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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 Apocalypse in Habakkuk

By Dr. John Thomas

While Nahum looked at the latter day deliverance of Israel through the fall of Nineveh, Habakkuk contemplated the same consummation through the typical fall of Nebuchadnezzar's Dynasty. He saw Babylon in the plenitude of its power. Success would intoxicate the Golden Head, whose spirit would change, and he would transgress and offend by imputing his power to his own strength. And while Babylon triumphed, he saw that Israel and the nations were enclosed in its net, being subjected thereby to spoliation and great distress. He was desirous to know what all this would result in. He therefore besought Jehovah to reveal to him what the end would be. His petition was granted, and the consummation was represented to him in a vision, which is to speak "at the end". He saw in that epoch, which is termed "the Day of Trouble," a chief of nations, proud, covetous, rapacious, and impious, as Belshazzar; who will not confine himself to his own territories, but will enlarge his desire as the grave, and will be as death, which cannot be satisfied, but will gather to his throne all nations, and laden himself with all people as with thick clay. He saw this Power in vision execrated in its time as the spoiler of the nations, and the violator of the land of Israel, Jerusalem, and its inhabitants. This is the Gog of Ezekiel, the Assyrian of Isaiah and Micah, the King of the North of Daniel, the Lawless One of Paul, and the Dragon of Apoc. xx. Habakkuk saw that "the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea"; but he saw also that this could not be the character of the times until this clay-power should be removed out of the way. It was accordingly shown to him that the power should be broken by certain who should "rise up suddenly" and "awake", and that the sleepers who shall awake to life and stand upon their feet for action, shall bite, and vex, and spoil him. These are the Saints he saw in vision, in whose midst is the STONE of the wall which shall cry out against him.

After the prophet had seen the vision, and heard the speech accompanying it, in his hymn to Jehovah he recounts the glorious apocalypse he beheld. He saw Israel in extremity, and the Thick-Clay Power in Egypt in all the confidence of victory. But the Stone out of the Wall makes proclamation against mm, which results only in stirring him up to fury, and the prophet sees his hosts in tempestuous motion "coming out as a whirlwind to scatter me, and rejoicing in the prospect of devouring the poor in the lurking-place". The tents of Cushan and Midian, in this "day of Midian"—Isai. ix. 4—

overspread the wilderness of Mount Paran, the country of Teman, situated between Palestine and Egypt, south of the Mediterranean, and between the Gulph of Suez and the Gulph of Akaba or Elath, north of Mount Sinai. The mistar, or lurking-place of Judah's Lion, the place of his encampment in the vision, is the region of Edom and Moab running down to the Gulph of Elath. After the type of the Exodus from, Egypt, Jehovah will rise up from Seir, and shine forth from Mount Paran—Isai. xvi. 3, 4; Dan. xi. 41; Deut. xxxiii. 2; Hab. iii. 8. This arrangement places the Gulph of Elath, "the Tongue of the Egyptian Sea" (Isai. xi. 15), the Elanitic Gulph of the Red Sea; in other words, between the Gogian army of Egypt, and, as the Egyptian forces imagine, the feeble and dispirited outcasts of Moab. But they know not that with these outcasts is the antitypical Joshua, the prophet like unto Moses, and the antitypical Gideon, with the sword of Jehovah and his chosen band, as represented in Apoc. xix. 14; xvii. 14. If the reader keep these geographical relations before his mind, he will discern what Habakkuk testifies in saying, "Thou didst march thine horses into the sea through a heap of great waters"; "was thy wrath against the sea, that thou didst ride upon thy horses, thy chariots of salvation?" No, the prophet saw that the wrath was against the tents of Cushan, and the curtains of the land of Midian, which, when they came to see the waters open a way into their encampments for their enemy's cavalry, trembled in dismay. Brightness as the light burst forth upon them; beams of light from his hand, the hiding-place of his power. The prophet saw him march on in indignation, and thresh the heathen in anger. The conqueror's feet were like hind's feet, he overtook the flying enemy, and cut them in pieces with his troops. Israel in Egypt had cried unto Jehovah because of the oppressors, and he sent them "a Saviour, even a Great One," whom Habakkuk beholds from his watchtower. "Thou wentest forth," says he, "for the salvation of thy people, for salvation with thy Christ (Anointed) thou woundedst the Head of the house of the wicked." Thus Jehovah becomes known to Egypt, and his outcasts in the land of Egypt are redeemed, and the way opened for them to return to the land of promise. The land of Judah now becomes a terror to the land of Egypt, and is terribly smitten from thence; so that every Egyptian that maketh mention thereof shall tremble because of the counsel of Jehovah of armies, which he determines against it. His counsel is this. "I will bring Israel again out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and room shall not be found for them. And he shall pass through the sea in adversity, and he shall smite the waves in the sea, and all the depths of the Nile shall be dried up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away"—Zech. x. 10, 11.

But though Jehovah Elohim shall thus "smite Egypt", he will afterwards "heal it". His conquests, however, and its terrible accompaniments will never be forgotten. For "in that day live cities in the land of Egypt shall speak the language of Canaan, and swear allegiance to Jehovah of armies. City of the Destruction shall one be called. In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah: and it shall be for a sign, and for a witness to Jehovah of armies in the land of Egypt. And the Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation; yea, they shall promise a votive offering to Jehovah, and perform. And they shall turn to Jehovah, and he shall be entreated of them, and shall heal them. In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Jehovah of armies shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance"—Isai. xix. 17-25.

After the conquest of Egypt, then, Habakkuk, whose position may be supposed to be Jerusalem, sees, in the vision of the end, "Eloah coming out of Teman, and the Holy One (or Christ) from Mount Paran ". He has now taken away the dominion of the Lion and the Bear from India to Ethiopia, and possesses for his own Egypt, Israel,

and Assyria. "His glory covers the heavens, and the earth is full of his praise." In making these conquests, and those which remain, in relation to the Leopard, and the Fourth Beast of Daniel, "the pestilence goes from before him, and a flame from his feet". What follows is very grand. Viewing the work of conquest to be done, the prophet says, " He stood and surveyed the earth; he beheld, and drove asunder the nations: and the mountains of antiquity (or empires) were scattered, the perpetual hills (or ancient kingdoms) did bow: the ways of antiquity are for him". That is, the kingdoms and empires existing in the hour of the end are for Jehovah's Christ. These "mountains saw him and trembled: the overflowing of the water", their military inundation, "passed by: the deep uttered his voice," the roaring of the bottomless pit of nations; but He, after the type of Joshua, commanded " the Sun and the Moon to stand still in their habitation; and his arrows went in the light, and his glittering spear in the shining". Judah his bow, and Ephraim his arrow, arrest the sun and moon of the Gentile heavens, and go in the light thereof.

Paul's Shipwreck

An Exhortation by Bro. Roberts

It might not appear, at first sight, that there is anything particularly edifying to be derived from the account of Paul's shipwreck, which has been read this morning. We may find the fact different from the appearance when we look into it. It has to be remarked first that this is one of those chapters which could not have been written except from the circumstance of its being true. It is a plain account of incidents of travel, such as there could be no object in narrating, except on the score of their having happened. Every surrounding circumstance confirms the fact of its truthfulness. It has been in the hands of the Christian community ever since there were Christians upon earth.

There have been communities in the earth professing faith in Christ ever since the second half of the first century; and during all that time, they have had the Acts of the Apostles in their hands, containing this account of Paul's journey to Rome by sea. It was the most natural thing in the world that such an account should be written. It relates to a leading man among them at the beginning—the man who had most to do with their beginning: the man who was God's instrument in establishing them in the first case,—a man who labored and traveled much, well-known among all the brethren, and the object of personal affection to many of them: a man who at last sealed his life's work, at Rome, by giving his head to the executioner there at Caesar's command, on behalf of the testimony he had delivered. It was inevitable that the first Christians should want to know the history of such a man. There were men who knew about that his history; and it was most natural that they should write what they knew. There were many who did write accounts to gratify this most natural and most profitable curiosity. But none of them have survived, except those embraced in the New Testament, and these have survived because they received the consent and approbation of the apostles and elders of the first generation of believers. And this consent is a guarantee of reliability to us, because in the first age, the Holy Spirit was with them, to guide them in their decisions, as Jesus had promised. Even if it were not an inspired composition, its value would be absolute for the purpose this morning, as the account of personal facts, by men who knew, and whose probity is established by the nature of the enterprise they had in hand (*viz.*, turning men to righteousness), and placed beyond all doubt by the fact that they submitted to persecution and death for a work which brought them no advantage unless it were a true one.

Here, then, we have a ship sailing from Caesarea, on the Syrian sea-board, and touching at various points on the eastern Mediterranean, and finally caught in a storm

which buffets her for days, and hurls her a wreck into a creek in the island of Malta. On board this ship is a Roman centurion with soldiers. How came he there? He was there by the orders of his superiors at Caesarea. What was his business? He was en route for Rome. On what errand? With prisoners. Now, among his prisoners was one in particular, to whom the centurion showed himself specially courteous. This was Paul. On what charge was he in custody? Accused of what, was he on his way to Rome? To this we have a very special official answer; and it is this answer that brings to light the immense storehouse of edification not at first visible in the chapter.

Festus, the Procurator of Judea, who was forwarding his prisoner from Caesarea to Rome, had a difficulty about the charge-sheet in the case. When he came into office as the successor of Felix, he found Paul in custody, and he was applied to very importunately by the Jews to have judgment against this Paul, who, however, possessing the status of a Roman citizen, could not be given up to judgment without a proper hearing and satisfactory evidence against him. Festus could not give up a Roman citizen to judgment without a well-founded and definite charge; and having no knowledge of the charge against this prisoner, he appointed a special hearing, without, however, any very satisfactory result. The Jews, at the special hearing, hid enough to say against him, but nothing of the sort that Festus expected to be brought against a prisoner in custody.

"Against whom," said he, afterwards, to King Agrippa, in open court, at another special hearing, "when the accusers stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus which was dead, WHOM PAUL AFFIRMED TO BE ALIVE" (Acts xxv. 19).

Now, we know, as a matter of fact, from other sources, that this was the matter at issue, and the cause of offence between Paul and his Jewish accusers. The Jews had crucified Jesus; the disciples of Jesus afterwards testified to the fact of his resurrection, to the chagrin and intense displeasure of the rulers who had compassed his death. These rulers strive by might and main to gag the apostolic testimony. This Paul was, at the first, their willing servant, and while in the height of his activity in this direction, he suddenly stopped being a persecutor, and became himself a proclaimer of the fact of Christ's resurrection. He went here and he went there, with all the energy he had previously shown against Christ, affirming, as Festus said, that Jesus, who was dead, was now alive.

"For these causes," said he to Agrippa, "the Jews caught me in the temple, and went about to kill me."

The question to consider here is, the ground on which Paul joined in this testimony to Christ's resurrection. He states the ground in his address before Agrippa. His address was prefaced by introductory remarks by Festus, that bring out Paul's remarks into very distinct relief. Paul, having been brought into court, Festus, addressing the court, said,

"King Agrippa, and all men who are here present with us, ye see this man (I with we could: we shall by-and-bye), about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here (Caesarea), crying out that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him, of whom I have no certain thing to write unto my lord. Wherefore, I have brought him forth unto you, and socially before thee, O King Agrippa, that, after examination had, I might have something to write."

Paul, invited by King Agrippa, then addresses the court. He began by referring to his education among the Jews, at Jerusalem, and his entire concurrence at the first, in their opposition to Jesus, of Nazareth. Then he described his own ardent participation in their measures of persecution, in the course of which, while engaged on a journey to Damascus, Jesus of Nazareth himself presented himself before him in blinding glory. There could be no mistake about it. The occurrence was surrounded by every circumstance that could make any occurrence certain. It happened in the open air, in the brightness of noonday. It took place in the presence of witnesses—namely, the company of officials who were accompanying him on his mission. These witnesses saw and heard what transpired. They were all physically affected by it, though none of them so much so as Paul. They were thrown to the ground, Paul himself, was struck blind, and had afterwards to be led by the hand into Damascus. No circumstances could more effectually guarantee the actuality of the event, or more entirely exclude the possibility of deception or hallucination. There was publicity and tangibility. As Paul said to Agrippa,

"This thing" was not done in a corner as thou very well knowest."

This is so far as regards the outward aspect of the occurrence.

When we look at the heart of it as regards the words spoken to Paul on the occasion, Paul's justification is complete in the overpowering evidence of the correctness of his testimony. From the midst of the glory, a voice addressed him,

"Saul. Saul, why persecutes thou me? It is hard for thee to kick against the pricks."

As much as to say,

"You are only hurting yourself in fighting against facts and truth."

