thanking you in anticipation,

S.P. (Queensland, Australia).

The answer to question 1 will answer question 2 and greatly help in giving the explanation asked for in question 3.

The word "world" in Ecc. iii. 11 is Olahm, which means "an indefinite time".

The same word in 1. John ii. 16 is Kosmos, which means "the world", "this arrangement or order of things".

Of Olahm Dr. Thomas writes in Vol. I of Eureka p. 127 "an Olahm in relation to time, is a period hidden or concealed".

Ecc. iii. 11 may be paraphrased thus: "He hath made everything beautiful in His time, also He hath set a time, which is hidden, in the heart of men, so that no man can find out the work that God maketh from the beginning to the end".

Of this same time (hidden at present) Jesus says: "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the son, but the Father"—Mark. xiii. 32.

It seems then that the verse in question may legitimately be paraphrased in this way: "God hath made everything beautiful in His time, also He set in the heart of man the desire for a time which is hidden so that no man can find out the work that God maketh from the beginning to the end".

Land of Israel News

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

During the month of May, 549 immigrants, 363 of them Jews, were registered as having entered Palestine. 212 of these Jews had already been in Palestine without legal permission to stay, which they have now obtained. Sixty-four emigrants left the country during the month, 24 of them Jews.

* * *

The construction of a building which will accommodate the Central Offices of the Keren Hayesod and the Vaad. Leumi will begin in Jerusalem in August. The new building will be situated near the building of the Central Office of the Jewish National Fund.

* * *

Four tons of corn have been destroyed in a fire started by Arab incendiaries on the threshing floor of the Jewish colony of Kfar Hassidim, in the Valley of Jezreel. It was at Kfar Hassidim that the young Jewish colonist Guterman was murdered in February.

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The Court of Appeal has confirmed the sentences of four Nablus Arabs to imprisonment for two years each for uprooting trees in various settlements.

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The High Commissioner has rejected the Arab petition urging the pardon of the Arabs sentenced in connection with the anti-Jewish riots in August, 1929.

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The Jews of the Argentine have decided to establish a colony in Palestine on Jewish National Fund land to be named after Baron de Hirsch, in commemoration of the centenary of his birth which occurred this year.

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Over a thousand trees have been uprooted in Jewish orange groves in the Jaffa district by unknown hooligans. The work is suspected to be that of Arabs, who have lately committed a great deal of vandalism of this kind.

* * *

The Grand Mufti has sent a telegram to the League of Nations, protesting against the decisions of the League Commission on the Wailing Wall question. He at the same time demands the surrender of the Hedjaz railway to the Moslems on account of the fact that it is used by the Moslem pilgrims to Mecca.

* * *

The Director of Palestine Immigration reports that 5,533 immigrants were registered in Palestine during 1931. Of these, 4,075 were Jews. The corresponding figures for 1930 were 6,433 immigrants, of whom 4,944 were Jews.

Signs of the Times

LAUSANNE, GENEVA and OTTAWA.—Never was there a time in history when so many statesmen attended so many conferences as they do to-day. To-day there are three being held concurrently; concerning disarmament at Geneva, reparations at Lausanne, and Empire unity at Ottawa. The Disarmament Conference appeared to be in danger of collapse when on June 22nd, Mr. Hoover issued a Manifesto calling upon the nations to reduce armaments all round by one third.

In Britain the proposals have met with ready approval, but elsewhere opinions are divided, and whether the proposals will have any effect on disarmament generally, yet remains to be seen. We should not suppose that any success in that direction is any cause for pessimism (from our point of view), but rather the reverse. Although there must be a piling up of armaments in sufficient readiness for an outbreak of world wide hostilities, it is nevertheless at a time when "they say peace and safety" that destruction will come. It is more than probable therefore that this, or a subsequent, disarmament conference will have an apparent measure of success, so that the people will be led into supposing that a time of peace is in store. It may be that the temporary lull in international rivalry will provide just the opportunity for Russia to make war on an unsuspecting Britain.

So then, although as stated last month, the Disarmament Conference must fail, let us not be surprised if out of it there ensues some kind of international pact which will lull the people into a false sense of security and which will only prove to be a calm preceding the breaking of the storm.

