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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 Diabolos

By Dr. John Thomas

"Fear not the things which thou shall suffer. Behold, the Diabolos  
will cast of you into prison, that ye may be tempted"—Apoc. ii. 10.

The Saints in Smyrna were not strangers to tribulation; for where the gospel of the kingdom was believed and obeyed for remission of sins, and the hope of a resurrection from among the dead, to inherit that kingdom with the glory of the Millennial Aion, or Olahm, tribulation of some sort from Jew or Greek, or from both, was sure to follow, as it does even in this day of so-called liberty and light; for all the apostles in word and example testified, that "it is through much tribulation we must enter the kingdom of the Deity"—Acts xiv. 22.

But their "works", which were righteous, being manifest in the presence of "the Satan" and of "the Diabolos", would be sure to bring upon them frequent renewals of their malignant and dangerous attacks. The repudiation of "the Satan's" claims to the Christian name, secured to them the enmity of their "synagogue"; whose members are scandalized at an earnest, and uncompromising contention for the faith as originally delivered to the Saints by the apostles—Jude 3. They call this "uncharitable," and calculated to "do harm," and to drive off respectable people from the truth; who, but for the ultraism of Antipas, which destroys the popularity and endangers the position, of all connected with him, would embrace the truth, swell the number of its adherents, and make it respected, if not esteemed, by the wealthy and honorable of the world. This has been "the Satan's" desire from the beginning until now. They are not so much opposed to the truth as an abstraction; but the consequences of a bold, straightforward, and uncompromising statement and advocacy of it, they hate, and detest with unmitigated bitterness and disgust. This state of mind and policy with respect to the truth on the part of the Satan's synagogue of "all Christendom," establish and develops "enmity" between the Seed of the Woman, or true apocalyptic Jews, that is, Christians; and the Seed of the Serpent, or real apocalyptic liars, "who say they are Jews," or Christians, "and are not, but do lie." This enmity subsisting between true and spurious Christians, caused the Satanists "to betray" the others, as Jesus foretold they would in Matt. xxiv. 10. But, then, to whom should the Satan betray the saints of the ecclesias? This letter to the Smyrneans answers to the Diabolos, vulgarly styled, the devil; as it is written, "Behold, the diabolos will cast of you into prison, that

ye may be tempted."

But to what sort of a Devil is this that the saints were to be betrayed? A devil that could apprehend flesh and blood men, and incarcerate them alive in prison? Was it the immortal, fire-proof, orthodox Devil, with horns, hoofs, forked-tongue, and arrow-headed tail, redolent of brimstone, and armed with pitchfork, who arrested the saints, and imprisoned them in the gaols of the Asia Minor? Is it this, "His Sooty Majesty," to whom the gaols and penitentiaries of "Christendom" belong? If so, how comes he to admit the clergy to these precincts to convert his prisoners, and to offer them the consolations of their religions, unless they are his particular friends and confidants? Would he imprison saints on account of "the faith," and appoint Reverend and Holy Divines, genuine Christian men, to be the Chaplains of his gaols? Or would true and genuine believers, real "ambassadors of Jesus Christ," and unsophisticated "successors of the apostles," condescend, or defile themselves—become such traitors to him who had purchased them with his blood, as to accept office under so hideous and monstrous a Devil? Must there not be an amicable compact, some treaty of peace, friendship, and alliance, between the Clergy and the Devil, seeing that they are in official service under him; and that he pays them salaries for indoctrinating his "gaol-birds," and spiritualizing his legislators, and the soldiers and sailors of his armies and marines? The prisons of the world, and the police of the world, and the executioners of the world, manifestly belong to the Devil. This is proved by the text before us, which testifies, that the Devil casts into prison. Now in order to do this, the magistrates must be in his service; or they would not issue orders of arrest at his dictation. The police also must be in his service; or they would not serve the warrants; and the gaolers and lictors, or they would not put the saints in ward, or carry them to death. All these things, therefore, are the Devil's, whoever, or whatever, he may be. What then, do we see? We see the Clergy his willing and official tools! We see them serving him for the honor and wages emanating from the high places of his kingdom. They are in the world's pay, which they admit belongs to the god of the world whom they call the Devil; therefore the conclusion is necessary and inevitable, that they are the Devil's, and the work of the Devil they do. This being the case, it is not difficult to understand how it is that the Clergy are the chaplains of all the Devil's institutions. He claims the bodies and souls of the people, whom he has ensnared, having been "taken captive by him at his will"—2 Tim. ii. 26. He has found it, therefore, to his interest, since the truth was promulgated in his dominions by the Apostles, to set up a counteracting system, which under the name of Christianity should nullify, or neutralize, the thing. This "the Satan," who set up his synagogue, or "Holy Apostolic Catholic Church," upon the foundation of "the Mystery of Iniquity," were ready to do. Having entered into a "Holy Alliance," under the style of "The Old Serpent, the Devil, and Satan" (a form renowned for its unprincipled transactions throughout the world), the Devil appointed the Lords Spiritual, "the Right Reverend," "Most Reverend," "Very Reverend," and "Reverend," divines of "the synagogue of the Satan," to take care of "the unclean and hateful birds" (Rev. xviii. 2) he had ensnared, in their last moments; ignorantly supposing it possible, that having served him loyally all their days, they might escape him at last. But the Devil is by nature and education very ignorant of the truth and very superstitious; and as the clergy live and nourish by his folly and stupidity, they are not solicitous for his enlightenment; at all events), that he should not become more intelligent in scripture than themselves. Hence they are careful to flatter him and to pander to his superstition; so that wherever folly is to be transacted in the name of religion, there the Devil finds on hand "gentlemen of the cloth" ready in perform it in tone, grimace, and full canonicals, to suit. For who but the Devil's Own could attend a murderer to the gallows with "the consolations of religion" in view of the divine testimony, that "no murderer hath eternal life abiding in him"? I Jno.iii. 15. Who but one of "the children of the Devil" could kidnap a little Jew boy, and sprinkle him with a few drops of water, and proclaim him to be a Christian, in view of Paul's testimony, that "without faith it is impossible to please God"?—Heb. xi. 6. Who but one of the Devil's own counsellors could preach a sermon over a deceased scoundrel affirming that his immortal soul was then in glory beyond the skies, in view of the declaration, that "the soul that sinneth it shall die"? Who but one of the Devil's own priests could promise salvation to man or woman upon other terms than those contained in "the wholesome words of the Lord Jesus," who hath said, "He that believeth the Gospel of the Kingdom, and is immersed, shall be saved; and he that believeth not shall be condemned"?—Mark xvi. 15, 16; Matt. xxiv. 14. All these abominations and a multitude besides the clergy do; in short, their teaching and practices are all approved by the world and the pietism of the flesh; and therefore there is but one spiritual conclusion that can be arrived at, namely, that they are of the devil, devilish and condemned.