But who was the speaker? This was Paul's question—the inevitable question under the circumstances:

"Who art thou, Lord?"

Paul recognized the Lordship of one who could appear to him thus, but had no idea he was persecuting such a lord. He knew Jesus of Nazareth; he designedly persecuted him; but he had no idea that he was alive. He knew that he had been crucified—probably witnessed the event—and saw in the fact of his crucifixion sufficient evidence of his non-Messiahship and sufficient reason to labor in the suppression of a movement connected with his name, which, he imagined in his ignorance, was directed against Moses and the God of Moses. He persecuted none other than the disciples of a dead pretender, as he supposed; but here was a personage in glory accusing him of persecuting him. His question, therefore, was most natural,

"Who art thou, Lord?"

And the answer, what volumes it contained!

"I am Jesus of Nazareth, whom thou persecutest."

What a revelation to Paul. The words were brief, but sufficient. The sight of his eyes and the hearing of his ears convinced him that he was on the wrong track altogether. It was specially confounding that the revelation should be made to him on an actual journey of persecution, and just as he was nearing the city which was to witness his supremest effort as a persecutor.

What was the next thought nature to such an embarrassing situation but the one Paul expressed:

"Lord, what wouldst thou have me to do?"

As much as to say,

"Here I am in the very act of persecuting the resurrected Messiah of the God of Israel, whom I imagined in my darkness to be a deceiver in his grave. I am dismayed utterly at the discovery. What shall I do? Shall I go back to Jerusalem? Shall I go forward to Damascus? Shall I disband the officers who are with me; what shall I do?"

It did not beseem the dignity of the Lord of glory to answer the question in the practical way that was called for. It was sufficient to direct Paul to a source of information.

"Go into Damascus, and there it shall be told thee what thou must do."

Before leaving him, however, the Lord explained to him the reason of his appearance thus to him.

"Rise, stand upon thy feet, for I have appeared unto thee for this purpose to make thee a minister and a witness both of those things which thou hast seen, and of those things in which I will appear unto thee, delivering thee from the people (the Jews) and from the Gentiles, to whom now I send thee to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by the faith that is in me."

And the interview ends, and Paul is led blind into Damascus; and here he receives the promised information. He had not to seek for it. To whom could he have applied? The Jews could tell him nothing, and the Christians would have been frightened to have any dealings with him, knowing he had arrived as their enemy. The Lord had prepared the information. He appeared to a leading brother, named Ananias, and ordered him to go to the house of Judas, in the street called Straight, and enquire for Saul of Tarsus. Ananias was astounded at the idea.

"Lord," said he, "I have heard by many of this man how much evil he hath done to Thy servants at Jerusalem, and here he hath authority from the chief priests to bind all that call on Thy name."

What was the answer to this most natural demur?

"Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel, for I will show him how great things he must suffer for my name's sake!"

(Extraordinary proposal! In human schemes it is always some benefit that is held out). Ananias, thus entirely disarmed, went his way; found Saul: ascertained all that had happened; cured him of his blindness, and baptized him.

Now what follows, for us, from this whole recital? Why, that if Paul saw Christ on the road to Damascus, Christ lives now; and if Christ lives now, Christ will come again at the appointed time. And if Christ comes again at the appointed time, the dead will be raised as He has declared; the kingdom established; and salvation gloriously manifested in all the earth in accordance with the covenants which from the beginning have assured the blessing of all the families of the earth in Abraham and his seed. It means, therefore, that we have now a glorious hope in the midst of the darkness; a hope founded on facts; not built on plausibilities; in no way resting on speculation; depending in no degree on man's incompetent theorizings on the nature, origin, and destiny of the universe; having nothing to do with philosophy, though in harmony with the highest efforts of the philosophic faculty. It is as Peter, who was an eye-witness, said

“We have not followed cunningly devised fables.”

No, they are words of demonstrated truth and soberness, that will at last yield well-being and glory beyond the highest imagination of man to conceive.

Dear brethren and sisters, let us be brave and consistent in the case. Deciding that Paul's testimony is a true one, let us recognize that it is worthy of all the enthusiastic appreciation and service which it is in our power to yield. Let us not parley with it and dally with it as if it were a matter of doubtful and unimportant opinion. If it is not true, it is a pernicious fable to be scouted and indignantly hurled into the limbo of human superstitions. If it is true, it calls for nothing less than all the consecrated and energetic endeavor which Paul himself threw into its service during a life-time of nearly forty years, in which he hath left us an example which Christ Himself has set us to copy.

Forty years ago.—The bishop of Liverpool addressing his clergy said: "Hold fast the authority, supremacy, and divine inspiration of the whole Bible." Referring to prominent clergymen who hold that the book of Genesis is not inspired, he said: "I can find no words to express my entire disagreement with such theories. I maintain firmly that the Old Testament is of equal authority with the New, and that they stand or fall together. You cannot separate them any more than you can separate the warp and woof in a piece of cloth. The writers of the New Testament continually quote the words of the Old Testament as of equal authority with their own, and never give the slightest hint that the quotations are not to be regarded as the Word of God. Attacks on Genesis in particular involve most dangerous consequences. They tend to dishonor our Lord Jesus Christ and His apostles, who regarded the events and persons mentioned in Genesis as real, historical and true, and not fictitious."

Editorial

EZEKIEL, ISRAEL AND JERUSALEM

In our readings during the past month, and continuing nearly throughout the present month, we are in the company of the prophet Ezekiel, whose writings are full of upbuilding and profitable thoughts, which cannot fail to be a source of strength in the things of the Truth.

We are there in contact with Israel, God's chosen people, and with the kingdom of God as it existed in the past. Nine hundred years—nearly a millennium—had elapsed since the nation of Israel had been constituted God's kingdom at Sinai, and now the end of the kingdom, for a time, was at hand. It was only a matter of a very short time, before the kingdom was to be overthrown by Nebuchadnezzar.

Ezekiel was sent by God to warn the nation of this impending terrible judgment, and both by sign and by word he testified against them in the name of the Lord.

"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

For they are impudent children and stiffhearted. I do send thee onto them; and thou shalt say unto them, Thus saith the Lord God.

And they, whether they will hear, or whether they will forbear (for they are a rebellious house) yet shall know that there hath been prophet among them" (Ezek. i. 1-6).

Ezekiel was a man of sign to the house of Israel, and in many ways, as the record shows, he portrayed before the nation the terrible calamity which was now almost upon them. But they refused to heed the warnings; they hardened their hearts, stiffened their necks, and turned away from Ezekiel, to pursue their own evil ways. They could not believe that the threatened calamity could come upon them; they regarded it as something afar off, about which they need not concern themselves. But they were very sadly mistaken, as Ezekiel was commanded to tell them:

"And the word of the Lord came unto me, saying,

Son of man, what is this proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

For there shall be no more any vain vision nor flattering divination within the house of Israel.

For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Again the word of the Lord came to me, saying,

Son of man, behold they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God" (Ezek. xii. 21-28).

Israel's opportunity for repentance, for turning from their wickedness had now nearly ceased to exist, and they were fast hastening on to destruction at the hands of God.

We are here reminded of their wonderful history, and of the great privileges enjoyed by this people of God. They had been chosen by God from amongst all the families of the earth, to be a special people to God. He had chosen their fathers, Abraham, Isaac and Jacob, many centuries before. He had made Himself known to them, and had promised them great blessings if they were obedient. He had brought them out of the land of Egypt, and eventually into the Promised Land. They had been constituted God's own kingdom, and been given good and wise laws, and surrounded with blessings which no other people had any experience of.

Throughout all the intervening centuries God had been with the nation, but now we see the sad spectacle of God withdrawing His presence from them because they had forsaken Him.

We read in the tenth chapter of the prophecy:

“Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims” (Ch. x. 18).

Here we call to mind an earlier incident in their history. Four hundred years before this, the kingdom had attained to the pinnacle of its glory under the reign of Solomon, and a very different scene is presented to us in connection with the same temple which Solomon had built.

In connection with the dedication of the temple it is said:

“And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord” (1 Kings viii. 10, 11)

Here is the glory of the Lord filling the house at the dedication of the temple. The Divine Presence resting upon the top of the ark, or the mercy-seat between the cherubims, according to God's promise through Moses.

“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel” (Ex. xxv. 22).

Here then was the meeting place between God and the nation He had chosen. It was "upon the mercy-seat between the cherubims," and so, at the dedication of the temple, there was seen the visible evidence of the presence of God in the temple. When the ark of the Lord was brought into the most holy place, the glory of the Lord rested upon the cherubims and filled the house. And there it remained, from Solomon's days, down the centuries, until the days of Ezekiel.

Now, in the sight of all the nation, God began to remove His presence from thence, because of their transgressions. It is interesting to notice the gradual withdrawal from their midst. It was not done in a hurry; the glory was not suddenly extinguished; it was done in a very impressive manner, so that all could see and know what was about to happen.

The first stage of the withdrawal from the nation, is indicated thus:

"And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house" (Ch. ix. 3).

Then, as an indication apparently of God's patience, and his unwillingness to entirely separate Himself from His people, if only they would turn from their evil ways, there was a second, and as it were, an intermediate stage, where although the glory had departed, it was not altogether entirely absent. For we are informed:

"Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. . . And the glory of the God of Israel was over them above" (Ch. x. 18, 19).

The condition of the nation at this time however, admitted of not remedy, and the final stage of God's withdrawal from them is indicated in the words:

"Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (Ch. xi. 22, 23).

God had now withdrawn Himself from the nation; there was now no glory of the Lord, and no symbol of His presence in their midst. Israel were now to be cast off for a time, and to reap as they had sown. So we are able to contrast the reign of Solomon, and the glory of the Lord manifested to the nation at the dedication of the Temple, with the scene witnessed in the same Temple four hundred years later in the days of Ezekiel.

"Oh, how is Zion's glory gone!
And vengeance like a flood,
Hath quenched her power, and not a stone
Marks where her temple stood."

By the Truth, we are however, enabled to look forward to the time to which the prophet directs our attention, when another temple is to be erected, to which the glory of the Lord will return.

"Afterward he brought me to the gate, even the gate that looketh toward the east:
And, behold, the glory of the God of Israel came from the way of the east:
And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east . . . and behold, the glory of the Lord filled the house" (Ezek. xliii. 1-6).

Our hope is to have a real and unending place in that glory which is yet to be revealed, and which will be manifested in Christ and his immortalized saints.

For a moment, we turn aside to ask, How was it that Israel bad for these commandments of Christ to be observed in our daily lives? If so, let us think of Israel's history and of the departure of God from their midst.

God can leave the brotherhood to its own devices today, as He left Israel; and He certainly will do so, if we forsake Him and His commandments.

Wisdom then, directs that we should carefully learn the lesson from Israel's experience. It is, that obedience is essential; submission to the will of God in all things; taking Christ himself as our great example, who submitted himself to God in all things, and was obedient even unto death. He has overcome, and God has raised him from the dead, and rewarded him with eternal life, and he now awaits the

manifestation of the coming glory. We shall likewise be rewarded, and see the glory which is yet to be revealed, if we now truly learn the lesson of obedience to His will, which the history of Israel as unfolded by Ezekiel affords.

W.J.W.

Kindness without Compromise

In considering the care of the Almighty for His creatures, the inspired words of the psalmist come to mind and aptly express the thoughts. "O Lord, how manifold are thy works, in wisdom hast thou made them all: the earth is full of thy riches " (Psalm civ. 24).

Yet God is not revered by men. His word is set aside. His Truth is "Fallen in the streets ", "None pleadeth for truth, they trust in vanity and speak lies" (Isa. lix.). And the iniquities of the people have separated them from God; so that He has hidden His face from them (v. 2). The world is full of trouble and distress.

God's hand, however, is not shortened. He is separating from this world of wickedness a people for Himself. These people are to be the possession of the Almighty in the day when He gathers His jewels. Just as at the creation, God separated the light from the darkness; so He is now separating the children of Light from the children of darkness; and between the two classes, communion, fellowship and concord are forbidden. Failure to conform to this law of God on the part of those who are the called according to His purpose, will bring disaster. Failure to observe this separating process of the purpose of God was the cause of the Flood. It was the cause of twenty-four thousand deaths at Baal Peor. It brought condemnation upon Jehoshaphat (2 Chron. xx. 37). It was the besetting sin of the nation of Israel in the past and ultimately brought about their dispersion; and it lay at the root of the apostasy of the early churches. If, therefore, the called of God in the last days, refuse to profit by these examples; if they close their eyes and ears to the warnings which have been written for their admonition, then they of all people are without excuse and must expect the Judgments of God.