With regard to Lausanne, there is still no settlement reached. Germany neither can nor will pay any more reparations, a fact which even France is being compelled to recognize. The situation is summed up by Sir Walter Layton: "The Reparations Conference is still struggling to bring a settlement to birth—by goodwill out of necessity, but the labor is proving protracted and difficult" (News Chronicle July 6th). The situation is complicated by the grave financial state of nearly every country in the world. The Daily Express remarks, "Nobody now pays reparations or can ever pay again". To add to the chaos several nations (e.g. Bulgaria, Austria, Hungary, Greece, etc.) are defaulting on loans which were issued under the auspices of the League of Nations. In some cases the British taxpayer will have to bear the burden, the Government having guaranteed both principal and interest.

The Daily Express, which carries on a ceaseless agitation against the League, comments: "Great Britain should break with the League of Nations before the League breaks Great Britain".

The third conference at Ottawa is designed to promote Empire trade and unity. Naturally, it tends to isolation from the rest of the world and a combination of European powers to counterbalance its effects. Before Ottawa opened this was clearly seen. Customs unions are projected between Belgium, Holland and Luxemburg, and between Norway, Sweden and Denmark. A correspondent in Geneva commented: "It is believed here that these unions are merely the first of a series of agreements which ultimately may link up the whole of Europe. Thus the shadow of Ottawa has already reached Lausanne. It is apparently being realized that the Conference may result in such a linking-up of the components of the Empire that the smaller states will be hard put to it to retain their foreign trade, and that a European economic union would be best calculated to preserve their own interests."

Another latter-day development to be expected is the reappearance in Europe of the ten horns (Daniel vii. 24, etc.) and the consequent replacement of the three that were "plucked up by the roots" (Daniel vii. 8). As Dr. Thomas shows in Eureka, the "plucking up" refers to the absorption of three of these Kingdoms into the Holy Roman Empire. We think it is not difficult to see that the three Kingdoms indicated are Bavaria, Hungary and Lombardy (Italy).

A feature of latter-day politics has been the gradual emancipation of these states. Italy obtained full independence in 1870; Hungary broke away from Austria as a result of the Great War, and now we find Bavaria, which has for a long time been semi-independent, again threaten to break away from Germany altogether and unite with Austria. Bavaria, as will be expected of the horn powers, is Catholic in sympathies, whilst Germany proper is Lutheran. It is curious that Herr Hitler's attacks on the Jews have caused many of them to leave Berlin for Bavaria where "they will lend their support to the Bavarian movement for breaking with the German Reich" (see the note concerning Hitler and the Jews on the cover of July Berean). Probably more facts concerning affairs

in Bavaria will come to light shortly, when it will be interesting to write more fully concerning the latter-day development of the ten horn powers, in readiness for the time when 'there are ten kings' who 'give their power and strength unto the beast' when he makes 'war with the Lamb' (Rev. xvii. 12-14). Although so far as we are aware Dr. Thomas does not refer to the latter-day independence of Bavaria, he includes it amongst the ten horns. Those interested in seeing his reasons for this will find them in Eureka, Vol. III., pages 172-3.

Wherever we look in the earth we see God's plan being brought to its consummation; there is something fresh in the newspaper every day that points to the coming of Christ. The Daily Express very truly remarked on June 20th in large black type "International events are marching with incredible swiftness".

W.J.

Ecclesial News

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

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

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

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

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

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

BEDFORD.—53 Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Since last reporting we have had the pleasure of the company of the following brethren in the service of the Truth: A. A. Jeacock (Croydon), W. P. Lane, E. A. Clements, M. L. Evans, E. W. Evans, H. M. Boost (all of Clapham), A. Cattle, S. Jeacock (St. Albans), J. D. Webster (Brighton). We appreciate their labors amongst us and are grateful for their help; although no apparent results are achieved with regard to the alien, it is our duty to continue to sow the seed in the best way possible and keep the Light of the Truth burning, whether they will hear or whether they will forbear. We have been pleased to have with us at the Table, sis. Young and bro. Roythorne (Bishops Stortford), sis. Jeacock (St. Albans), sis. Warner and sis. Blake and bro. C. R. Crawley (all of Luton). We also desire to express our gratitude to an anonymous brother for the generous donation of £10 for the work of the Truth in this town.—W. H. Cotton, Rec. bro.

BRIDGEND.—38 Dunraven Place. Sundays: 11 a.m. and 6.30 p.m. Tuesdays: Bible Class, 7.30 p.m. Being greatly strengthened by the recent addition to our numbers, we commenced a series of special lectures during the month of July, bro. Walker of Bristol commencing the first of the series, the title of which was "Watchman! what of the night?" 2,000 cards were distributed. Seven strangers turned up at the lecture.