But in regard to their patron and father the devil we may profitably inquire, is he the hideous and sooty monster generally supposed by the disciples of his divines; or is he altogether something else? I answer, that all that can be known about the devil is revealed in the scriptures; and that in these writings, there is no such devil exhibited as is preached by the clergy, and believed in by the world. The clerical devil is the devil of heathenism, introduced into "the synagogue of the Satan" by the apocalyptic "liars". They introduced him into their theology as the great terror of their system, which was designed to work upon the fears, rather than upon the admiration and nobler affections of mankind. The old heathen devil, and "an eternal hell of fire and brimstone," have been the basis of the clerical gospel from that day to this. They had abandoned "the goodness of the Deity," and consequently could no longer make use of it to "lead men to repentance," or change of mind and disposition (Rom. ii. 4): they had therefore to introduce another agent; and, as the clerical system of doctrine is merely heathenism in a new dress, they adopted the old god Pluto, tricked out with the appendages of another called Pan. These heathen deities combined in one they call "the Devil," surrounded by all the Furies of Tartarus of horrid shapes, and appalling aspects, they exhibit to their dupes, as the Devil's officials in the regions of the damned, waiting to clutch their immortal souls in the article of dissolution unless they repent of their sins, and become members of the clerical communion; thus making the Devil an effectual colaborer in bringing men under the influence of the Clergy. Separate the Devil and his adjuncts from their system, and their occupation would be gone; for apart from hell and the Devil the clergy have no power to excite the mind.

But while we repudiate the clergyman's devil as a mere phantasma of disordered brains, we by no means deny the existence of what is styled diabolos in the scriptures. Our proposition at this point is, that the Devil of the clergy is not the Diabolos of scripture. This is easy to be seen by taking their representation of the devil as the definition of the word, and trying to expound the scriptures in which devil is mentioned thereby. Take, for instance, Heb. ii. 14, where it is written, "Therefore for as much as the children (given of the Deity to the Son for brethren) partook of flesh and blood, he also himself in like manner shared in the same, that through the death (he accomplished) he might destroy that having the power of death, that is, the diabolos." Now, Paul elsewhere informs us that "Jesus was crucified through weakness" (2 Cor. xiii. 4); and the clergy teach that their diabolos, or devil, is second only to their Trinity in power—almost, if not quite, omnipotent; at all events, powerful enough to hold in eternal captivity and torture the vast majority of the human beings God has made. He either holds them with God's consent or against it; if he hold them with it, God and the Devil are made copartners; and God is made by their traditions to have created an enormous multitude of men, women, and children for no other destiny than eternal torments; which gives the lie to the scriptures, which teach that "God is love": if the Devil hold "the damned" against God's consent, then the Devil is more powerful than God! But, the clergy are unwilling to accept the consequences of their own theories. They would not like to admit the co-partnership, nor the superior strength of their Devil; though upon their premises one or the other is unavoidable. They will admit, however, that their father and patron, the Devil, is vastly powerful. This is admission enough to illustrate the incompatibility of their traditions with scripture. Thus, How comes it that the Spirit laid hold upon death-stricken and corruptible flesh and blood, which is so weak and frail, called "the Seed of Abraham," that through its death he might destroy so mighty and powerful a Devil? Would it not have been more accordant with the requirements of the case for him to have combated with him unencumbered with flesh, or in the spirit-nature of angels? Became weak and dead to destroy the mighty and the living; when the Creator of the Devil could with a word annihilate him! But there is as little reason as scripture in "the depths of Satan" as the clergy teach; and therefore it would be mere waste of time and space to occupy ourselves any further with their speculations and traditions upon this subject.

(To be continued).

## Sons of God

### An Exhortation by Bro. Roberts

We come together fatigued and perhaps discouraged by our six days' conflict with the present evil world: and we stand in need of the comfort and refreshing and rebuilding which our assembly round the table of the Lord is calculated to afford. We get it best from the word read and realized. We have this word in ever-varying forms; the same word in spirit and complexion, but in that variety of aspect and color that enables us from first day to first day, all the year round, to feast at this table on the same things, not only without weariness or sense of monotony, but with an absolutely increasing relish as the time goes on.

Our best plan is to take what is brought before us in the reading of the day. We are sure to get something wholesome and strengthening. We take to-day the sweet words of John, yet taking with them all the surroundings with which he gives them.

"Behold," he says, "what manner of love the Father hath bestowed upon us that we should be called the sons of God."