There can be no fellowship between light and darkness; no communion between God and the world; so it is written. Moreover it is recorded in the infallible Word of God, that "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God" (2 John v. 9). When doctrines are denied, it is not a matter of a mere difference between God's children, but those who leave the true doctrine remove themselves from God. Fellowship is not a possession of the called, it is a privilege enjoyed on conditions. The people truly called "The Brethren" are not an association who acknowledge each other by that name, but a people who acknowledge as brethren of Christ those who do the will of God and abide faithfully in the divine teaching. The true brethren of Christ keep in mind the truth taught them by their Lord, that there are those who say they are Jews, or God's people, and are not. Such people are divinely termed blasphemers and liars.

In view of the many dangers lurking near the children of God, it is an essential part of their duties to "rightly divide the Word of Truth ". Kind actions may never be substituted for obedience; for, "if they bestow all their goods to feed the poor and have not charity" (that virtue which crowns the progression of spiritual growth as shown by the apostle Paul in 1 Cor. xiii.) it profits nothing in the attainment of life eternal. It is necessary therefore that in bestowing kindness upon those who are not of the Faith, there should be clear ideas regarding Fellowship and Communion.

When the Lord Jesus appeared, he healed the sick and gave sight to the blind. All these works were done for a purpose. Those mighty works were a witness that God was with him. "The works that I do are not mine but the Father who hath sent me, He doeth the works ". Those works foreshadowed the abundant out-pouring of God's healing power, when, in the delightful sabbath of rest which is approaching, the eyes of the people will be opened, the deaf shall hear, the dumb speak, and the lame will leap for joy.

A review of some of those cases of healing at the hands of Christ will bring much instruction to the diligent observer; Blind Bartimaeus (Mark x. 4G-52), this afflicted man believed in Jesus. "Jesus, thou son of David, have mercy on me ... and Jesus said unto him, Go thy way; thy faith hath made thee whole," and he followed Jesus. In like manner the raising of Lazarus was not a mere act of kindness but was a demonstration of the power of God to assist the willing-hearted to the way of salvation. When before the grave, we read, "Jesus lifted up his eyes and said, Father I thank thee that thou hast heard me, and I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me" (John xi. 41-42). The life of Jesus was spent in glorifying his Father and not seeking his own glory.

In the case of the centurion we are introduced to a lover of the Jewish nation, who had a dear servant who was near to death. He believed in Jesus and considered himself unworthy to approach him. If Jesus would but speak the word, the centurion believed that his servant would be healed. Jesus marvelled, and addressing the people who followed him, said: "I have not found so great faith, no, not in Israel" (Luke vii. 9). Jesus was indeed moved with compassion, but he was most careful not to transgress the commands of his Father. Here, indeed, was the perfect exemplification of the man who was humble and contrite, and who trembled before the word of his God. He healed a leper, a man who kneeled down and besought him saying, "If thou wilt thou canst make me clean," and the Lord commanded him, "Go thy way, and shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them" (Mark i. 44). Again Jesus saw an infirm woman and he healed her, but the ruler of the synagogue was indignant because it was the sabbath day. The careless ruler altogether failed to understand the meaning of the sabbath day. The day which God has blessed as a day of rest from labour; a sign of a sabbath of rest which is waiting for the people of God. Jesus, answering the ruler's indignant protest said, "Ought not this woman being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day?" (Luke xiii. 16). Indeed, when the great Sabbath dawns it will be the turn of Satan himself to be bound, and the loosing of the bands of all the children of Abraham. But even a ruler of a synagogue, with mere superficial reasoning, would be blind to such sublime truths. It is wise for the true followers of Christ to appeal for their eyes to be opened to the depth, both of the riches and wisdom of God.

The cure of the Gadarene maniac again was no mere disposal of human benevolence. There was the destruction of the herd of swine, food forbidden to Israel, and there was the exhibition of the obedient faith of the afflicted man when he saw the evidence of divine power. He prayed that he might be with Jesus; but the Master gave him a commission to go and proclaim the goodness of God. "And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel" (Mark v. 20). And that Gentile too, the Syrophenician woman. What a lesson! The recognition of the fact that in relation to the Master's Household, she herself was a dog. "Truth Lord!" Be it remembered this figure of a dog was no mere Pharisaical estimate, no one referred to her in this manner but the Lord himself, and it was because of her recognition of the truth of the estimate that Jesus heeded her request. "For this saying, go thy way; the devil is

gone out of thy daughter" (Mark vii. 29). "Oh, woman, great is thy faith" (Matt. xv. 28).

That other woman, also, with whom the Lord conversed at the well in Samaria. A casual consideration of the case might lead the observer to be guilty of slander. The human mind is so prone to put the worst construction upon appearances. She may be judged to be a divorced woman without any justifiable grounds. The record does not say she was divorced. It says nothing of the woman's fall from virtue. It is wise counsel which says: "do not let us be of those who watch for iniquity". The woman made no secret of her life. There appeared nothing she desired to hide. "I have no husband," she said, and Jesus answered, "Thou hast had five husbands and he whom thou now hast is not thy husband ". Is it impossible that the five were dead? "I have no husband." How simple and sincere the declaration! The man she then lived with was not her husband, and there was no desire to hide the fact. There was no pretence that he was her husband. There are such things as keeping house for a relative, or even as a servant to a stranger. The important points of the incident are, her confession: "Sir, I perceive that thou art a prophet"; and her anxious desire for instruction regarding the true worship of God. Also Christ's declaration that she was not in the way to salvation; that she worshipped in ignorance and that salvation was of the Jews. The instruction that the woman received led to her recognition that Jesus was the Christ. "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things"; and later of her friends she asked, "Is not this the Christ?" (John iv. 7-29). Again, those children in the Temple! A superficial reading will take us no further than the careless observers of the works of Christ. A careful reading will take us far beyond the merely sentimental application. Those children were not thoughtless infants. They were Hebrew children with sufficient knowledge to move them to cry, "Hosanna to the son of David," not because the rulers asked them to, but against the wish of those in authority. Jesus seized the opportunity to unfold to all having eyes to see, a most important truth which is contained in Psalm viii., which commences, " O Lord, our Lord, how excellent is thy name in all the earth ". Surely here is presented a picture of the Kingdom, when the Temple will be a House of Prayer for all nations. Those sucklings will not then be babes a few months old, but those who are spoken of in Isaiah Ixvi. 11, who will suck and be satisfied with the breasts of Jerusalem's consolations.

It is not the duty of believers to-day to prohibit any one from singing hymns,—infants, atheists or idiots. What the law of Christ forbids is believers uniting in prayer and praise with unbelievers, and to hide that precept by word or by practice, cannot be pleasing to the Lord. All prayer and praise is received by God through His appointed High Priest. This was taught by the types of the law of Moses. All offerings were required to be presented to the High Priest, and those who discerned the teaching of those types would never believe that aliens could approach God in praise and prayer direct, without the need of a High Priest. Jesus, the true High Priest, said: "I pray not for the world but for those whom thou hast given me out of the world ". Children who are being trained in the nurture and admonition of the Lord will be taught to sing spiritual songs. Songs which extol the goodness of the Lord and how that goodness is chiefly seen in the Gospel. They may be taught to extol God for His care and ask to be led to His salvation in Christ Jesus. As a matter of fact everything which transpires in the world is known to God, and when the earth rings with the sound of true praise it will please God. But the singing of hymns by those who will not obey the Almighty lacks the very element of praise. To lead the alien to believe that they are invited to unite with the children of God in worship, is a hiding of the Gospel Light.

The Word of God makes the position very dear. There are those in Christ and those out of Christ and there is no vantage ground between. Concerning those who fail to abide in the doctrine, the divine teaching is— They have not God (2 John 9). Therefore such must not be received; neither must the faithful bid them

the fraternal salutation (v. 10). True it is that the disciples were rebuked upon one occasion because they forbade certain who were performing miracles in the name of Christ because they did not come with them, and what a wresting there has been with this incident to make it give license to broaden the way. The record states that there was one casting out demons in the name of Christ and Jesus said: "There is no man which shall do a miracle in my name, that can lightly speak evil of me" (Mark ix. 39). The bestowal of the Spirit to do a miracle in the name of Christ, was an evidence that they were in the service of Christ, even though they were working in a district away from the twelve. "He that is not against us is on our part." How few there were who were not against Christ. How few there were who did the will of his Father and only such would Jesus acknowledge as his brethren. The position is put quite plainly by Jesus: "He that is not with me is against me: and he that gathereth not with me scattereth abroad" (Matt. xii. 30).

Let us refuse to be satisfied with a superficial reading of the teaching of Christ. The meaning of his sayings does not lie upon the surface, as proved by the appeal of his disciples, "Lord declare unto us the parable". He taught, as the prophets foretold, in such a manner that his hearers for the most part missed the important lessons. Jesus blessed the eyes and ears of his friends who were able to see and hear and understand them. God has declared, "To this man will I look, to him that is humble and contrite, and who trembleth at my word". Every word, of God is true, and those words are Spirit and Life to those who bow the ear to receive them, and he that taketh from them, his part will be taken from the Book of Life.

W. J. Elston.

Saul and David

(Continued from page 349).

Though David's action led to a great victory for the Israelites, Saul, the king, failed to enter into the true spirit of the occasion. He was more affected by the fact that he was given second place in the honours of the day than he was by the fact of the victory. Jonathan, however, seeing the hand of God in the event, and understanding the spirit that actuated David, was drawn to him, and found in him a heart that responded to his own. To Saul, the success of David was an ill omen. It soon became apparent to him that the God who had rejected him was with David. We are told that he "eyed David from that day and forward." Had he been wise he would have resigned himself to the will of God. His attitude would be unthinkable to one who had learned to regard the revealed will of God as all-sufficient and conclusive. To repent and submit would have been the only right and proper course for him. Instead of that he set the whole kingdom in a tumult in trying to bring about the death of David. He not only tried to kill him himself, but sent him on, perilous expeditions hoping he would be killed in carrying them out, and lie even openly charged his servants and Jonathan to help him kill David. So overpowering was his passion against him that he encouraged a marriage between his daughter Michal and David, hoping thereby to lay a trap for his destruction. He thus was willing to sacrifice the happiness of his own flesh and blood for his own vile ends. Such was the temper of Saul's mind.

David was forced to flee. The danger being imminent he had to escape by a window and get away. He turned his steps toward Naioth to seek for Samuel and get counsel from him. Saul sent messengers to Naioth to take him. They, and a second party, and finally Saul himself were prevented by a divine

agency from apprehending him (1 Sam. xix. 20-24). That manifestation did not change Saul; and David, after putting the matter to a final test by the help of Jonathan, hid to resort to the life of an exile. We cannot here review his life as an outcast in detail. It would be most interesting to follow him as he fled first to Nob, then to Gath, and to consider him as an outlaw seeking shelter in the cave of Adullam, at Mizpeh in Moab, in the forest of Hareth, in the city of Keilah, in the wilderness of Ziph, in the wilderness of Maon, at En-gedi by the dead sea. His many narrow escapes, the shifts and turns he had to take in order to save his life. The mere enumeration of the names of places is sufficient, however, to show how hard pressed he was. This trying period of his life included the destruction of Nob by Saul and the massacre of the priests of God (a great sin on the part of Saul, in view of his evil motive, that incidentally helped to fulfill the doom pronounced upon the house of Eli). It also included such exciting events as the feigning madness at Gath; the saving of the city of Keilah; the subsequent narrow escape therefrom; the betrayal by the Ziphites; the two meetings with Saul, etc., etc. It was indeed a period full of unpleasant incident. His companions were a rather motley crowd. They included many of the distressed and discontented classes, also many who had to flee from debtors. They were not however robbers and freebooters as some commentators have represented them. The fact that they included the prophet Gad and Abiathar the priest precludes such a notion. True they had to obtain sustenance under difficulty, but apart from attacks upon the common enemies of their people they did not resort to violence. Indeed they were a protection to the people among whom they dwelt. None but a David could endure such a life without being crushed by it. In the end he had to flee from his country. He was in despair at the time, but we are not told what evil was facing him to make him flee in such a gloomy state of mind. He fled to the land of the Philistines and remained there until the death of Saul ended his exile.

Why was David subjected to such hardships as a preparation for the crown? Saul had ascended the throne without such a preliminary test. God had a higher purpose with David than with Saul. The latter, as a vessel to dishonor, was permitted to follow his natural bent. Not so David. As a vessel unto honor God dealt with him in a more careful manner. By testing, chastening and correcting him, He brought him by the only means possible (as all experience shows) to a state of spiritual growth that titled him for the great honor that was afterwards bestowed upon him. It also made him a fitting type of the Lord Jesus who was to be born in his line.