As a result, one of them attended at the mid-week Bible Class. God's hand is not shortened that it cannot save even at the "eleventh hour ". We are deeply grateful to the anonymous brother for his further gift of £10. We assure him it shall be spent carefully and efficiently in the Master's Service.—Gomer Jones, Rec. bro.

COWES (I.O.W.) —"Holywood," Mill Hill Road. Sisters Mulliner, Bullen and Singleton have visited us and broken bread. We thank them for coming so far to give us the benefit of their company and fellowship.—W. A. Quin.

HORNS CROSS (Kent).—Co-operative Hall, High Street, Swanscombe. Sundays: Breaking of Bread, 11 a.m. We continue to declare the verities of Truth in this district, but the response in these days of pleasure seeking is very small. We rejoice to learn, however, that "Christendom Astray from the Bible" has been in great demand at the local library, and therein we perceive that those around are without excuse, for the way of life has been presented to them, even though they have declined our continued invitation to our public proclamations. Since last reporting we have enjoyed the company of the following: brethren A. Cattle, E. Perry and bro. and sis. Young (Putney), bro. N. Widger (West Baling), brethren H. L. Hayward, W. R. Mitchell, H. L. Evans and E. A. Clements, also sisters M. and D. Sowerby (Clapham). We thank them all for their support and the happy times spent together in the unity of Faith.—E. R. Cuer, Rec. bro

LEAMINGTON SPA.—36 Warwick New Road. Sundays: Breaking of Bread, 11 a.m. Thursdays: Bible Class, 7.30 p.m. During the month of June we were encouraged on two occasions by the visits of those of like precious faith. On Sunday, the 12th, bro. and sis. Phipps came over from Birmingham and joined us in the Memorial Feast, bro. Phipps speaking the word of exhortation; and on the 26th bro. Warrender, also of Birmingham, cycled over and gave as an excellent address before breaking bread. We were very pleased to receive both visits and hope we may have more to record in due course. We take this opportunity of expressing our love and best wishes to all in the Household of Faith.—L. Feltham, Rec. bro.

LEICESTER.—71 London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. We have been greatly encouraged of late by the attendance of a few strangers at our lectures and trust the proclamation of the glad tidings may awaken some to a realization of their position. We have much appreciated the labors of the following brethren who have visited us in the service of the Truth since our last report: brethren H. M. Lee, F. G. Ford, L. J. Walker, H. L. Evans, E. J. B. Evans (Clapham), P. J. A. Coliapanian (Seven Kings), J. B. Strawson (Nottingham), A. K. Clements (Sutton). We have also had the company of sis. Lee, sis. M. Simmons (Clapham), bro. H. Coy, sisters E. Waddington, D. Bale, E. Elston, E. Strawson, bro. Dodd, bro. and sis. G. Griffiths (Nottingham), sis. R. Rutherford (Cleethorpes), sisters M. and M. Barnatt (Nottingham), and sis. A. Clements (Sutton).—A. C. Bradshaw, Rec. bro.

LONDON (Clapham).—Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We are pleased to report that Mr. Harry Bennett, formerly neutral, put on the saving name of Jesus on June 12th. Our new brother came to a knowledge of the Gospel as the result of the Dulwich effort, and his baptism is an encouragement to those who engage in that work. We are sorry to lose the company of sis. Lilian M. Wood and bro. D. L. Denney who will in future meet with those of like precious faith at Sutton, but we gain the company of sis. Keates, of Putney, who will in future meet with us. The following visitors have been welcomed at the Table of the Lord: bro. H. P. Christmas (Bury St. Edmunds), bro. and sis. Cartwright, bro. and sis. D. C. Jakeman (Dudley), bro. Barber (Ealing), bro. W. A. Rivers and bro. E. Williams (Holloway), sis. Allen (Luton), bro. and sis. Webster (Seven Kings), sis. F. Wood

(Sutton) and sis. Leila Golden (Los Angeles, U.S.A.). On Saturday, July 2nd, we held our annual outing to Hampton Court and Bushey Park. A very pleasant and profitable day was spent by all the brethren and sisters and Sunday School scholars. —F. C. Wood, Asst. Rec. bro.