It is indeed a wonderful love. There is kindness with some men, and with different men, different forms of kindness. Some give alms: some help with sweet words: some will lend influence and helpful offices: but it is rare to find a man who will lift the object of his benevolence into his own circle and share with him his own privileges. Yet this is what God is doing and offering to do through the gospel. He invites us to be His sons—to become partakers of His own nature—to enjoy His fellowship and the fellowship of His Son. How unlike man! John might well ask us to behold it—to contemplate it—to consider it. The way with men is to keep people down, even though all have an equal right to occupy the best position: but God asks us up to a position to which we have no right. "Behold, what manner of love" this is. Why do so few appreciate it, and gladly respond to it by accepting the invitation, and rejoicing in the love and in, the goodness of it? There is a reason. There are many reasons, but there is one in particular which John indirectly supplies in his next sentence.

"Therefore," he adds, "the world knoweth us not, because it knew him not."

As there is nothing for which men will work with more enterprise and diligence than to be known of the world—to be recognized—to be thought well of—to be deferred to, so there is nothing that on the common run of men inflicts more pain than to be ignored, and looked down upon. It is here where men are kept away from the truth. The loss of the world's honor is too high a price for them to pay. And nothing more effectually stops the world's honor than the espousal of the truth in its theoretical bearings and practical obligations. Paul and his fellow-apostles were counted "the offscouring of all things". Such sooner or later is the experience of every one who earnestly embraces and faithfully follows the truth which they planted eighteen centuries ago. There may be men who know the truth who escape this experience; it must be because they shield themselves from it in ways that will not redound to their honor when Christ comes, such as where a man who keeps the truth in his pocket. There are professors of the truth whom you could not distinguish from the men of the world. In their ways, their practices, their principles of action, they are like those among whom they mingle: you could not discover anything in them of saintship in Christ Jesus. We are not to look to such for guidance. We are to look to the apostles as exhibited to us in their writings. They and they only illustrate to us the mind of the spirit—the policy and the model that will be acceptable to Christ in the day of his appearing.

In the abstract, it does appear a strange thing that sonship to God should be a reason why the world should disown a man. It is so in fact, and it is so by John's declaration. Perhaps we may discover the reason why it is so, if we reflect; and be thereby helped to take the right position in our day and generation. The habits of men will help us: the case of Christ will put the question beyond all uncertainty. Men love those who love the things they love, and hate the things they hate. This is the universal bond of affinity. Now, men of the world love the world: men of God do not: they are forbidden to do so.

"Love not the world, neither the things that are in the world" (1 Jno. ii. 16).

Because men of God do not love the world, men of the world can have no sympathy with them, and "therefore the world knoweth us not". Men of the world hate godliness and the things of God. There are no terms too strong by which to express their contempt for them— "cant," "hypocrisy," "Pharisaism," "humbug," "slobber." Men of God love the things which excite the world's detestation. They obey Paul's command to Timothy:

"Flee these things" (love of money, foolish and hurtful things greatly prized in the world, etc.), "and follow after righteousness, godliness, faith, love, patience."

What communion, therefore, can possibly exist between men who love and men who hate what the word of God enjoins? Men who love what the Word of God enjoins can only have the friendship of those who hate it by hiding their love, or doing violence to it, or worse still, letting it go. It is treading dangerous ground to trim and mince matters to please worldly friends. In fact, it is utterly impossible for a friend of God to have worldly friends. If a man's friendship to God is a reality, the friendship of the world for him will soon die, for the simple reasons already glanced at.

But let us come closer. The case of Christ settles all. If there were a case in which a son of God was likely to be recognized and loved by the world, it was surely in his—a man without fault, a man who went about doing good—a man whose words and works were of themselves sufficient to enchain the general wonder and admiration—who spake as never man spake, and used his wonderful power in deeds of blessing only. But how did his case work out? We know well. The symbols on the table tell us.

"He was despised and rejected of men."

The world did not love him. The world refused him. "Me it hateth." Such is his own testimony; and to his disciples he gave this comfort:

"If the world hate you, ye know that it hated me before it hated you."

Why did the world hate Christ?

We discover the answer when we contemplate the leading mental attribute of Christ as exhibited in his own recorded words. What was that? Was it not this—the fervent and constant recognition of God's existence and prerogatives? What more intense expression could he give to this than when he said,

"My meat and my drink is to do the will of Him that sent me"?

And again,

"The zeal of thine house hath eaten me up."

And again,

"I am come down from heaven to do the will of Him that sent me."

And again,

"I have manifested Thy Name to the men whom thou hast given me out of the world."

You cannot touch any part of Christ's life that has not God in it.  
As Paul said,

"For me to live is Christ",

so Christ might have said,

"For me to live is God".

The first commandment of all, according to him, is, accordingly, to love God with all the heart. The God and Father of whom he thus spake is the God who spake to Moses and by all the prophets—the God of Abraham, Isaac, and Jacob—the Personal God revealed from the beginning as the Creator, inhabiting eternity, dwelling on high, located in glory in the heavens, yet filling immensity by His spirit.

This is a very different God from the God of modern philosophical and moral discourse. He is not an abstraction, but a Being: not an impassive tendency, impersonal and latent in the universe, but a conscious Intelligence: not a principle, but a person, a Majesty, a Father, the archetype of all personality.

The whole history of Israel has this personal God for its moving spring. The whole Mosaic Institution has this idea as its kernel—the *raison d'être* of its existence—the pivot of its operations. All its appointments converge on this idea—that God is a personal Being to be worshipped and obeyed: a Majesty and a Holiness so ineffable as to demand the utmost abasement, the deepest reverence in all approaches to Him. The God of Israel was the Father of the Lord Jesus; and with Christ, the Father was the one grand governing and overshadowing fact of the universe.

It is here where we understand the hatred shown to Christ by the world. Jesus defines its source in those words of his to the Father,

"The world hath not known thee, but I have known thee."