In the land of the Philistines he found a somewhat precarious respite from the persecutions of Saul.

Meanwhile dark clouds were looming up on the horizon for Saul. The warlike Philistines were mustering another overwhelming army for the invasion of Israel. Saul, we are told, gathered all Israel together to meet them; but his first sight of the Philistine host filled him with consternation. He despaired of meeting so formidable a force. He could not look to God for help. He was departed from Him. "He answered him not." The situation was desperate. Where could he look for counsel and help? In his extreme perplexity he resorted to the witch of Endor. That he could think that such a woman could raise up Samuel shows that he had touched the lowest depth. Yet the woman saw a vision of Samuel, and was used by God to pronounce upon Saul a message of doom. Saul confessed to Samuel his God forsaken condition. Then why consult His prophet is the substance of the reply Samuel is represented as giving. "The Lord hath done as He spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: Because thou obeyest not the voice of the Lord, nor executest His fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver

Israel into the hand of the Philistines and to-morrow shalt thou and thy sons be with me" (1 Sam. xxviii. 17-18). This message, given as from Samuel, stands in sad contrast to the first communications given to Saul through him. The bright hope and wonderful opportunity had changed to the blackest gloom and hopelessness. Saul was now faced with the inexorable and immediate doom his sins had brought upon him, and he was not to be alone, but his sons were to share his fate. No wonder he was prostrated. To suffer for his sins was bad enough, but to bring his sons and Israel down with him was unbearable. How could he retrace his steps back to Gilboa and face the terrible to-morrow? Yet he must. The morning came, the battle was joined, the issue of the day was as predicted. The anguish of Saul's suicide can only be imagined, not described.

The death of Saul opened up the way for David to ascend the throne. He did not rush forward in an unseemly manner to claim what might be considered his right as the anointed of the Lord. He merely took some discreet steps to make his approach to the Elders of Israel easy. He was still young (about thirty years of age), but of great experience, the result of the crowded years he had lived. His wonderful "Song of the Bow" (R.V.) shows his mind at the time. He forgot self, and mourned the slain in most generous and tender terms.

Entering Judah, he was anointed by the Elders of that tribe; but he had seven years to wait before he was acknowledged as the undisputed king of all Israel. We must leave out much historical detail in our glance at the reign of David, and select just a few events that will reveal his mind and disposition as king. The Philistines (probably overruled for David's sake) did not follow up their victory, and David ascended the throne without foreign opposition. Abner and Ishbosheth gave him some trouble; but theirs was a dying cause, and after a time Joab disposed of their opposition.

David decided to make Jerusalem the seat of government, and after taking the stronghold of Zion from the Jebusites, transferred his court thither. Being settled in Jerusalem he took measures to bring up the ark of God to his new capital in order that the worship of God might be conducted upon proper lines. Saul had neglected the ark. David knew too well its significance to let it remain at Kirjath-jearim.

The chapter that follows the account of the bringing up of the ark gives us a very pleasant picture. It shows David sitting at peace in his house (all his enemies subdued) and contemplating the fitness of making the crowning act of his reign the building of a Temple in which divine worship might be made the most glorious function of public life. Nathan encouraged him in his design. The same night, however, the prophet was given word from the Lord that set the matter in a somewhat different light. Although David had found great favor in the sight of the Lord, yet it was the purpose of God that another should build the Temple. All the same, David had done well in that it was in his heart to build it; and God made this the occasion of communicating to him a message that made known to him more fully the great purpose God had with him. God first reminded him of his origin, and briefly spoke of his calling, and of how he had been protected in all dangers, and how his enemies had been cut off, and he had been raised to high estate to rank with the great ones of the earth.

Of all this David was profoundly sensible, but God proceeded to tell him of wonderful things of the future. Saul had been put away. His throne had fallen. His seed should not succeed him. Such a thing would not be repeated in David's case. His throne would be established for ever. God would appoint a place for Israel, and would plant them therein, and they would dwell safely, and David's son would reign over them. God also would make David a house, and when he should sleep with his fathers, a seed would be raised up to him, and he would build a house for the Name of God, and the throne of his kingdom would

be established for ever. God would be his Father, and he God's son, and God would never take away His mercy from him. His kingdom would also be established for ever before David himself.

Such was the message Nathan had the pleasure of conveying to David, as the answer of God to his design to honor His Name. David was most profoundly impressed. It was indeed gratifying to learn that his dynasty was to be permanent and secure. It was much more gratifying to learn the other great things that were then revealed concerning his seed. David went in and sat before the Lord. There his heart overflowed as he sought to express his gratitude for the wonderful revelation vouchsafed him. The keynote of his prayer is that of wonder at the goodness of God. Wonder that "God had brought him hitherto." Wonder that one so lowly should be raised so high, and yet more wonderful still that such great things should be spoken of his future. "And is this the manner of man, O Lord God" God would indeed raise up such a one. Then "what can David say more unto Thee? for Thou, O Lord, knowest Thy servant." Words fail to express all that is in his heart. It was all of God. "For thy word's sake and according to Thine own heart, hast Thou done all these great things to make Thy servant know them." "Thou art great, there is none like Thee." "And what nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself." "And now O Lord God the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it for ever, and do as Thou hast said, and let Thy Name be magnified for ever." Such was the substance of David's prayer. In it we see the true David. Such were the yearnings of his heart. Such was the supreme satisfaction he found in divine things. The contemplation of God's goodness was to him a "joy unspeakable and full of glory."

After receiving God's message David made it one of the chief aims of his life to prepare the material for the building of the Temple, of which he was to be the inspired architect, and his son the builder. His whole reign might be considered as a preparation for the great typical reign of Solomon in which the future kingdom of God was to be foreshadowed. The many foreign wars by means of which his dominions were extended, and his civil and ecclesiastical appointments, all led up to that consummation.

We cannot stay to consider the administration of David as a ruler. His government was wisely established upon divine principles, and prospered well. The services of God were organized by David and were no doubt the source of much edification to the people.

His kindness to Mephibosheth the son of Jonathan was a very pleasing act. His friendly overtures to Hanun also shows a gracious mind. In such transactions David's character shows to advantage. What about his sins? What have we to say upon that subject? Not much. We cannot say more than David himself said. His confession anticipates all that his enemies could say against him. His fall was great, and the thing he did "displeased the Lord." The plain narrative of his sin is proof of the divinity of the Bible. It was in a time of prosperity he fell and no doubt his senses had been lulled into a false feeling of security. Adversity braces up the spiritual man; prosperity weakens him. ("It is good for me that I have seen affliction," said David.) It is distressing to see such an one as he in such a case. The warning is plain to all. What a lesson his fall presents! David attained to a very high level of spiritual growth yet the old man of the flesh was on the occasion under review too much for him. He had the common experience of all the sons of God. While he delighted in the law of God after the inward man, he saw another law in his members that warred against the law of his mind. There is no innate goodness in human nature. A good man grows in grace and in the knowledge of God and makes great progress therein; but that does not eliminate the old Adam; it only keeps him in check and weakens his resistance. Human nature is the explanation of why so good a man as David fell so low. This fact, however, does not excuse the crime of David. It

only shows how it was possible. The fall of David is not recorded to make us complacent in regard to our own weakness. Nay rather that his fall and its consequences might serve as a beacon to us to warn us of our own dangers. David did not seek to excuse himself. "When lust hath conceived it bringeth forth sin". David might well have cried, "O wretched man that I am! who shall deliver me from the body of this death?" Nathan's parable put the matter in the right light. The true David re-appeared when Nathan said "Thou art the man." We know how Saul would have acted. David did not seek to hide his guilt. His ready confession brought the response "The Lord hath put away thy sin; thou shalt not die." The law of Moses denounced death for such an offence. He was forgiven but as a mark of God's displeasure he would be subjected to prolonged punishment. His child should die and evil should haunt his house forthwith and henceforth. As he had slain with the sword of the children of Ammon so the sword should trouble his house. He had given great occasion to the enemies of the Lord to blaspheme therefore he must bear his punishment. We see in the doings of Amnon, Absalom, and Adonijah, etc., how the punishment was carried out. It seems that the evils arising out of polygamy were used by God to punish David. David certainly missed the ideal married state by his multiplicity of wives.

Throughout all his troubles God guided him. His greatness comes out in the spirit in which he bore his punishment. He did not rebel or lose faith in God. He put himself in the hands of God. If one cursed him in one of his darkest hours he did not retaliate. "God sent him to curse," was his comment. His grief for Absalom nearly broke his heart, yet he resigned himself to God's will and even changed his demeanour at the rebuke of Joab. The many excesses of the last mentioned—the unscrupulous violent Joab caused him much anxiety, yet he bore with him as an instrument in the work of God. Only the true spirit of a son of God could have maintained its integrity through it all.

In all his public and private life he kept God's will to the front. In his great song of thanksgiving in 11 Sam. xxii. he truthfully said "I have kept the way of the Lord and hath not wickedly departed from my God. For all His judgments were before me: and as for His statutes, I did not depart from them" (ver. 21-22). In this psalm we have an insight into David's inner mind. We see therein how his life appeared to himself. He spake this psalm to the Lord in thanksgiving for the delivery he had had "out of the hand of all his enemies and out of the hand of Saul." God was to him: "his fortress," "his deliverer," "his rock," "his trust," "his shield," "his high tower," "his refuge," "his saviour" (verse 2-3). When he was in danger of being compassed by the waves of the wicked, when the floods of ungodly men made him afraid; then by the eye of faith he saw God flying to his aid, and all the forces of nature co-operating for his protection. Earthquake, fire, the falling heavens, darkness, thunder and lightning, all fought for him. The sea ran dry and the foundations of the earth were laid bare, all (according to the strong imagery of his song) to save him because he trusted in God. Such faith is indeed wonderful. It is the secret of his success. David did heartily believe that God countenanced his cause, and gave him all the protection he needed. It was not self-righteousness. He had consistently sought to fulfill all that God's law prescribed. Though his obstructions had been formidable he had gone on in spite of all. Saul found the way of God galling and soon abandoned it altogether. The form of religion he kept up was only superstition. He never worshipped Baal, Ashteroth, Molech, or Chemosh, yet his religion followed the bent of his stubborn and rebellious will. David made the law of God his delight; his meditation all the day and so the way of God was pleasant to him. To engage in the work of the Lord, and to be constantly employed therein was his heart's desire. No doubt he found the apparently futile and wasted years of his early wanderings an inexplicable check on the attainment of his high objective. In truth the difficult path he had to tread was the means in God's hands of bringing out his best qualities. The natural man is

differently affected. Adversity sours him. His outlook is different. It was so in the case of Saul. He fell, and his fall was fatal to him. He sank so low that in the end he got beyond repentance. He arrived at that state of mind in which he could not trust God's goodness. The evil heart of unbelief cut him off from grace. David had trust in God to a pre-eminent degree. How different was the issue of the two lives. The contrast is seen at its greatest when we think first of the horrors of that night at Endor and the hopeless dawn on Gilboa; and then of the bright hope of the last words of David. If the Scriptures contain a picture that anticipates the plight of the damned at the judgment seat of Christ it is that of the last hours of Saul. The unalterable verdict; the journey to inevitable doom; no ray of hope, or any possible mitigation of the anguish of the situation. Such was the end of Saul. What a relief it is to turn from such a picture to contemplate the bright morning without clouds of David's last song. Only a life such as David's could end with such a vision. Like his father Jacob he looked forward to a day when the great hope of his life would be consummated. Who could fail to be moved by the words of that righteous man, who, when worn out and dying of extreme old age, paused in the midst of the inspired blessing of his sons, to lift his eyes to heaven and say, "I have waited for thy salvation, O Lord". Yes, with the passing of his life he saw the fulfillment of all his hopes within reach. A brief sleep—then realization. So with David. He closed his life with thoughts of Him who, as the brightness of the morning, would rise as the sun of an unclouded dawn and shed life and health upon his people, even as the rising sun causes the grass to spring up after a rainy night.

The whole realm of nature affords no better symbol of the wonderful transformation that is coming than this cloudless dawn. I suppose most people have seen such a morning. To walk in a meadow at such a time and feel the invigorating freshness, and the expansion of splits- then given, is to experience a sense of gladness that is rare to the poor sons of Adam. Under such conditions one feels 100 % alive, and realizes to some extent what life might be like in the fair universe of God if the curse were removed, and man made to harmonize with his surroundings. As it now is the poor jaded care-worn sons of men are mostly only half alive, and apart from the promised Sun of Righteousness there is no hope for them. The vivid realization of these things on such a morning, together with the mental recitation of the last words of David, must stir the deepest emotions as the beauty of the symbolism brings home to the mind what is coming. Yes; the last words of David would then seem the sweetest of all the sweet words of the sweet psalmist of Israel.