LONDON (Holloway).—Public Library Hall, Manor Gardens, near Royal Northern Hospital, Upper Holloway, N. Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m., at London College, 409 Holloway Road, N. (near Nag's Head). Our Ecclesial outing took place in glorious weather at Monken, Hadley Common, on June 18th. Many visitors were present and 83 sat down to tea. Bro. F. R. Wright presided and bro. G. H. Lethbridge spoke on Psalm 150, calling attention to God's good handiwork and His care for His children. Bro. Denney spoke of the Battle of Barnet in the 15th Century and of its connection with Ezekiel xxxviii. 13, in that its result determined that mercantile overseas trade should be encouraged by the State, its great opponent, the Earl of Warwick, being killed at Hadley Highstone. Welcome visitors during the month have been bro. M. Joslin and bro. L. Walker, who "preached the Word", and sisters Irving, senr., of Clapham, and sis. M. Perry, of Putney. We acknowledge with thanks receipt of a gift of £2 from an anonymous donor. This will be used to forward special work to exhibit the Truth.—Geo. H. Denney, Rec. bro.

LONDON (West Ealing).—Leighton Hall. Elthorne Park Road, West Baling. Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m., Bible Class at 24 The Broadway, West Ealing. We have pleasure once again in being able to report additions by immersion. On June 20th Mr. Alfred Hannay Warry and his wife, Mrs. Edith Mary Warry, were baptized into Christ, having made good confessions of the things concerning the Kingdom of God and the name of Jesus Christ. The immersion took place at the Ealing Public Baths, and it is our prayer that our brother and sister may continue steadfastly "until He comes". Bro. and sis. A. T. Abbotts, who lived at Egham and met with us, have removed for the time to Redhill. We are sorry to lose their company and hope it will only be temporary. We are hoping to utilize a gift of £10, which we gratefully acknowledge, by arranging special lectures in our own hall at the end of the summer if the Lord will. In the meantime we shall make special distributions of literature in the neighborhood, and we are advertising "Christendom Astray" on our lecture cards each month. Brethren L. J. Walker, M. L. Evans, M. F. Kirby (Avondale Hall), G. H. Lethbridge (Holloway) and J. R. Adams (St. Albans) have assisted us in the Master's Service by lecturing, and we are thankful for their help.—Norman G. Widger, Rec. bro.

LUTON.—Oxford Hall. Union Street (off Cattle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. In the glorious work of "holding forth the word of life" and "saying to the perishing come", it has yet again pleased the Father to bless our efforts. On June 16th it gave pleasure to the examining brethren of the Ecclesia to find that Mrs. Margaret Maud Snoxell (formerly Wesleyan) had a good understanding of the way of Salvation and manifested an earnest desire to submit to the prescribed conditions. The baptism took place at Avondale Hall on June 19th, the Clapham brethren kindly assisting on our behalf. Our new sister is cousin to sisters Squires and Allan of our meeting and to bro. Brooks of Clapham. They, and we, all rejoice in the choice she has made, and earnestly hope that being now justified from her past sins, "by the favor of God", on account of her belief and obedience and her connection with Christ thus made sure, she will now "labor" to bring forth those "fruits of righteousness" which will alone gain for her justification unto "aionian life" and a participation in the glory and honor of the Kingdom. We omitted to acknowledge in our last report the receipt of a bountiful gift of £10. We feel indeed that this is "good measure, pressed down, shaken together and running over", and we shall with the Lord's help use it as the anonymous donor wishes. It has given us no small amount of pleasure to have the company at the Table of the Lord of the following: bro. J. Hodges (St. Albans),

bro. Beighton (Seven Kings), bro. and sis. Wells and sis. Watsham (Colchester), bro. D. Webster (Brighton"), brethren James and Eve (Southampton), bro. Mettam (Sutton), bro. M. L. Evans, bro. Evan Evans, bro. and sis. Brooks, bro. Sutch, bro. and sis. Johnson, sis. D. Crumplin and bro. and sis. Ask (all of Clapham), bro. A. A. Jeacock (Croydon), bro. Norman Hodge (Plymouth"), bro. A. Cattle (Putney), bro. and sis. Smith (Singapore), and sis. Bath (Holloway).—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. Thanks be to God that He has been pleased to have called another of Adam's race into the Way of Life in the person of Ethel Dorothy Botley, who passed through the waters of Baptism, putting on the saving name of Jesus, on June 12th, being formerly of the Church of England. We pray that strength may be given to our sister, that she may continue in well-doing unto the end. We wish that our brethren who have helped us to spread the glad tidings in this town of pleasure, will accept our thanks. Trusting they will continue to assist us in our labors, that others may be blessed with the opportunity of life eternal.—A. E. Newman, Rec. bro.