Here is the essence of the whole matter. The world knows not God; it is unbelieving of what He has revealed concerning Himself; uninterested in the purpose He has formed and announced; and insubordinate towards the expression of His will. It is insubordinate to the point of rebellion. Nothing is so willful as the human heart in unenlightenment. Paul expresses it strongly, but not too strongly, when he says,

"The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be."

Now the universal human mind is unenlightened. Consequently, it is at the mercy of all the impulses that naturally belong to the human organization. These impulses make it rebellious against God, whom it knows not; and antagonistic to all who do know him. It sympathizes with those only who are in harmony with its own likes and dislikes. This is why it applauds those leaders who flatter it, and minister to it the ideas and principles that are pleasing to its prejudices. Christ did not minister to those prejudices at all. He could not. "I testify of it," he said, "that the works thereof are evil." Therefore the world hated him.

Now, it is Christ himself who has said that what is true of him in this matter, is true also of his disciples.

"Ye are not of the world, as I am not of the world. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I have spoken to you, the servant is not greater than his lord."

This incompatibility between the world and the brethren of Christ is inevitable. It results from the nature of things. The characteristic of the brethren of Christ is the knowledge and love and service of God, as Jesus defines it:

"This is eternal life, to know Thee, the only true God, and Jesus Christ, whom Thou has sent."

"He that doeth the will of My Father, the same is my brother, and sister, and mother."

Such being the moral characteristics of the brethren of Christ, how is it possible that any friendship or sympathy can exist between them and a world, not only totally destitute of those affinities, but distinctly hostile to them? Talk to a Birmingham crowd of God, and our obligations to Him; talk even to the ordinary Birmingham person of such things, and do you not talk a tongue which is worse than unknown—a language resented as outlandish and inimical?

We have had a great stir in Birmingham this last week. You could in no better way judge of the difference between the spirit of the world and the spirit that is of God, than to conceive how the things of God would have sounded in the ears of the populace. Mr. Bright\* is very popular; because he speaks of the things that appeal to the instincts of the populace. He gives himself out as the friend of the people, and preaches the gospel of cheap bread, which the people understand and delight in. But suppose he were to take the ground that Christ took; suppose he were to tell the people as Jesus told them, that their works were evil (John vii. 7); that God was the owner of all things and they ignored Him; that the credit of everything belonged to God and they took it to themselves; that God has spoken, and they took no notice; that He had announced a purpose and they had no interest in it; that He had delivered commandments, and they cast them behind their backs; that He had vouchsafed promises and they had insulted Him by neither caring for them nor believing them: how long would Mr. Bright's popularity last if he employed the great powers God had given him in telling the people these things which are true?

Such utterances would be execrated at every gathering of the people, and the utterer would be hounded out of society as an intolerable nuisance. Men, to be popular with the world, must be of the world, and speak in harmony with the world. The brethren of Christ are not of the world, and therefore, the world hates them, as it hated Christ, and for the same reason. The brethren of Christ are lovers of God, and therefore, cannot be friends of the world, who are not. They may do the world good, as they have opportunity, but it will be on their own ground as saints, which they would leave at the peril of their friendship with God.

\*John Bright, M.P., a prominent Liberal politician of fifty years ago.

This, then, is the reason why so few accept the glorious rank of sons of God. It brings with it the world's rejection which is hard to bear. No sane man can find pleasure in the world's scorn, except in the sense in which it is testified of the apostles, that they rejoiced that they were counted worthy to suffer shame for the name of Christ. It is crucifying to the natural man to be looked upon as rubbish and rot. But there is another side. There is a future coming along.

"It doth not yet appear what we shall be, but we know WHEN HE SHALL APPEAR we shall be like him."

What a wonderful reversal of affairs this will be, when the poor, and the despised, but faithful friends of Christ and lovers of God are emancipated from the weakness of this corruptible nature, and made glorious, and noble, and immortal, like the Son of God at his return, and exalted to places of honor and power, when the sinners, however mighty, will be put down from their seats everywhere throughout the world. There is not a man of these arrogant, foul-mouthed men of the present order, but what will want to cringe at the feet of the smallest of Christ's friends in the day of recompense. They will all be eager to serve Christ then: but it will be too late. It is not eye-service that Christ appreciates: it is not service for the sake of advantage that he will accept, but a service rendered for love's sake, through the power of enlightenment received and cherished in the day of darkness that prevails in his absence.

This is the service we are united in trying to render. The acceptance of it will be the highest reward it is possible for the imagination to conceive. The hope of it is the most ennobling and purifying power possible to be at work among men. As John here says,

"He that hath this hope purifieth himself."

This is its intended effect as regards the day of our probation. Christ aims to

"redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works".

Let us, dear brethren and sisters, yield ourselves to this aim, reciprocally to the will of Christ. Let us keep ourselves unspotted from the world. Having put our hand to the plough, let us not look back. Let us arm ourselves against all weariness and faintness of mind, and keeping our eye on him who fought the battle before us, who endured a greater contradiction of sinners than will ever fall to our lot, let us run with patience the race set before us, remembering it is a short race at the longest; and that it is a race which, victoriously run, will end in shouts of welcome from myriads of the glorified sons of God.

## Editorial

### LOOKING FORWARD

Another year has passed into history, with its unalterable record of successes and failures in the greatest of all conflicts—the race for eternal life and glory in the coming Kingdom of God. The day of the bestowal of rewards to the victors in this conflict is advanced by another year, and the opportunities and the time to prepare for that coming day grow correspondingly less. The exhortation therefore comes to each of us with increased emphasis, "Hold fast that which thou hast, that no man take thy crown" (Rev. iii. 11).