To close one's eyes with such a vision, to be assured of it, and of one's own participation in it is surely the grandest thing attainable by man in this life. Its radiance would eclipse all the past and leave nothing more to be desired. It was such to David. It was all his salvation and all his desire, or delight. We have seen how he attained that happy position. Not by mere chance or gift of nature, but as the result of a life time of endeavor. Only by the same means can we hope to share with him the same glorious issue to our lives.

C. J. NEATE.

An Expository Paraphrase of Rev. IX

1. And about the year 632 A.D. the fifth angel blew the trumpet and I saw Mahomet, who had become the ruler of Arabia, lead his armies into the territory of the Eastern Roman Empire, and he was able to bring up Arabs from the unknown depths of Arabia.

2. And thus contact was made between Arabia and the world beyond, and Arabs came forth like fiery hosts, as though out of a furnace. As a result, the imperial authority and the rulers in the Eastern Roman Empire were subverted.

3. These wrathful Arabs were like a multitude of locusts; they became powerful and hurt their enemies with their Saracen fire— it was as if they could bite like scorpions.

4. Their commander, Abu-Beker, ordered them not to damage growing crops or to cut down fruit trees but only to fight against unbelievers.

5. It was not intended that the Empire should be abolished altogether, but that the Arabs should torment it for 150 years; a tormenting as painful as a scorpion bite.

6. Many desired political extinction and to be treated as a conquered people, but they could not attain their desire.

7. The Arabs were mounted on war-horses, wore yellow turbans and had beards.

8. They wore long hair like women and were as fierce as lions.

9. On their breasts they carried iron armour, and their armies, when in motion, consisted of multitudes of galloping cavalry.

10. Behind them they pulled their artillery with which much damage was done, and for a further 150 years they hurt the people.

11. They were ruled by a King styled the Caliph—an Arabian— known both to Jews and Greeks as "the Destroyer ".

12. The 6th Trumpet now comes to an end. There are yet two, more, both of which will bring trouble.

13. The sixth angel blew his trumpet as a result of the ascent of the prayers of the saints,

14. And I heard the instruction "Let loose the four powers, the Seljuks, Tartars, Moguls and Ottomans which have been held in readiness at die River Euphrates ".

15. These four peoples overran the land for 391 years, from 1062 to 1453 (i.e., until Constantinople was taken and the Eastern Roman Empire fell).

16. The number of the invading horsemen was enormous.

17. I saw them in my vision and perceived that they used cannon which they fired with gunpowder.

18. It was by means of these terrors that came from the mouths of the cannon that the Empire was subdued.

19. The cannon were loaded at the rear and fired from the front; thus the missiles were projected and their enemies were slain.

20. Western Europe which escaped from these judgments remained as bad as ever in image worship and idolatry

21. And did not repeat from their evil conduct.

W.J.

Reflections

It is a comforting reflection amidst our many trials and shortcomings, to know that God has given the charge of our affairs into the hands of a sympathizing high-priest, at the right-hand of power, who having been touched during the days of his flesh with a feeling of our infirmities, is now prepared to succor all who come to God through him, and to afford them grace to help in time of need.

* * *

When a brother is known himself to be striving successfully after what he exhorts others to, his counsel will be received with confidence.

* * *

Exhortation is a wholesome stimulant to duty, which can never be dispensed with whilst we are in the flesh.

* * *

Prayer is speaking to God on behalf of men (one or more) in respect of what we need, and what He promised and already bestowed. It is the supplication of thanksgiving souls, the yearning of sons and daughters after the benefaction of an all wise and loving Father; the prostration of our spirits as in the presence of God and the Lord Jesus Christ; the sincere outpouring of our inmost minds as unto our best friend; the Abba Father of childlike simplicity and un-doubting confidence; the peaceful breathing of chastened affection; the grateful attitude of rebels conquered by love ; the holy oblation of a spiritual priesthood presenting their own bodies as a living sacrifice.

* * *

A man who is an heretic after the first and second admonition reject; knowing that he who is subverted, and sinneth; being self-condemned:" even one sinner destroyeth much good.

* * *

The Truth is a life-spring of health, refreshing thirsty souls with the sure mercies of David; those who accept it in the love of it as all their salvation and desire, will be like God, they "will not turn from it" (Psalm cxxxii. 11).

* * *

The preaching of the Truth is not a mere combating of crooked ideas, but the laying of an holy and spiritual foundation, as a preliminary to the upbuilding of faith and love, agreeable to the architecture of the Spirit, in all holy conversation and godliness.

* * *

The "strong delusion" sent upon the first century heretics consisted in blindness, judicially inflicted by the God of heaven, because, loving unrighteousness, they had not received the Truth in the love of it. What happened then may happen again. The wise will take warning. (2 Thes. ii. 11).

* * *

Seductive influences will have no chance except with such as walk after the flesh. Those whose walk is exclusively after the Spirit will not be decoyed from their steadfastness even by the prospect of riding in chariots or satiating their outward man with good things.

F.R.S. (The Christadelphian, 1873).

CORRESPONDENCE

I am anxious in observing the signs around us to arrive at a Scriptural certainty if possible as to the " Peace and Safety " cry, and I cannot see how the Nations can be saying Peace and Safety in the face of what Jesus says, that when He comes the Nations will be angry (Rev. xi. 18) and will make war with him (Rev. xvii. 14) and the sea and waves roaring, Luke xxi. 25-27, and Joel iii. 9 sanctify war.

On the other hand, in referring to what Paul is speaking about, 1 Thess. v. 1-3, the times and the seasons and the coming of Jesus, verse 3 says, when They shall say Peace and Safety, etc., and They shall not escape. Who are the "They" referred to? In pondering (without prejudice) over this it appears to me that Paul was referring possibly to Israel back in their own land, as Ezekiel xxxviii. 11 states, dwelling at Rest and Safety, after centuries of wandering, under the protection of Britain, Ibid verse 13, and the Balfour declaration of a national home, without bars or gates. Surely at Peace, and as the Prophet Ezekiel says, "Safely". And this at the time of our Lord's appearing. Now at that time, when, to all appearances, Israel returned in limited numbers is dwelling in Peace and Safety, it is written. Then cometh sudden destruction, and They shall not escape. Who are the "They") It cannot mean the Nations because they according to Jesus are not saying Peace and Safety, but are Angry, and according to Joel sanctifying War: and the sea and waves roaring. And the three unclean spirits gathering the Nations for War.

Again, what is the Sudden destruction? Well when Israel are dwelling in Peace and Safety according to Ezekiel xxxviii. 11. The prophet Zechariah xiv. 1, 2 says that Jerusalem shall be taken, etc., etc. Surely this would apply to the "They" saying "Peace and Safety", and then the northern colossus, coining suddenly and capturing Jerusalem. Their last faint Hope gone and "They" would not escape.

If this reasoning holds scripturally good we would be in a position to realize about where we stand in relation to the appearing of Jesus: As Israel dwelling in their National Home saying (naturally) Peace and Safety after centuries of wandering, and Britain there as their protector, and Russia (the enemy of Britain and the Jew) in his appointed place. All we require to expect is (what it really to be) the sudden descent of the Northern Colossus. The capture of Jerusalem and the impossibility of escape (for the they of Paul's allusion). Thus we would be living in the very days in reality of the saying. "When They say Peace and Safety. Then cometh sudden destruction and They shall not escape," as Zechariah xiv. 1 says.

Therefore "Be ye always ready, for in such an hour as ye think not the Son of Man cometh".

THEN COMETH SUDDEN DESTRUCTION.

To my mind Sudden destruction means without warning. When the Northern Colossus of Nations come down on the land "They do not meet sudden destruction, but gain a great victory", Zech. xiv. 2. To Israel gathered back to their own land, dwelling safely and at rest, Ezekiel xxxviii. 8-11, it will undoubtedly be sudden and unexpected destruction and They shall not escape, as Paul says, 1st Thess. v. 8.

Afterwards Jesus casts out the enemy and for 40 year there is war in subduing the world. So that we could not infer that the sudden destruction referred to the Nations saying Peace and Safety, but rather to Israel as I think.

New Zealand.

J.M. Troup.

The New Harbour at Haifa

Extract from article in "The Engineer" for 1st July, 1932.

"With its harbor Haifa bids fair to become a busy Mediterranean port. One branch of the Iraq oil pipe line will discharge at Haifa, and it is expected to have a maximum capacity of 2,000,000 tons yearly. Hither will come the ships of the British Navy to replenish their oil tanks. In the near future Haifa is expected to be called upon to handle 1000 tons of potash a day from the Dead Sea. In addition, there is the fruit trade, the export of oranges alone amounting to 2,750,000 cases a year. The groves, however, are being rapidly extended, and it is estimated that within the next decade the export trade in oranges will total over 9,000,000 cases a year. Recently completed enterprises in the town itself include a large flour mill which is treating all the grain grown in Palestine and Transjordan. A modern oil and soap factory is turning out 5000 tons of oil and soap of first class quality a year. There is also a cement factory capable of producing 60,000 to 70,000 tons of cement a year. Silk factories, glass works, box making and other

industries have been established. Haifa, in fact, bids fair to become the great manufacturing district of Palestine. It may possibly be that the provision now being made for shipping may be found to be inadequate in a few years time. This contingency has been allowed for. Additional wharves and docking facilities can easily be arranged within the breakwaters now nearing completion."

The writer also points out that Haifa is the headquarters of the Palestine railways by which it is connected not only with Jerusalem and the rest of the cities of Palestine, but also with Damascus and the cities in Southern Syria, and now a line is projected connecting it with Baghdad. It is expected that the harbor will be completed by next summer and the estimated cost is £ 1,250,000. The great sea wall is about one and a half miles long, and is built of natural blocks of quarried stone, some of which are 12 to 15 tons in weight. The area of sheltered water will be about 225 acres and liners of 30,000 tons will be able to be accommodated. Thus the "sons of strangers" build up her walls ready for the ships of Tarshish which are to bring Yahweh's sons from far, but in the meantime the "day of vengeance" rapidly approaches and the servants of God do well to heed the command "Come out, and be ye separate."

C.W.

The nobility of the Bereans consisted in the fact that they searched the Scriptures daily, a patient continuance in well doing involves this noble characteristic.

Land of Israel News

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

Five hundred and thirteen immigrants, 418 of them Jews, entered Palestine during July, 74 of the Jewish immigrants belong to the so-called capitalist category, possessing a capital of £1,000 or more.

* * *

The Wadi Kelt water works have been completed with the aid of the recent grant of the Jewish municipality. The new works will help considerably towards solving the present water problem in Jerusalem.

* * *

About 15,000 Jews joined in the annual Tisha b'Av pilgrimage to the Wailing Wall. Excellent order was maintained and everything went off quietly.

* * *

Tel-Aviv has celebrated the jubilee of the Bilu group, the first settlers in Palestine fifty years ago. The principal gathering was held in the courtyard of the Tel-Aviv High School, where the few survivors of the Bilu group in Palestine were present.

* * *

A new extremist Arab Party, known as the Istiklal, has been formed in Palestine under the leadership of Auni Bey, one of the Secretaries of the Arab Executive. The new Party demands the creation of an independent joint Palestine-Syrian State and the abolition of the Balfour Declaration. It is also in favor of a Confederation of the Arab States.

* * *

The Jewish National Library is now in possession of 250,733, volumes. In 1920 it had only 32,100 volumes.

* * *

In opening the first fruit show at Jaffa, the High Commissioner announced that he is making a gift of £1,200 for the establishment of a horticultural station at Farradya, and of £300 for the establishment of two village school gardens. There were 400 varieties of fruit on exhibition at the show.

* * *

A special reinforcement of police has been sent to the Arab villages in the vicinity of the Jewish colony of Nathania, named in honor of the late Mr. Nathan Straus, in view of the frequent uprooting of trees which has taken place in this colony and of which the Arabs of the neighboring villages are suspected.

Eight Arabs belonging to the Umkhald village have been sent to prison for one to two months for disturbing Jews working on their land near the village.

* * *

DETROIT HELPS PALESTINE.

Plans are being formulated at Detroit for a drive to plant 1,000 trees in a Detroit Wood in the Washington Forest in Palestine. The campaign, under the direction of the Jewish National Fund Council, has the support and cooperation of fifteen organizations in the city.