NEWPORT (Mon.)—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (First Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to announce that on June 26th we had a visit from bro. H. R. Nicholls, of Plymouth, who gave us encouraging words of exhortation, also lectured in the evening, three strangers being present.—D. M. Williams, Rec. bro.

PEMBERTON.—Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Mondays: M.I.C., 8 p.m. Wednesdays: Bible Class, 7.15 p.m. We have been assisted in the service of the Truth during the past two months by the following brethren, whose services have been very much appreciated: bro. Cockcroft, senr., bro. Browne, bro. W. V. Butterfield and bro. Geatley, of Oldham. As a further effort to get the stranger to listen to the Word of Truth, we propose, if the Lord will, giving two special lectures, the first on Saturday, August 13th, when we hope to have with us bro. Elston, of Nottingham, and the second on Saturday, September 3rd, when bro. F. Jakeman is expected to be with us. We propose advertising the lectures on each occasion by distributing 2,000 cards. We propose, God willing, to hold our annual Fraternal Gathering on Saturday, August 20th; tea, 4.15; after-meeting, 6 p.m. We have been pleased to welcome as visitors to the Lord's Table, bro. Heyworth, junr., and sis. Heyworth (Whitworth), sis. Cook (Blackburn), sis. Ball (Mayhull) and sis. D. Jannaway (Southport).—B. Littler, Rec. bro.

PLYMOUTH.—Oddfellows' Hall, 148 Union Street (near Railway Arch). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. The recent departure to Newquay of our newly-immersed sis. Richards has had an interesting sequel, in that it brought us into contact with her mother, sis. Jessie Tremaine, who has been in isolation for more than 40 years. A search among Ecclesial records confirmed her statement that she was immersed by the Wellington Hall Ecclesia, N. London, on May 25th, 1884, and continued there until 1888, when she left for Cornwall. Her maiden name was Walters, and though, after her marriage, she lost contact with the brethren and sisters, she brought up her children in the fear of the Lord, a fact of which we have had evidence in our recent immersion. Sis. Tremaine, becoming acquainted with the present ecclesial situation, expressed a desire to identify herself with us, and journeyed nearly 60 miles to Plymouth for this purpose. She gave complete satisfaction at our interview with her, and we were pleased to have her company and fellowship at the Lord's Table on June 19th, prior to her return. We hope that our sisters will be a means of strength and help to one another in their isolation.—H. R. Nicholls, Rec. bro.

ST. ALBANS.—Pikesley's Auction Room, 34 St. Peter's Street (next to Council Offices). Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m. We are very pleased to report the baptism on 14th June of Miss L. Snart, formerly Church of England. Our new sister had attended the lectures for several years and at length realized the necessity of obedience to the command to be baptized. The first meeting in our new room was held on July 3rd when bro. F. Beighton (Seven Kings) rendered much appreciated assistance in the work of the Truth. An especially attractive type of lecture card had been delivered but the response was disappointing, only three visitors being present and these, regular attenders of the lectures. We realize, however, that the Truth is quite unacceptable to the majority and we work in hope for the day to soon come when "all shall know the Lord".—S. Jeacock, Rec. bro.

SEVEN KINGS.—Mayfield Hall, 686 Green Lane, Goodmayes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27 Wanstead Park Road, Ilford—Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We are pleased to report that during the past month we have been encouraged by the attendance of a few strangers and pray and hope that it may be the Father's good pleasure to give the increase in due season. We have been pleased to have the company of bro. and sis. Ask at the Table of the Lord and thank our brother for his assistance in giving us the very necessary word of exhortation, and proclamation of the Truth in the evening. We also tender our thanks to brethren F. G. Jannaway and D. L. Jenkins for their assistance in proclaiming the good news of the Kingdom of God.—H. Cheale, Asst. Rec. bro.

SHEFFIELD.—21 Robert Road, Meadow Head. Greetings in the name of Christ. On Saturday, June 11th, we held our second effort for the furtherance of the Truth in Sheffield. A lecture was given in the Abbey Lane Council School on "An Appeal to 'Christians'—The Truth of God neglected for fable—Bible predictions of religious apostasy—Some Bible truths now discarded—'When the Son of Man cometh shall He find the faith upon the earth'." Once again bro. W. J. Elston, of Nottingham, came to our aid and convincingly spoke on the above subject. We were also assisted in the delivery of cards advertising the lecture by sis. F. Grimes and brethren D. Tiffing and L. J. Hobson. We would like once again to express our thanks to these brethren for their willing services. Also our thanks are due to brethren and sisters from the Nottingham, Brimington, and Oldham Ecclesia who came over to the lecture and contended for the Truth to the strangers who were present. As far as could be estimated about 25 strangers were present. Our earnest desire is that the seed sown may have fallen upon good ground and will yield fruit to the honor of our Heavenly Father.—Your brother in Christ, A. S. Heason.