For the world, the past year has been one of unrelieved gloom. It has been a record of failure in almost every department of human endeavor. High hopes have been repeatedly dashed to the ground, and the most strenuous and well-intentioned efforts to ameliorate the universal depression and despair, have met only with admitted failure. Long-anticipated conferences have been held to discuss such problems as Disarmament, and other matters, but the results which have accrued therefrom have filled the minds of thinking Statesmen with the greatest alarm. On the opening day of the Disarmament Conference at Geneva (February 2nd) the Japanese launched their attack on Shanghai, an illustration of the utter futility of Disarmament schemes. On October 9th the Observer published a leading article from the pen of J. L. Garvin, entitled "Whither, Europe?" in which the present almost hopeless position of Europe and the world is very forcibly depicted. The writer says,

"We are at a turning point of fate. The moral situation is in some ways what it was half a decade before 1914. On present lines the peace of Europe is almost sure to perish in another catastrophe before the end of another half-decade. And if the peace of Europe is destroyed again, it is altogether improbable that the peace of Asia will be preserved in the Far East; or that the United States will escape the greatest conflict in American history."

Added to this menace of a world-war far surpassing the appalling conflict of 1914-1918 there is the growing problem of unemployment, which throughout the past year has been a cause of the gravest anxiety to statesmen in every part of the world. The underlying causes of this problem are beyond man's ability to effect a remedy, or even alleviation. The vast army of the unemployed continually grows, with the inevitable consequence of demonstrations, disorders and discontent recently witnessed not only in London, but in other great cities, both in the Old and New Worlds.

Truly the outlook for the world at the close of 1932 is dark. The storm-clouds are fast gathering; fear is abroad; despair is taking the place of hope; the situation is felt to be impossible of any long-continuance, and a catastrophe of world-dimensions is regarded as inevitable, in which men freely speak of the complete break-up of civilization.

As the despair of the world deepens, and the threatening sky darkens, so the hopes of the "children of light" correspondingly become stronger and brighter. Not because we rejoice in the sufferings and troubles through which the world is passing and which are destined to become far worse, but because of our assurance, divinely-given, that these troubles are the heralds of a glorious morn. The words of the Mount Olivet prophecy are at this dark moment of the world's history indelibly imprinted on the mind of every true servant of God, and give to all such true hope and comfort, and are a source of invaluable strength and confidence in the surrounding gloom.

Never in the history of the world was the outlook for "Zion's watchmen" so bright and so charged with high expectation as at the present time. Nothing is wanting to complete the prophetic situation. War-preparation, Zionism, the British occupation of Palestine, Anglo-Russian antagonism, French influence, "men's hearts failing them for fear," "on the earth distress of nations with perplexity," coupled with the expiration of prophetic periods, and the present unprecedented Godless and pleasure-loving generation comparable only to the "days of Noah": these all combine to proclaim in no uncertain voice that "the day of our redemption draweth nigh". If we have used aright the opportunities which have been ours in 1932, our cry will certainly be, "Oh that the salvation of Israel were come out of Zion". The night is far spent, and the day of Christ is at hand; we earnestly pray that the coming day may be one of gladness and of salvation for each of our readers. If it be God's will that we should be called upon to endure throughout the coming year, let us encourage each other to "endure faithfully"; holding fast to our glorious hope; maintaining our faith in the unfailing promises of God; taking courage from the examples of God's care for His people in the past ages, amidst all the trials and difficulties which befell them on their journey through this vale of tears; a careful study of God's dealings with Israel and the "called according to His purpose" of past generations, will fortify us with true courage to cheerfully face the difficulties which may yet beset our path to the long-promised, but soon to be realized, Kingdom of peace and righteousness in which we pray we may be permitted to mingle with all true saints.

"Hast thou long a watch been keeping,  
Waiting for the promised day,  
When full joy shall end thy weeping,  
Chasing all thy fears away?  
Then lift up thy head on high;  
THY REDEMPTION DRAWETH NIGH."

EDITORS.

## The Prophets of Israel

### EZEKIEL

Two thousand five hundred years have passed since Ezekiel was ordained a prophet to Israel. Those far off days were days of tragedy for the Jewish Kingdom. Jehoiakim ascended the throne and in the third year of his reign had been subdued by the King of Babylon, who had taken many of his subjects into captivity, and among these captives was the young prince Daniel, to whom God revealed His purpose with the nations by the visions recorded in Daniel's Book. Jehoiakim continued to reign in Jerusalem for eight years, then died and was succeeded by his son Jehoiachin. Jehoiachin after a brief reign of three months was defeated by Nebuchadnezzar and taken prisoner to Babylon. In addition to the King, the High Priest with a number of other priests and princes, about ten thousand soldiers and skilled workmen were also carried away. Among those led away in this captivity was Ezekiel. Most of these captives were placed in Northern Mesopotamia, the country between the Euphrates and the Tigris.

This then was the general position of the Jews:—Daniel was still a captive in Babylon where he had now lived for eight years. Ezekiel was in the neighborhood of the river Chebar, a tributary of the Euphrates, while Jeremiah in Jerusalem, still continued his warnings to the remnant of the Kingdom of Israel. Such was the state of Israel as it continued for eleven years under the rulership of Zedekiah, the successor of Jehoiachin. At the end of eleven years the Kingdom was completely overturned by the King of Babylon.

### PREPARATION.

Ezekiel's preparation for the work of God gives much instruction and encouragement for the latter day servants of the Lord, but it was a painful experience for the prophet himself.

Not as a popular school man is the prophet to appear among the people. Even intellectual clearness concerning God's laws was an insufficient qualification for the work. He must eat the word and digest it. He must cause it to enter into his heart. In this way the true teacher will FEEL that which he must pronounce. With keen understanding he will then be able to speak to the people of the lamentation, the mourning and the woe, approaching as a consequence of the nations rebellion against the word of the Almighty God.