Sixty-five Jewish families in Detroit have formed an organization called the Harneth Beth, for the purpose of organizing a labor colony in Palestine on land of the Jewish National Fund in Wadi Hawareth. The organization will grant 20 dunams of land to each member of the organization. 10 dunams are to be planted with orange groves. Settlers are to pay for this area at the rate of 2,500 dollars annually for a period of five years. Settlement is to be made

after the groves bear fruit and the settlers are able to earn a livelihood from the products. An additional sum of 1,500 dollars will be required for housing facilities and the development of the remaining 10 dunam area, it is estimated. All the members of the organization have contracted with the "Yakhin," which is affiliated to the Histadruth, the Palestine Labor Federation, for the cultivation of the area.

The new labor colony is one of nine for 1,000 families.

HOLY LAND BUILDING BOOM.

The value of public and private buildings erected in Palestine during 1931 was nearly £2,750,000. Buildings valued at almost £2, 000,000 were constructed in Jerusalem alone.

This constitutes a record for the Holy Land. The highest attained before was the previous year's total value of nearly £2,500,000.

The Palestine Government municipalities and military authorities spent £400,000 of the 1931 total on public works and buildings.

In 1891 The Christian World described a declaration of some Baptist Ministers as wanting in reverence and faith, and tending to loosen the hold of many on the truths of revelation.

This was the declaration:—

"We observe with growing pain and sorrow the loosening hold of many upon the truths of revelation, and are constrained to own our firmest belief in the verbal inspiration of all Holy Scriptures as originally given. To us the Bible does not merely contain the word of God, but is the word of God. From beginning to end we accept it, believe it, and continue to preach it. To us the Old Testament is no less inspired than the New. Reverence for the New Testament accompanied by skepticism as to the Old appears to us absurd. The two must stand or fall together".

Signs of the Times

CONTINENTAL DISTURBANCES. - It cannot be said that the political situation on the continent has clarified since last month. In Germany it is still impossible to discern what the outcome will be. Von Papen is still at the head of the Government, whilst Herr Hitler refuses to co-operate with it unless he can have the Chancellorship for himself, a demand which President Hindenburg refuses to consider. Meanwhile a strong feeling in favor of Monarchism is growing; at a parade of a league of war veterans called the Steel Helmets in Berlin on September 4th, 200,000 uniformed men marched past the ex-Crown Prince with a salute. The News-Chronicle correspondent reported that "In Von Papen they recognize the man who is willing to pave the way for a return of the Hohenzollerns to the throne of their fathers".

It has now become apparent that Germany is no longer content to occupy a secondary position amongst European nations and does not intend to be burdened any more with the provisions of the Versailles treaty.

"The Germany of this generation," says Mr. Wilson Harris, "is a Germany of passionately patriotic unemployed youth which cannot be kept down indefinitely by force of arms. If Europe thinks otherwise Heaven send there may never come a chance of putting their illusion to the proof." This "new" Germany has demanded armaments equality with France, and so thrown a bombshell into the Disarmament Conference at Geneva. But the logic of her demand is unanswerable. If the European nations will not disarm down to Germany's level, why should not Germany re-arm up to theirs, seeing that the nations allege their armaments are for defensive purposes only?

The situation in Europe to-day is an evil one for the causes of peace and disarmament. The Daily Express in commenting on the situation (September 6th) says, "France and Germany will fight again. That is inevitable. The next war is being prepared now. Let us refuse to take part in the preparation."

The dishonesty of the Disarmament proposals is revealed by the French naval activity. Their average production of submarines alone is over two per month, and during the last eight years sixty-nine of these vessels have been added to the fleet.

To add to the anxieties that these things cause, affairs in Russia are worrying statesmen again. As the Saturday Review remarks, "There's grit in the machine. It is the moment when a long-sighted dictator would switch back to Capitalism before the people rise and the mercenaries go over. Is Stalin shrewd enough? "

It seems that there is the prospect of a terrible wheat famine, partly due to natural causes and partly to the slowing down of production by the peasants, the inevitable sequel of taking away from a man the result of his personal activity. It was just the same during the French Revolution, the scarcity of bread then was the cause of much of the noting and excesses of those days. Will history repeat itself? The Daily Express heads a leading article "Russia's Grim Harvest ", and concludes, "The end is not far off " (September 5th).

On September 4th the Soviet Government cut the food rations by one half in the expectation of the worst winter for ten years. It is said that another factor causing dread of the future is the rapid decline in the coal output, owing to the constant desertions from the mines because (the miners allege) they have insufficient food. "The Government at the Kremlin is anxious" (News-Chronicle, September 4th).

Naturally, if such conditions obtain, Russia will be stimulated to look elsewhere for "spoil and prey". It was the productivity of Southern Europe by comparison with the more barren lands of the North that was largely responsible for the continual barbarian invasions of the Roman Empire in the days of its decline. It may well be that Russia's economic plight will cause her to see the desirability of the more pleasant lands in the South "to take away silver and gold, to take away cattle and goods, to take a great spoil ". The efforts will temporarily succeed for "he shall have power over the treasures of gold and of silver and over all the precious things of Egypt" (Dan. xi. 43).

That these things are developing simultaneously with the progress of the British Empire is most encouraging to Zion's watchmen. The Ottawa conference is the only conference since the war that can be termed a success. Sir Thomas Inskip said (September 5th), "I place more confidence in the League of Nations which we call the Empire, or the Commonwealth, than in any other League of Nations which the longest vision to-day is capable of seeing ".

Thus, although events may seem to move slowly, it is plain that they are moving in the right direction, rendering it apparent to those that have eyes to see that the day of Israel's redemption is near at hand.

The best way to spiritual health, wealth and wisdom is the daily and systematic reading of the Bible.

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 at the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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

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

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

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

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

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

BLACKHEATH (Staffs). —Christadelphian Hall, Ross Road.. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday evening: Bible Class, 7.30 p.m. Our Sunday School outing took place in glorious weather at Haden Hill Park on July 9th, when about 61 brethren and sisters and children sat down to tea, and a very happy time was spent in spiritual, social and physical exercises. Bro. H. Worten presided and bro. C. F. Powell spoke on Psalm xix., calling attention to God's handiwork and care for His children. Once again we take the opportunity of thanking all those who have assisted us and so with God's blessing have helped us to keep the light burning in Blackheath—C. Bennett, Rec. bro.

BOTHENHAMPTON (Dorset). — "Home Cot." We have been cheered and strengthened on our road to the Kingdom by the following visitors: sister Wright of Rickling, bro. and sis. C. Hawley and sis. J. Hawley, sis. F. Wood, sis. Eileen Pinchen and sis. W. Keates. These pleasant intercourses with those of like precious faith are of great comfort and encouragement to us in our isolation, and we thank our Heavenly Father for His continued goodness towards us. With our united love to all our brethren and sisters in the hope of life eternal, sincerely your sisters, E. Miller and D. Hallet.

BRIDGEND.—Dunraven Place. Sundays: Breaking of Bread. 11 a.m.; Lecture, 6.30 p.m. Bible Class, Tuesdays, 7.30 p.m. We continue to invite the stranger to our lectures by distributing cards advertising the lectures for the month, and the response has been fairly well maintained. We are also distributing that valuable little monthly journal

"The Advocate," published by bro. Walker of Bristol. The following brethren and sisters have met with us: sis. Jaine (Newport), sis. Cox (Clapham). sis. M. Jones, bro. and sis. Tellun (Brighton) and bro. and sis. Ellis (Llwynypia).—Gomer Jones, Rec. bro.

BURY ST. EDMUNDS (Suffolk).—29 Well Street. Greetings to the Household from this quiet corner of the Master's Vineyard. Since our isolation here we have endeavored to arouse interest in the Truth by distributing various leaflets from door to door, but the response to the invitation thereon to enquire further at our address was disappointing, and so, with the able help of bro. Sutch and other brethren at Clapham, we arranged for a series of four monthly lectures, and our thanks are due to them and to the anonymous brother who kindly offered to pay the major portion of the expenses incurred. The first lecture—"The Certainty of Christ's Return"—was delivered by bro. F. G. Jannaway on Sunday, Sept. 4th, in the Co-op. Hall, and there were present about 30 strangers and also 33 brethren and sisters who traveled down from London, Bishops Stortford and Ipswich to support us. The lecture had been advertised by two posters, three newspaper adverts, and 3,000 folded leaflets, bro. A. R. Owen of Clapham kindly assisting in the distribution of the latter. We are indeed thankful to our Heavenly Father that He so blessed as on that occasion, not only with the attendance of the stranger, but with the company and fellowship of such a goodly number of brethren and sisters. We earnestly pray the seed sown may bring forth fruit to the honor and glory of God. Our next lecture, God willing, is on Sunday, Oct. 2nd, at 6.30 p.m., and the same hearty support of brethren and sisters would once more greatly cheer us in our endeavor to be "laborers together with God". We would add that, through our bro. Jannaway's advertising efforts, we are at present in close touch with two friends who are fully determined to understand and obey the Truth. This also has greatly cheered us in our pilgrimage.—Sincerely your brother in Israel's Hope, H. P. Christmas.

LEICESTER.—71 London Road. Sunday: Breaking of Bread, 6 p.m. Lecture, 6.30 p.m. On Saturday, August the 20th, we had a visit from bro. J. W. Squires (Luton), who spoke to a company of 21 brethren and sisters upon the subject of "The Garments of the High Priest". A most profitable and helpful time being spent together. We were sorry not to be in a position to issue a general invitation on account of the limited accommodation. Other visitors in the service of the Truth have been brethren F. W. Brooks, I. P. Evans, H. W. Hathaway, H. M. Doust, D. L. Jenkins (Clapham), J. B. Strawson (Nottingham), E. H. Bath (Holloway). We have also welcomed at the Table of the Lord brethren H. Coy, G. Tipping (Nottingham), A. H. Warry (West Ealing), sisters E. Strawson, Joan Strawson, Greta Marshall, M. Barrnatt, D. Bale (Nottingham), Nellie Eato (Southend), Kate Ellis and E. Hathaway (Clapham).—A. C. Bradshaw, Rec. bro.

LONDON (Clapham).—Avondale Road, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 am; 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 the baptism on August 14th of Mrs. Mary Elizabeth Lilian Holford (formerly neutral), the mother of our sister Lily Attwell. Our young sister Attwell lies upon a bed of sickness, nevertheless she has let her light "so shine" that she has had the great happiness of bringing her mother to the only means of salvation. Our prayers ascend on their behalf to our Heavenly Father that He will comfort and sustain them during their probation and bring them into His glorious Kingdom. On August 20th the Mutual Improvement Class held their annual visit to Kew Gardens. After tea, a fraternal meeting was held at the Ivy Hall, Wellesley Road, Chiswick, when three profitable addresses were delivered. We have been pleased to welcome the following to the Table of the Lord, namely: sis. Jones, sis. Quelch

(Brighton), sis. D. Biggs (Bristol), bro. and sis. Cartwright (Dudley), bro. Winkworth, bro. Junes, bro. Eve and sis. Harris (Eastleigh), bro. Bath, junr., bro. Ell, bro. W. Rivers (Holloway), bro. R. Stubbs, bro. N. Stubbs (Nottingham), sis. Allen (Luton), bro. and sis. Perry, sis. Perry, junr., sis. Dormer (Putney), sis Merchant (Ropley), bro. D. L. Denney (Sutton) and sis. Golden (Los Angeles).—F. C. Wood, Asst.. Sec.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class on Thursdays, 8 p.m., at 24 The Broadway, West Baling. It is with sorrow that we report the death of our brother Ernest Carter on September 3rd. Our brother was at the meeting as usual on the previous Sunday and had arranged to give the exhortation on September 4th, but died suddenly on the Saturday afternoon. Brother Carter's life was marked by an intense love of the Truth and an intolerance of anything that savored of slackness, and in this he was an example to those in and out of the Truth. He was laid to rest at Hillingdon Cemetery on September 7th, "until He comes". Brother J. M. Taylor spoke words of hope and comfort to the brethren and sisters present and expounded our brother's faith for the benefit of those present who are alienated from God. Our prayers for strength and comfort are with our brother Harold Carter, who, young in years and in the Truth, is left with a heavy responsibility. The Sunday School outing was held on Saturday, September 3rd, when despite inclement weather in the morning, a number of brethren and sisters and scholars had an enjoyable time at Hercie's Farm, Hillingdon. After tea all joined in the day's readings, and we dispersed at about 7.30 p.m., refreshed in mind and body. By the time this appears in print we shall, if the Lord will, have had four special mid-week lectures in our own hall. We hope to report later what response is made to our efforts. We have been glad of the fellowship at the Lord's Table recently of sisters Mary Wharton, Nellie Butt and brother and sister P. Kemp of Avondale Hall, and brethren P. Kemp, L. J. Walker and W. Jeacock have given us welcome assistance in maintaining a lightstand to the glory of the Deity, whose blessing we pray will rest on our endeavors.—Norman G. Widger, Rec. bro.