SOUTHEND-ON-SEA.—11 Byron Avenue Breaking of Bread, every Sunday, except first in the month, at 6 15 p.m. Since our last month's report we sorrowfully regret to say that further action has followed the withdrawal therein recorded, for now we have passed the following resolution:—"That on account of bro and sis. Cyril Finch's attitude being out of harmony with our ecclesial position on the doctrine of fellowship, in that our recent withdrawal from sis. Gladys Finch is openly disavowed and agreement with those in Temperance Hall fellowship declared, and also on account of their refusal to 'reason together' upon this matter, we hereby withdraw our fellowship from them; notice of same to be sent to the 'Berean Christadelphian' for publication in Ecclesial News." We are far from saying we are glad to have thus effected a purging of the unsound element, for such freeing of ourselves from complicity in the errors of others always has an individual aspect, the fact that we have for the time at least parted from those whom we loved; yet for some time past our ecclesia has not been what it ought to have been; for the harboring of discontent and the suppression of ideas which were gradually taking the shape of opposition to the scriptural doctrine of fellowship, could have but one effect, that of weakening what

should be a sound and robust testimony for the Whole Truth and its rigid maintenance in our midst. The test came recently when on holiday the sister withdrawn from first, found herself in the company of some whom she loved, but who were in the Temperance Hall fellowship; she broke bread with them after deliberation, then justified her action and firmly declared her "full conviction" that those with whom she so broke bread held a "scriptural position"; interview and admonition followed, but to no effect; hence withdrawal. Those in the Ecclesia who had moved to Sutton, and had already manifested a restive attitude when Temperance Hall matters were talked about, were acquainted with the fact of withdrawal, and expressed agreement with the one withdrawn from, seeing no reason why they should not also break bread with the same individuals; attempt at interview and much scriptural persuasion and the result has had to be the same withdrawal. We sorrow, but we know we have done the only thing scripturally possible. Our position is to put the requirements of the Truth first and our personal affections in subjection thereto. In connection with this last case we would like to express our thanks to bro. Mettam of the Sutton Ecclesia, who so kindly endeavored to converse with bro. Finch and who also undertook to interview those withdrawn from if they had agreed to such a course.—W. Leslie Wille, Rec. bro.

SOUTHPORT.—73 Oak Street. Breaking of Bread by appointment. The following have been most welcome visitors to the Lord's Table: bro. and sis. P. Foster, bro. and sis. Tennant (all of Pemberton), and sis. Cook (Blackburn). Will the sisters who kindly continue to send me letters and exhortations please accept my warmest thanks and appreciation.—(Sis.) Doris F. Jannaway.

SUTTON (Surrey).—The Garden Hall, Wellesley Road (adjoining Sutton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m. Greetings. We have every reason to rejoice in the fact that we have been privileged to assist Sidney William Flower to put on the saving name of Jesus in the waters of baptism. Our brother first became acquainted with the Truth through the efforts of bro. Mallard of St. Albans. Our number is also increased by the transfer of bro. D. L. Denney of Clapham, their loss but our gain. Thanks are due to brethren E. H. Bath, T. Wilson and G. H. Lethbridge for words of exhortation and lectures. The following have encouraged us by their presence at the Table of the Lord: bro. Wilkinson (Bournemouth), sis. N. Carter (Seven Kings), bro. and sis. E. H. Bath, bro. and sis. G. H. Lethbridge, sis. E. Lethbridge, bro. G. H. Denney (all of Holloway), bro. and sis. Fox, bro. and sis. J. Wood, sisters H. L. Evans, J. Southgate, Deadman, H. Denney, Wilson, Fulbrook and M. Smith, and brethren A. H. Purser, T. Wilson, W. Davis (all of Clapham). With our united love to all in the Truth's service, Sincerely your brother in Christ Jesus, J. L. Mettam.