Knowing God's purpose, Ezekiel as a prophet, must be courageous in face of the people's disregard of his warnings. He must continue amidst evil repute and persecution—even though they wound him with "scorpions and thorns". God who had shown so much mercy to Israel had been rejected by the nation. Calamities were approaching and Ezekiel, as the Lord's messenger, must declare their sin, or else, not only would the people perish but he would be required to answer for their blood.

Such is the preparation necessary for the teachers of God's Word, who, in their completeness under the directing mind of their Lord are called—The Son of Man.

#### DEPRIVED OF SPEECH.

Ezekiel is not to commence his teaching with cultured voice and many words, he is to be deprived of speech and for a long time to be altogether unable to be "a reprover" by word of mouth (Chapter iii. 26). Speech would be restored to him when Jerusalem had fallen and one of the Jews who had escaped the destruction was on his way to inform the captives near Chebar, of the national calamity.

During the period of the prophet's affliction, instruction could only be given by signs. Ezekiel,—the Son of Man was expressly ordained a man of sign to the captives of Israel.

#### A MAN OF SIGN.

Not short and sharp were Ezekiel's experiences. He was Israel's Watchman for twenty years, from the fifth until the twenty-fifth year of their captivity. So that after the return of his power of speech, he had still thirteen years in which to proclaim the Word of God.

#### VISIONS.

In visions Ezekiel is first shown the iniquities of the nation, on account of which God was removing them from His land; and then he is permitted to view the Temple of God as it will be erected for a House of Prayer for all people, when Messiah the prince, will inherit his portion in the "Holy Land", and the name of the city from that day shall be "Jehovah Shammah, or The Lord is there" (Chapter xlvi. 35).

In the fifth year of the captivity Ezekiel had the vision of the Cherubim appearing from the North. The year following, there appeared a glorious being whose body seemed like glowing fire, and his aspect—a glory like amber. The prophet was lifted up by his hair and carried away to Jerusalem to see the abominations of Israelites still living there under the rule of King Zedekiah.

In the seventh year, Ezekiel saw the elders sitting before him to enquire of the Lord, and he heard the word of the Lord commanding him to show them the abominations of Israel. He also saw the destruction of the nation as a forest being consumed by fire. This destruction was to be brought about by Nebuchadnezzar whom Ezekiel saw at the head of two ways, the one at the left of the king leading down to Rabboth of the Ammonites and the one to his right stretching away to Jerusalem. Nebuchadnezzar summoned his diviners who persuaded him by their divinations, that he was being sent along the road to his right to the conquest of Jerusalem. Ezekiel then heard the divine pronouncement concerning the overturning of the throne of Israel, and also of the punishment of the Ammonites because they would seize the opportunity of Israel's distress, to "come upon the neck of that wicked nation". Afterwards fulfilled, as Jeremiah records, when the King of Ammon engaged Ishmael to assassinate Gedaliah and lead the remnant of the Jews to Ammon. The latter part of the plot being frustrated by Johanan, the son of Kareah.

Ezekiel records that: In the ninth year, upon a certain day he spake to the people in the morning, and in the evening his wife died, and the word of the Lord came to him informing him that at the fall of Jerusalem, one of the Jews would escape and make the long journey to tell him the sad news, and at that time his tongue would be loosed and he would be NO MORE DUMB. In the tenth year of the captivity the judgments to be poured upon Egypt and the next year he receives the prophecies which he must utter concerning other Gentile powers. The twelfth year is the year of the overthrow of the throne of David. But Ezekiel receives comfort in that while the fall of Egypt is to be lamented, Israel will yet be re-gathered as sheep that have

been scattered and they will then be cared for by faithful shepherds. Israel's final restoration would come in the latter days when Gog of the land of Magog would invade the land, there to be met by the Merchant power of the South, with the young Lions. Then will be the time for the Almighty God to end His long silence, and to cause His glory to be known among the nations.

Having been prepared for his work by many trials, the prophet's speech was restored in the tenth month of this year, and in harmony with the instructions previously given to him, the day following the loosing of his tongue, a Jew who had escaped from the city arrived with the tidings that Jerusalem had fallen (Chapter xxxiii. 21). Thirteen years after the fall of Jerusalem and in the twenty-fifth year of his captivity Ezekiel received the final vision, that of the Temple, and with this the book of the prophet closes.

#### THE SIEGE PORTRAYED.

Each one of the visions, parables and object lessons recorded by Ezekiel would require a separate article for adequate treatment. Here it may be helpful to consider briefly a few of the wonders revealed.

Consider first the position of Ezekiel, a priest in rank, now unable to speak. He procures a flat brick and upon it makes a sketch of Jerusalem. He then portrays an army surrounding it, having all the necessary materials for a siege, and then an iron plate is placed between himself and the city. Ezekiel next prepares food from mixed grain which is to be cooked by heat generated from a dung heap. Now the prophet is to be bound day by day for four hundred and thirty days. Three hundred and ninety on his left side, and afterwards forty days on his right side. During this long time the food and drink are to be measured to him. In this way Ezekiel is bearing the iniquity of the people and showing them that the Jews still in Jerusalem were soon to be besieged and then to be dispersed among the Gentiles.

#### Israel's Dispersion.

The dispersion of Israel is further demonstrated by the prophet. With a sharp knife he cuts the hair from his head and his beard, the hair thus severed is then weighed and divided into three parts. Ezekiel then burns one third, a third is smitten with a knife and a third scattered all about, while a few hairs are hidden in the protecting shelter of his garment.

#### Jerusalem's abominations.

In considering the vision of the sixth year, the record of which commences in chapter viii., much confusion will be avoided if the fact is kept in mind that Ezekiel is not in Jerusalem, except in vision. He is actually in Mesopotamia. It is difficult to realize this at times on account of the clearness with which the details of the vision are recorded.