LUTON.—Oxford Hall. Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays. 8 p.m. We have lost by transfer our sister Milly Warner to the Brighton ecclesia to whose love and care in the Lord we commend her. Sis Warner hopes, if the Lord will, to be united in marriage to bro. D. Webster of the Brighton ecclesia on Saturday, Sept. 10th. We trust that they will find happiness in their new relationship and prove real help-meets to each other in the great and noble things to which we are called. We very much regret having to report the continued ill health of our brother Moorhead. For some weeks past he has been compelled to take to his bed again. There are occasional slightly easier periods when he is by an effort of will able to be about, but only for an hour or so. In our public preaching of the Gospel we have been much encouraged by the attendance of strangers. On the occasion of bro L Walker's visit eighteen attended to hear the lecture "If a man die shall he live again?" It has given us pleasure to have the company of the following brethren and sisters at the Table of the Lord: bro. and sis. Smith, Singapore; bro. and sis. Warwick, sis. Goodwin, bro. and sis. Brooks, and sis. E. Moorhead, of Clapham; bro. Wheelan, Ilford; bro. J. Hodges, St. Albans, and bro. D. Webster, Brighton.—A. H. Phillips, Rec. bro.

MARGATE.—Thanet Club & Institute, Hawley Square. Sundays: Lecture, 8 p.m.; Breaking of Bread, 4.15 p.m. Wednesdays: Bible Class. 8 pm. We still proclaim the Gospel of Salvation here, but few avail themselves of the opportunity of hearing it. We have received much assistance and encouragement from the following, to whom we wish to convey our sincere thanks: brethren F. J. Morse, R. C. Wright, S. Tarling and C. O. Owen; also visits from bro. and sis. P. G. Ford and sis. D. Crumplen of Clapham, and

bro. and sis. Shorter of Kitchen. The brethren and sisters of the Margate ecclesia appreciate the labors of our visiting brethren and welcome all in fellowship at the Table of the Lord.—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 pm. It is with pleasure we announce that we have had visits in the Service of the Truth from bro. Mitchell of Plymouth, bro. T. Pearson and bro. S. Shakespeare of Dudley. Bro. Shakespeare exhorted us and bro. Pearson lectured in the evening, also on Sept. 4th bro. R. Smith of Birmingham assisted us. We take this opportunity of once again thanking the brethren for their kindness towards us and so helping the lightstand in this place to be kept burning. Although we do not get many strangers at our lectures we take courage in the fact that it is one of the signs that our Lord and Master will soon appear, and so we endeavor to strengthen the things that remain so that we, through the goodness and mercy of our Heavenly Father, may be able to stand in the day of big coming. — D M Williams, Rec. bro.

NEW TREDEGAR (Hon.).—Workman's Hall. Breaking of Bread, 6 p.m. We have much pleasure in recording the obedience to the truth of David Jones, formerly Calvinistic Methodist. He put on the life saving name on July 25th. We pray that he will run the Gospel race to the end. We have also been encouraged by the visit of bro. and sis. Ellis (bro. Ellis gave us the word of exhortation), also bro and sis. LI. Evans, Surrey, bro. Evans speaking word of encouragement at the breaking of bread.—T. Davies.

NOTTINGHAM.—Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Shelton Street Schools: Eureka Class, Tuesday evenings, 7.45 p.m. Huntingdon Street Schools: Wednesday evenings, 7.45 p.m. In connection with the Eureka Class, on October 22nd, a fraternal gathering will be held (the Lord willing) in the Central Hall of the Shelton Street Schools Tea 4 o'clock, meeting 6 o'clock; subject, "In the Kingdom," divided as follows: "The Temple," "The Throne of God and the Lamb" and "The Great Multitude before the Throne." We shall be glad to be joined by brethren and sisters from other towns for the consideration of what should be our heart's desire. Sis. Greta Marshall has returned from Brighton. We have been assisted in the proclamation of the Truth by brethren W. Jeacock and Lindars (London) and bro. Butterfield (Oldham). Visitors have included bro. and sis. Hughes and bro. and sis. Shakespeare of Dudley and sis. Blake (Luton).—W. J. Elston, Rec. bro.

PEMBERTON. — Chatsworth Street. Sundays: Sunday School, 2 p.m. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Mondays: M.I.C., 8 pm, Wednesdays, Bible Class, 7.15 p.m. On Saturday, July 9th, we held our annual Sunday School outing and an enjoyable time was spent with the scholars at the Delph Tea Gardens, Parbold. On Saturday, July 30th, and August 6th, we delivered a series of open air addresses in the Market Square, Wigan, bro Cockcroft and bro. A. Geatley of Oldham assisting us. On the occasion of our special lectures the attendance of strangers was very encouraging. On Saturday, August 20th, we held our annual fraternal gathering, and lessons from the Life of the Apostle Paul proved a very encouraging and uplifting subject. The services of bro. Cockcroft, junr., of Oldham, bro. L. Evans of London and bro H. G Saxby of Wellington were very much appreciated. Many brethren and sisters attended from Bacup, Crewe, London, Oldham, Preston and Whitworth. We have been pleased to welcome to the Table of the Lord sis Doris Jannaway of Southport and sis. Bogan of Clapham.—B. Littler, Rec. bro.

ST. ALBANS. — Pickesley's Auction Room, 34 St. Peter's Street. Sundays, 11 am and 6.30 pm. We intend, God willing, to hold four week-night lectures on Wednesdays during October at our new hall. Under the general heading of "Prophecy and present day events" we hope to arouse some interest in the Bible's message.

Although our new meeting place does not seem to have attracted any new visitors we are still pleased to report the continued attendance of several interested friends, and hope, very shortly, to be able to announce an increase to our small number.—S. Jeacock, Rec. bro.

SEVEN KINGS. — Mayfield Hall, 686 Green Lane, Goodmayes, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27 Wanstead Park Road, Ilford: Tuesdays M.I.C. and Eureka Class (alternately), 8 p.m.; Thursdays; Bible Class, 8 p.m. We have been pleased to welcome the following at the Lord's Table during the past month, viz., bro. and sis. Ask, bro. and sis. J. G. Mitchell, bro. and sis. Crosskey (Clapham ecclesia), sis. Phillips (Luton). bro. L. J. Carter (St. Albans), bro. A. Cattle (Putney) and bro. H. Webster (Brighton). We tender our thanks to brethren L. J. Carter, A. Cattle and L. J. Walker for their work and labor of love in the Truth's service. — H. Cheale, Asst. Rec. bro.

SUTTON (Surrey). — The Garden Hall, Wellesley Road, Sutton, Surrey. (Adjoining Sutton Station). Meetings are held at 11 a.m., Sunday, for the Breaking of Bread, and at 7 p.m. for the Preaching of the Gospel. On Wednesday evenings at 8 p.m., we hold our Bible Class at the same address, and cordially invite those in fellowship to our meetings. We are glad to report that on August 21st, as an (1 Cor. 3-8) outcome of the efforts of bro. F. G. Jannaway i.e. "Christendom Astray," we baptized into the Saving Name Phillip Charles Ridout, who was formerly of the Church of England. By the transfer from the Clapham ecclesia we gain the company of bro. and us. J. Wood. The following have met with us around the Table of the Lord: bro. and sis. Glover, sisters L. Brewer, K. Davis, Capon, Pizzey, Wilson, Southgate, A. Macree, M. White, F. White, L. Fulbrook, Denney and Denney, senr., and Roberts, bro. and sis. Cordial, brethren W. Davis and Karley, also brethren A. J. Ramus and U. M. Doust, who have labored with us by words of exhortation. With our united love in the Matter's service. — J. L. Mettam, Rec. Bro.

SWANSEA. — Portland Chambers, Cower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. Anticipating, as was reported in our last intelligence, that quite a large number of brethren and sisters would be spending their holidays at Swansea and district during July and August we thought it would be a good opportunity of having some special lectures. We had a special advert, in our local paper for a month entitled "Christ or the Critics?" and giving the heading of our lecture cards with the subjects to be dealt with in relation thereto, and also calling attention to Christendom Astray and advising interested readers to obtain it at the Public Library. It was quite a success judging by the attendance of strangers and brethren, our meeting room being hardly large enough to accommodate the numbers present in comfort. Some were much impressed and interested and we hope will continue to be so and in due time, if it is in the purpose of our Heavenly Father, we hope to see the fruits of our labor by their accepting the invitation to seek Eternal Life in the way appointed. Another feature which arose out of our effort was the attendance of a number of brethren and sisters in the fellowship of the Temperance Hall, Birmingham, (and others who are standing aloof from any meeting because of the unsatisfactory attitude in their ecclesias regarding fundamental principles) who wanted to know the real facts of the division, their minds being perturbed by recent controversy between bro. C. C. Walker and the united London ecclesias in Temperance Hall fellowship in seeking to formulate a new petition to Parliament for military exemption. We have assured them we shall be only too pleased to help them all we can so that they may make a stand for the purity of the Truth in doctrine and practice. We were pleased to have the company at the Table of the Lord of bro. and sis. Ellis (Rhondda), bro. and sis. Heason (Sheffield), sisters J. M. Evans and Mona Evans, brn. M.L. and J. Evans and L. Evans (Clapham), sisters Johnson and Plater (Nottingham). Bro. Heason gave us the word of exhortation in the morning and bro. Leslie Evans lectured in the evening to a goodly number of strangers. In addition to those

already named, we have also had the company of bro. and sis. Jones, sis. May Morse and sis. Dorothy (Clapham), bro. and sis. Jenkins (Bridgend), sis. Jones (Brighton), bro. and sis. Evan Evans and sis. Muriel Bullen (Clapham), and bro. Squires of Bridgend, at whose lecture many strangers were present. We take this opportunity of again thanking the brethren for their help and ministrations in lecturing and exhortations at the Sunday meetings and also at our Bible Class. We feel truly thankful for the refreshing time and the association with the brethren and sisters during their stay amongst us.—James Henry Morse, Rec.. bro.

TIERS CROSS.—Breaking of Bread, 2.30 p.m. every Sunday. Since our last report we have had the company of bro. and sis. LI. Evans of Clapham, bro. and sis. Heason, sis. J. Johnson, sis. Plater of Nottingham. We feel greatly indebted to them for their exhortation and pray that our Heavenly Father will reward them by and by for their labor of love in the Truth. May we hear the Master say to them "In as much as ye visited those in isolation ye visited me."—H. Thomas

WELLINGTON (Salop). —Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 3 pm, Lectures, 6.30 pm, Wednesdays: Bible Class, 7.30 pm. We feel we have good reason for thankfulness and encouragement with regard to the work of the Truth in this district. It is now twelve months since we commenced the weekly lectures, but the effort has been well worth while. There has been a regular attendance of strangers and some appear to be deeply interested. We sincerely hope and pray that before long they will realize the necessity of responding to the call of the Gospel and render that obedience with which the Father is well pleased. It is an exalted privilege to be called to be co-laborers with God in His great scheme of human redemption, and we endeavor to realize at all times that the whole work is of God. In the zeal of for the proclamation of the glorious Gospel we try to keep in mind the obligation to build up the body of Christ. There is constant necessity to "examine ourselves," the flesh is always quick to assert itself, hence the constant exhortation of the beloved Apostles to crucify the flesh with its affections and lusts and to keep our Master always in mind, striving to attain to the beauty and excellence of character which He possessed. We have been encouraged by the helpful co-operation during the past few weeks of bro. T. Phipps (Great Bridge), bro. Grimes and bro. W. J. Elston (Nottingham), bro. W. V. Butterfield (Oldham) and bro. W. Southall (Dudley). The following visitors at the Memorial Feast have been very welcome: bro. L. Feltham (Leamington), brethren D. and R. Wood, sisters Hughes, Shaw and Bennett (Dudley) and sis. Steele (Crewe).—H. G. Saxby, Rec. bro.