TIERS CROSS.—Haverfordwest, Pembrokeshire. Sundays: Breaking of Bread, 2.30 p.m. Greetings to all our beloved brethren and sisters. We have nothing new to report but just a word so that all may know we are well and rejoicing in God's promises. Our loneliness has been broken by visits from beloved brethren B. H. Raythorne and M. L. Evans (Clapham), whose exhortations we enjoyed; we are always glad to meet others of like precious faith. Thanking all our brethren and sisters at home and overseas for the encouragement we receive by letters and exhortation.—Your brother, H. Thomas.

WAINFLEET(Lincs.)—"The Sycamores," Croft. Since my last report we have had our monthly visits from bro. Strawson, who has exhorted us and I faithfully proclaimed the Truth to those who would accept the invitation to hear him. Although the response to the invitation was small, bro. Strawson endeavored to show to a perishing world God's goodness and mercy in providing His Son to be a perfect sacrifice for the remission of sin in His appointed way. The strangers to hear the lecture have been: March, 4 of the writer's children; May, 4 strangers; June, one of the writer's

children and a son-in-law. Visitors: sis. Muriel Barnatt, sis. Barnatt, sis. Strawson, bro. and sis. Sidney Elston, bro. Eric Elston, sis. Murfin (all of Nottingham).—Bernard Smith.

WELLING (Kent).—Scouts' Hall, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8 p.m. Please note we have changed our meeting place. We much regret leaving the Co-operative Hall, having been there since it was built three years ago. The money saved in rental can be used more wisely in other directions, in the Master's service, as Welling truly reflects the indifference of the world to the Truth, having no time to come and listen to the glad tidings. The attendance of strangers is still very small and those from Eltham continue to show, interest by visiting the lectures at Welling. We have been reminded of our calling in Christ Jesus and edified by the company of the following: bro. A. Headon (Holloway), bro. and sis. Maundrell, sis. E. Matradrell and sis. N. Kitchen (Clapham), sis. Stafford (Margate).—A. M. Grant, Rec. bro.

WELLINGTON (Salop).—Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We are glad to report a sustained interest on the part of several who attend the lectures regularly and it is an encouragement to us in our labors. We trust that in due season our Heavenly Father will grant the increase. However, commendable as it is to bear witness to the Truth to those still in darkness, it is highly important for us to realize the necessity for the development of the spiritual man in Christ. It is only those who are rooted and grounded in the Truth who will endure to the end. There is great need to listen to and faithfully apply the words of Paul to Timothy, "Give attendance to reading, to exhortation to doctrine meditate upon these things, give thyself wholly to them that thy pro fitting may appear to all." During the past month we have been pleased to have the co-operation of our bro. D. C. Jakeman of Dudley, and to welcome at the Memorial Feast bro. and sis. Allen, sisters W. C. Jakeman, Shaw and Meese (Dudley), bro. J. Hobson (Nottingham), sisters Steele (Crewe), bro. and sis. R. Barton (Wigan).—H. G. Saxby, Rec. bro.

AUSTRALIA

INGLEWOOD (Victoria).—We regret having to report the death of Sister Emma Appleby (wife of the writer). Although we sorrow at losing a faithful sister in Christ, we are glad that she sleeps, as she had been bed-ridden for the last twelve years, but always cheerful and never complained of her sufferings. She had the great honor and privilege of entertaining at her home our beloved bro. Roberts (see Diary of 1st Voyage to Australia), and always endeavored to follow our dear brother's teaching and example. Her home was always open to those of like precious faith, and like the wife in Proverbs xxxi. 26, "She openeth her mouth with wisdom, and in her tongue is the law of kindness". She always looked forward to the time when there should be no more pain or death, and this hope sustained her in her sufferings. Bro. Jas. Hughes, from Melbourne, helped us with the burial and spoke words of comfort to the mourners, and appealed to those around the grave to follow our sister's example in faith and patience, because our sister's hope of being raised from the dead and of gaining an immortal life in which pain and finally death would be a thing of the past, was based on the Bible. We were thankful for the help of bro. Hughes, who went to some considerable trouble to be with us. We continue to try and get people to read "Christendom Astray" by a large advertisement in our local paper. A few are interested. We are very thankful to have "The Berean Christadelphian", which gives us strength and courage to keep faithful by its upbuilding matter.—Your brother in the Common Faith, W. H. Appleby, Sullivan Street, Inglewood.