Ezekiel is conveyed away to Jerusalem by a hand which takes hold of a lock of his hair. The temple comes into view and the Jews are seen engaged in their religious ceremonies, but instead of the people appearing assiduous in their duties to God, they are seen as they appear in the sight of God. At the entrance to the inner court of the Temple, near the Altar, an image of Jealousy is in view. A rival to the glory of God which is yet to be manifest in His Cherubim. Within the sacred precincts of the House of God were unclean beasts and creeping things. In the midst of these stood a priest offering incense. Looking again at the northern entrance to the House, a statue to Tammuz, a pagan idol is seen, while at the eastern entrance and near the Altar of Incense, were Israelites standing with their backs to the Altar of God and worshipping the sun. The true worship of Yahweh neglected for devotion more pleasing to the natural inclination. Pagan worship allowed to intrude itself so that prayers no longer reached the throne of God which cannot have fellowship with the throne of iniquity.

The great God who had delivered the Israelites from bondage and had made them the most privileged nation upon the earth, had with long forbearance watched their increasing idolatry and now as a consequence of their iniquity He was about to remove them from His presence.

#### JUDGEMENT BEGINS AT THE SANCTUARY.

Before the breaking up of the Kingdom, Ezekiel in vision, is to witness the vindication of God's righteousness and the destruction of evil doers. A vindication which all the constituents of the Son of Man witness in the day of account. "Judgment must begin at the House of God," so the Apostle Peter writes, as such was the order as seen by Ezekiel in vision.

All who carefully observe God's ways and "who sigh and cry" for all the abominations committed by those who profess service to God, are first of all divinely sealed in their foreheads. Then the ministers of destruction go forth to slay and to utterly destroy, beginning their work of retribution with the elders of the people. Ezekiel declares "As they were slaying and I was left". It appeared that there were none to escape the destruction proceeding in the Sanctuary only the prophet himself. Now Ezekiel was a man of sign, and in this connection was called the Son of Man. The Son of Man in his completeness is the offspring of the human race—the chosen of God, who will be carried over the flood of God's retributive judgments to the New Age, there to shew forth the praises of the Almighty. The Son of Man is the Lord Jesus and the members of his body. How appropriate then that in the vision of the judgment, the Son of Man was left.

Next it will be noticed that while the judgment of the House was proceeding, the glory of God is not over the Cherubim, but is waiting at the threshold. After this Judgment, the Cherubim which are the emblems of the glorified saints, are seen upon the Mount of Olives, the mountain on the east of the city, with the glory of the throne of God over them. Thus in vision Ezekiel saw that which other prophets have foretold will be accomplished at the return of Christ.

The Sanctuary, consisting of the called, is to be cleansed at Sinai. After the Judgment, the sealed of God will journey through the wilderness with the Lord Jesus and after the promised land has been freed from the Gentile invader, the Lord Jesus will stand upon the Mount of Olives and the "glory of the Lord will be revealed and all flesh shall see it together ". Then also will it be said, "How beautiful upon the mountains are the feet of them that bring glad tidings of Peace ". This is the day so longed for by the children of God, because all their hope is bound up in the "day of the Lord", while the unfaithful mind failing to see clearly the glories of the Kingdom, seek present day satisfaction for their desires.

This attitude of mind was revealed to Ezekiel as recorded in the 11th chapter of his book, in which he tells of the leaders of Israel assembled at the eastern entrance of the House of the Lord, persuading both themselves and their followers that the fulfillment of God's pronouncements was away in the future and not nigh at hand, or as it is now frequently said, "It will not be in our time". The Lord Jesus referring to the time of the end declared that certain wicked servants would say, "My Lord delayeth his coming". Such wicked counselors are to receive the Lord's condemnation as foreshadowed before Ezekiel in the death of Pelatiah.

#### UNTEMPERED MORTAR.

False teaching can bring no lasting good. Self devised charity, voluntary humility and worship, and zeal without knowledge cannot be successfully substituted for the Truth of God. Human assurance that deeds good in the sight of men, and teaching not in harmony with the inspired word, will prove a defense in the day of account, will be altogether unavailing in the day of the Lord. Such vain work was pictured before Ezekiel as he saw men busy building up a wall of defense with untempered mortar, and by and by an overwhelming storm swept along and beat against it, great hailstones fell upon it and down fell the wretched defense. The question was asked, "Where is the daubing wherewith ye have daubed it?"

Ezekiel's visions ended, he awakens to find himself still among the captive exiles to whom he will relate these revelations from God. What is the lesson of these wonderful visions for the children of God living in these latter days. Surely first, the exceeding sinful-ness of man in the sight of their Creator. God is terrible in Majesty, altogether Holy and Wonderful in Counsel. So that in fear the question is asked, " Who can stand before this Holy God!—Shall we all be consumed?" Then to help there comes another enquiry—Why have all these things been recorded, and the record preserved to this time of the end? Because God is merciful. Those who set aside God's Word show their inability to appreciate both God's Majesty and His goodness, and as a consequence fail to understand His purpose.

Those who are in covenant relationship with God to-day, because they belong to the Saviour whom He has provided, let them remember that their God will not hold those guiltless who are faithless to their covenant. Let them take heed lest a more pleasing worship is allowed to take the place of implicit obedience to Him who has called them to the fellowship of His Son. Let them be careful to keep separate from all that is unclean in the sight of God. A separate people from the world, these people will join hands with all of like faith in the determination to maintain the "unity of the spirit in the bond of peace", echoing their Master's words, "He that doeth the will of my Father in heaven, the same is my brother". Such people in the times of peril sweeping now over the world, will be bound in the protecting robe of the—Son of Man.