AUSTRALIA

COBURG (Vic.) — Buffalo Hall, Victoria Street. It is some month since word was sent from this district, nevertheless we have not been idle but endeavor to show forth the Light when opportunity comes our way. We appreciate the work of the various brethren in their articles appearing in the magazine from time to time, strengthening our hands in the stand taken concerning the "Temptation of Christ". It is a blessing to realize we have an high priest tempted as we are and therefore able to succor them that are tempted. Br. is. J. Dowling's editorial in July's Berean Christadelphian being so clear and to the point should finish the controversy on the subject. Our earnest prayer now is that the numerous articles may reach those gone out from us on the trouble, that among them may be some honest hearts able to see the error of their way and return to sound doctrine and scriptural teaching before it is too late. We are sorry to say that it has been necessary to withdraw from bro. and sis. L. Walker, who have returned to those not in fellowship. These sad events bring to mind our Master's warning in Matt. x. 36: And a man's foes

"shall be they of his own household," and again, "He that loveth father or mother, wife and children, brethren and sisters more than me is not worthy of me" (Luke xiv. 26). We have been strengthened in the service of the Lord by the addition to our ecclesia of bro. W. Killip from the Albert Hall ecclesia, Sydney, N.S.W., who has been with us since the end of February. Bro. Mitchenson has removed from Albury, N.S.W., to Yea (Vic.), about 80 miles north of Melbourne. He has since met with us at the Table of the Lord on two occasions —May 22nd and July 10th. We hope to have his company often and also to visit him in the service of the Lord.—James Hughes, Rec. bro. (pro tem.).

CANADA

TORONTO (Ont.)—Kimbourne Hall, 1484 Danforth Ave. Sundays Breaking of Bread, 11 a.m.; Public Lecture, 7 p.m.; Sunday School, 9.45 a.m. Wednesdays: Bible Class, 8.15 p.m. That the glorious gospel of the blessed God has not lost any of its drawing power is evident from what we have to report. Our news that appeared in the July "Berean" was mailed on April 27th. Since then we have had the great pleasure of assisting twelve more of our friends to put on the sin-covering name of Christ. On May 23rd Mrs. Gwendoline Akers, June 28th Ruth Briggs (daughter of bro. and sis. Thos. Briggs) July 7th William Simpson (brother of bro. Robert Simpson and his wife, Lily Simpson. and Mrs. Mary Hatch (who was a member of the Auditorium Ecclesia of the Temperance Hall fellowship), July 20th four young men, all members of our Sunday School: Harold Briggs (son of bro and sis. Thos. Briggs), Kenneth Magee (son of sis. Magee), Lawrence Newnham (son of bro. and sis. H. J. Newnham) and Wilfred Davy (son of bro. and sis. Jos. Davy, whose immersion was reported in January, 1932), July 27th Byron Williams (brother of bro. Bertram Williams) and his wife Edith Williams and Mrs. Florence Linton Robb. Our earnest hope is that the blessing of the God of Israel may be upon them as they go forth to walk in the Truth. We have been assisted in the proclamation of the truth by bro. Fred Marlett (Brantford, Ont.) and bro. J. D. Baines (Montreal, Que.) and by the word of exhortation by bro. R. Manicom (Montreal, Que.). We appreciate their help in this wonderful work. It has also been our pleasure to welcome the following visitors to our association and fellowship: bro. and sis. Shuker, senr., bro. Shuker, junr., bro. A. Hemingray. bro. and sis. H. W. Styles and sis. Mary Styles (Brantford), sis. Pole (Hamilton), sis. Clark and sis. Hatch (London, Ont.), bro. and sis. Geo. Ellis (Oshawa), bro and sis. Henry Tones (Windsor, Ont.), sis. Ruth Leaper (Winnipeg, Man.), bro. and sis. R. Manicom and sis. Mary Manicom (Montreal, Que.). Sis. Beasley, wife of bro. Jos. Beasley, has been in the hospital for several weeks. We are pleased to report that she is making satisfactory progress and expects to return home shortly. Our annual Sunday School and ecclesial outing was held in Centre Island Park on July 2nd. About 150 were present and all thought that it was one of the finest outings we have ever experienced.—Geo. A. Gibson, Rec. bro.

TASMANIA

EAST LAUNCESTON. - National Hall, Paterson Street. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 2. 30 p.m.; Lecture, 7 p.m. Bible Class, Wednesdays, 7.30 p.m., 5 Lanoma Street, East Launceston. On Friday, June 17th, bro. Eric Moir and sis. Ruth Galna, members of the East Launceston ecclesia, were united in marriage, a union which, by the grace of God, we hope will have no ending, going on from the natural into the spiritual. They have the best wish's of the ecclesia.—J. Galna, Rec. Bro.

UNITED STATES

BALTIMORE (Md.) — Fishpaw Hall, N.W. Corner Gilmor and Baltimore Sts. Breaking of Bread, 11 a.m. Bible Class, Thursdays, 8 p.m., at 1939 W. Mulberry St. We regret the loss of sis. Annie Packie, who fell asleep in Christ on March 6th, 1932, and was laid to rest in Greenmount Cemetery on March 8th. Bro. W. J. Mosier conducted the services. Br. and sis. William Daniels have been reinstated in our ecclesia after an absence of several years. We have had the following visitors since January 1, 1932: bro. E. Brydon of Jersey City, N.J., bro. B. Owens of Worcester, Mass., brethren D. C. Wilson, A. Sutton, A. Johnson, Kastruf, Nutting, J. Mullin, C. George, McAllister, M. Sutton, bro. and sis. O. Johnson, bro. and sis. I. Morgan, brethren S. Elliott, P. Bayles (all from Phila. Pa). We held our Sunday School picnic on July 4th, 1932, at Fairview, where both children and grown-ups enjoyed themselves. On July 17th, 1932, a few members gathered at the home of bro and sis. Mosier to break bread with sis. Laura Kidd, who has been unable to walk for many years. We welcome those of like faith to our meeting. Milton P. Mason, Rec. bro.

PHILADELPHIA (Pa.) — Grand Fraternity Building, 1626 Arch Street Sunday. Breaking of Bread, 10 30 a.m. It is my pleasing duty to report that on July 3rd we received into our fellowship bro. James Chisholm and his wife is Annie Chisholm, also bro. Harold L. Elliott and his wife sis. Mamie I. Elliot, all recently members of the Columbia Hall ecclesia of this city. It will be interesting to slate that this acquisition to our ranks came about in a remarkable way. The Columbia Hall ecclesia, though in fellowship with bro. Strickler, wrote us expressing a desire for our fellowship, saying that they were on the same basis as we were and that they had not changed. But correspondence and interviews showed this to be untrue. The four brethren and sisters mentioned above were brought to see that they were not upholding the amended Birmingham Statement of "Faith at Columbia Hall, and, having applied for fellowship with us, were examined with the result that they saw the falsity of the Columbia Hall claim and the strength and unity of our position, which they heartily accepted. If any evidence is needed to show that the Columbia Hall ecclesia does not adhere to the Amended Birmingham Statement of Faith they give that evidence themselves, for in their last communication to us, dated May 25th, 1932, they say, "We reject as being unsound the doctrine that Christ offered for Adamic condemnation. We reject the doctrine that God changed Adam's nature. We reject the doctrine that God defiled Adam". These affirmations are in direct conflict with Articles 6 and 8 of the Amended Birmingham Statement of Faith. Clearly then the Columbia Hall believers are not in agreement with the Birmingham Statement and consequently are not in our fellowship, nor indeed are they in fellowship with the Temperance Hall, Birmingham, though they claim to be. (See Intelligence in the Christadelphian for July, 1932. p 336.) Our Sunday School closed for the summer months on July 3rd and will re-open on September the 11th. The annual Sunday School outing took place on July 9th at Knight's Park, Camden, N.J. It is an ideal place for a party and we were favored with an ideal day. Children, brethren, sisters and friends to the number of 92 thoroughly enjoyed the outing, which was brought to a conclusion by the singing of hymns and a short address to the children on "The Quest of Good," and a prayer of thanksgiving.—Herbert Fidler, Rec. bro.

AUSTRALIA

- Adamstown, N.S. Wales. – D. T. James, The Reservoir, New Lambton.
- Albury, N.S. Wales. – P. Mitchinson, “Yorkville,” 544 Parkinson St.
- Cessnock, N.S. Wales. – H. G. James, 13 Ann St., Cessnock.
- Coburg, Victoria. – L. Walker, “Kedron,” 50 a Shaftesbury, St., W. Coburg
- East Launceston, Tasmania. – J. Galna, 5 Lanoma St.
- Inglewood, Victoria. – W. H. Appleby.
- South Perth, West Australia. – Miss M. Jones, 24 Brandon Street.
- Sydney, N. S. Wales. – Albert Hall, 413 Elizabeth St.
- Wagga, N.S. Wales. – C. W. Saxon, Sunnyside, Coolamon, via Wagga.

CANADA

- Brantford, Ont. – H. W. Styles, 117 Victoria Street.
- Guelph. – J. Hawkins, 9 Elizabeth Street.
- Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Arindale.
- Hamilton. - E. D. Cope, 120 Flatt Avenue.
- Hatfield Point, N.B. – J. S. Ricketson.
- Lethbridge, Alberta. – Sydney T. Batsford, 412 7th Avenue South.
- London. - W. D. Gwalchmai, 18 May Street.
- Moncton, N.B. – T. Townsend, 11 McAllen Lane.
- Montreal. – J. V. Richmond, 2051 Wellington Street.
- Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.
- Richard, Sask. – Fred W. Jones, Box 30.
- St. John, N.B. – A. D. Duncan, 46 Adelaide Street.

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

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

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

Vancouver, B.C. – P. S. Randell, 3358 East 26th Ave.

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

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

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

UNITED STATES

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

Beaukiss, Texas. – A. C. Harrison., Route 3, Beaukiss, Texas.

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

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

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

Carlton, Texas. – S. S. Wolf.

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

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

Dale, Texas. - J. Bunton.

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

Dripping Springs, Texas. – J. O. Banta, 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, “Westcot,” Bromham, Bedford.

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.

Kidderminster (Worcs.) – W. Piggott, Senr., Ashgrove, Bridgenorth Road, Franche

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

Distressed Jews' fund.—The following amounts have been received and will be handed to bro. F. G. Ford:—A few brethren and sisters in Shropshire, 7/6; Leamington Ecclesia, £1; Horn's Cross Ecclesia, £3.

A special effort is being held at Bury St. Edmonds, Suffolk, (the Lord willing) on the first Sunday in the months of October, November and December next. This announcement is made so that any who may be able to, can avail themselves of this opportunity of supporting a brother laboring in isolation there. The lectures will be held in the Co-operative Hall, at 6.30 p.m. (See Ecclesial News for report of first lecture delivered in September).

Nottingham.—A fraternal gathering has been arranged for October 22nd. (See Ecclesial News).

Thank You.—We hereby gratefully acknowledge the receipt of £5 sterling from the North London (Holloway) Ecclesia, for some who are in need. We thank you [or this "declaration of your ready mind" and also as you point out Israel's "God which put the same earnest care into your hearts" for those who find it next to impossible to gather even a little; the amount has been used as indicated.—B.J.D.

Bro. A. C. J. (Calif.)—Many thanks for your letter of July 15th. You will see in this issue we have adopted your suggestion.

The British Museum.—Visitors to London will find many of the rooms at the Museum closed during the next few months. So many finds have been made in Mesopotamia, Egypt, etc. that it has proved necessary to re-arrange large numbers of the exhibits and make room for many more.

Modern Paganism.—Buckfast Abbey was opened during August. The Roman Catholics attended in great numbers and one of their bishops "consecrated" the building by walking round the walls three times and sprinkling them with "holy water".

Revolt in Poland.—A revolt of 460,000 peasants in Poland is reported. It is said to be supported by Communists.

Anti-Semitism in Germany.—At the International Jewish Conference in Geneva, a gloomy picture was painted of the condition of the Jews in Germany. One rabbi declared. "The combination of 14,000,000 anti-Semitic Hitlerites with the embittered 6,000,000 German unemployed makes a tremendous force which menaces the Jews of Germany with ruin and extinction."

The Saturday review's opinion of Russia.—"Soviet Russia has stolen our property and bilked us of our dues; works incessantly against our life and prosperity in every part of the British Empire; tries to corrupt our armed forces, to foment industrial disorder and to poison ignorant and credulous minds herein our very midst."

Jews of the World are to unite against the persecution which, it is declared, once more menaces them in almost every country. Complaints of the "critical situation of the Jewish people," the misery of the Jewish masses," and the dangers that threaten their rights of citizenship, were made at the International Jewish Conference, held at Geneva in August. The conference decided that there must be a united Jewry throughout the world. With this end in view, it was decided to form a World Congress which shall meet every year and take steps to protect the threatened people in all parts of the world.

British Museum.—The South London (Clapham) Mutual Improvement Class will pay their 36th visit to the British Museum on Saturday, October 22nd, if the Lord will. Parties will leave the entrance Hall at 2.10, 2.30 and 2.50p.m. Tea at Zeeta Cafe, 138 Victoria Street, S.W.I, at 4.30 p.m. In the evening there will be a Fraternal Meeting at Denison House, 296 Vauxhall Bridge Road, Victoria, at 6 p.m. Programs may be obtained from bro. F. J. Button, 1 Hillsboro' Road, East Dulwich, S.E.22.