PERTH (Western Australia).—24 Brandon Street South. Breaking of Bread, 11.30 a.m. It is with pleasure we report that on April 12th another daughter of Adam's race has put on the saving name of Christ in the person of Miss Jean Symington, aged 19. We pray that our new sister may walk worthy of the high calling to which she is called, and at last receive that great reward, Eternal Life. We were also cheered by a visit from sis. M. Symington (Melbourne), sister to the above. Although few in number, we are endeavoring to keep the purity of the Truth, and find the writings of Dr. Thomas and the late bro. Roberts of great help and comfort these times, when many brethren and sisters will not endure sound doctrine. We think if the writings of these brethren were studied more there would not be so many false doctrines abroad in the ecclesias. We are looking forward to the time when Christ will rule this troubled world in righteousness and peace. We would be pleased to welcome any brother or sister of like precious faith and fellowship who is coming this way.—(Sis.) M. A. JONES.

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 Dixon, No. 340 Irvington Place.

Dripping Springs, Texas. – J. O. Banta, P.O. Box 250, Goose Creek, Texas.

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.

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. R. Jaine, Tyrie Cottage, Brockwell, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Cowes (I. of W.). – W. A. Quin, “Hollywood,” Millhill Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.

Dudley. – F. Jakeman, 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.

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

Ecclesial News received too late for insertion: Blackheath; Southend.

Light-Bearers League.—Bro. Davidson, the treasurer of the Clapham Light-Bearers League, wishes to acknowledge the receipt of £1 from Rochdale and 5/- from Oldham.

Cornwall. — Furnished bungalow with sleeping accommodation for six persons. Facing sea, in Holywell Bay, near Newquay. Ideal situation for those desiring a quiet holiday amidst beautiful surroundings. For terms apply to Sister Feltham, 36 Warwick New Road, Leamington Spa.

Oldham.—The Oldham Ecclesia will (God willing) hold a Fraternal Meeting on Saturday, September 17th.

Making a Christian.—"One of the unofficial events of the Eucharistic Congress in Dublin was the christening of the infant daughter of the American Minister. This fortunate little creature was ushered into the church by no fewer than four cardinals. If that doesn't make her a good Christian, I don't know what will!"—Daily Express.

"Russia Prepares For the Next War."—"Convinced of Britain's ill will. Women at Drill. Even Children have ' Shock Brigades '". This is the heading of an article published in the Sunday Graphic, July 10th, by its Special Correspondent in Russia. He goes on to say: "Russia is preparing for war. She believes war to be not only inevitable, but imminent—a defensive war, not one of conquest. Millions and millions of Russians, trained and alert, are convinced that we shall shortly attack them. They believe that Japan will launch an attack on them through Manchuria, and that Great Britain will come in, with Poland and Rumania, on their Western and Southern fronts."

Hitler and the Jews Again.—The Nazi storm troops who are again allowed to demonstrate publicly, wearing their uniform, have been attacking Jews in various parts of the Country. Serious fighting is reported from a number of places. In Breslau about 300 Nazis in uniform marched through the streets, shouting " Jews go to Palestine," and attacking Jews. As a Jewish funeral passed through the Schweinitzer Strasse, opposite the police headquarters, the Nazis shouted: "Here is one of them going to Palestine. We shall soon get rid of the lot."—Jewish Chronicle.

Prosperity in Palestine.—"Woman Traveler's Impressions.—Great progress is being made in Palestine, according to Miss Beatrice Phillips, who has just returned from a visit to the Holy Land. 'Jerusalem has been seized by a building fever, and hundreds of new cottages are being built of the colored stone peculiar to Jerusalem,' she said. 'The good times seem to have been brought about by the throwing open of Palestine to the Jews, Immigration is in full swing, and Jews from all over the world are sending money. A big hotel, the King David, was built there recently.' "—Sydney Daily

Telegraph.

Death of Ex-King Manoel.—Ex-King Manoel of Portugal died during July. There is a strong Royalist party in Portugal and it sometimes seemed likely that the King would be recalled to the throne. There is no direct heir, but as one of the ten diademed horn powers, no doubt Portugal will become a monarchy again in the not far distant future.

The Papacy.—A tremendous advertisement has been given to Roman Catholicism by the broadcasting of the Eucharistic Congress in Dublin. The Papal Legate was received both in England and Ireland with extraordinary enthusiasm. On July 7th, hundreds of Catholics marched round the streets of Canterbury "reciting the Rosary for the conversion of England."

"Distress of Nations, with Perplexity"—Luke xxi., 25.—"The state of the world in 1932 is an unceasing perplexity to all who are called upon to deal with it, to the politician and the expert as well as the man in the street." —News Chronicle.

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.