#### THE GLORY.

Egypt, Assyria, Tyre, Moab, Ammon, Meshech, Tubal, Sheba and Dedan must all depart. Yet Yahweh will not break His covenant. The dry bones of Israel are drawing together to-day, and they will soon be united into a great nation. The throne of David will be restored and Christ, whose right it is will take his place as King, and true shepherds will tend the long lost sheep of the House of Israel. The saints of the Most High will be immortalized and as the Cherubim of Glory will perform the good will of their Head. Again they will be chosen vessels of the Lord's House, as bowls of service to the divine Altar.

Now is the opportunity for careful observance of God's holy precepts and diligent preparation for the inestimable honor of being constituents of the glorified—SON OF MAN.

Nottingham.

W. J. Elston.

BE NOT WEARY IN WELL DOING.

#### A Sunday Morning Exhortation at the Clapham Ecclesia (10)

(Continued from last month, page 471).

Then you will remember the words of the Apostle John as we find in the 3rd chapter of the 1st epistle: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is".

Reasoning from cause to effect there the Apostle says, "Every man that hath this hope in him purifieth himself even as he is pure". That is the sequence, one taught by the word, having that sincere desire to be like him who did all things well, to follow Christ who in a perfect way reflected the glory of God, and although we fail at times, yet if we have that sincere desire God overlooks our faults; through Christ. It was the desire of the Apostle Paul that those in his day should be presented perfect in Christ Jesus; that is the only way, there is no other—perfect in Christ Jesus. It is those who have a like mind with Christ who are perfect, because we are covered by him.

Then again the Apostle Paul says in the Romans (viii. 14), "As many as are led by the Spirit of God, they are the sons of God", and the Spirit of God of course is expressed in the person of the Lord Jesus Christ in every way and in every particular, and therefore by following Christ we have that Spirit of God, and the mind of Christ is developed in us and expressed in our lives, and so we are able to say we have received this spirit of adoption whereby we can say truly and really and meaningfully, "Our Father who art in heaven". Therefore God has sent forth the Spirit into our hearts, styled by Paul in this chapter the spirit of wisdom and understanding, that "ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe". We are God's workmanship, created in Christ Jesus unto good works which God hath fore-ordained that we should walk in them if we are His dear children. And surely as sons and beloved our heart's desire is to fulfill as dutiful and obedient children the request of our Father who dwells in heaven; the request and the desires of a loving Father whose good pleasure it is as Jesus told his disciples, to give us the Kingdom, realizing that all He asks of us is for our own eternal welfare. We groan at times being burdened, but at the same time we realize that it works in us a far more exceeding and eternal weight of glory in the end.

And what is the riches of the glory He has called us to? In that same prayer in the 17th of John Jesus says: "The glory which thou gavest me I have given them; that they may be one, even as we are one". Has that glory come down to you and me this morning? Surely it is a manifestation now of the magnifying of the Name of God in our lives. That is how Christ manifested it perfectly in the days of his flesh. It is honoring God and being living examples of His Word in faith and works. It is comprehending the riches of the goodness of God, the abundant and immense goodness of God in calling us to the glory that is yet to be revealed but which can only come as a sequence that it is reflected now in the moral and spiritual sense that the truth enlightens us to. The glory that is yet to be revealed at the apocalypse of Christ is predicated upon that fact, of our recognition of these things to which God has called us at the present time so that Christ may be reflected in us. As Paul says in the Galatians, Christ has died for us, "I am dead, I am crucified with Christ", but he said he was alive, because Christ lived in him by faith, "the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me". Therefore in the lives of those who are called unto God is an exhibition of the radiating influence of the Spirit power of God in their lives as with Christ, in every particular phase of life. So the Apostle says, "Behold what manner of love the Father hath bestowed on us", a full and complete love.

The Apostle Paul says we have this treasure in earthen vessels "that the excellence of the power may be of God". We cannot boast, as we have read this morning, "By grace are ye saved", it is the gift of God. No man can boast in his work except he is covered by the righteousness of Christ, and so the abundance of grace has been showered upon us, a foretaste of what is to be revealed for all who love and fear God's name, concerning which it is written "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him".

Then there is the exceeding riches of His goodness and the exceeding greatness of His power. That is manifested of course in what the Apostle styles in the chapter this morning, "raising us up into the heavenlies in Christ Jesus"—a heavenly place. That is how the power of God works in us—a surpassing greatness passing all limits and measurements as far as we are able to measure. It comes out in the words of Jesus, "God so loved the world"—there is no measure to that. "God so loved the world that he gave his only begotten Son". God commended His love towards us, and we sometimes sing concerning "Thou hidden love of God" whose height or depth no man knows. That is the exceeding greatness and the power and the mercy and the love of God as expressed in us.

We realize again that God's mercy is above all His works, being witnessed in his condescension towards us in His forbearance and His goodness, in His care and protection and regard and kindness. There is a God at hand to sustain and succor all who come to Him through Christ. He was at hand with Jesus particularly in the garden of Gethsemane when Jesus in the bitterness of his soul cried unto God, and "the Father heard, and angels there, sustained the Son of God in prayer, in sad Gethsemane". God is just as near to us; "the angel of the Lord encampeth round about those that fear him and delivereth them." He delivers them by exactly the same means that Christ was delivered. The angels strengthened Christ; they did not take him out of it, but strengthened him, and how? Don't you think it was by a contemplation of and conversation concerning the glorious things that God had promised in His word which were all centered in the Son of His love, and by the means and conversation of these things Jesus was strengthened to endure to the end, and in the same way the strength comes to us when we feel despondent, it is in these eternal things with which we are associated, to which we have been called, which are worth all the present, and therefore we take comfort and consolation and help in reading the Word and in our association with one another and in our company, because it is by this means we are able to endure unto the end that we may be saved.

And so the Apostle Paul in Ephesians iii. 20 says: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end." God does far more than we ask or think. We often recognize in our prayers, there are many things we do not ask for that we do require, and therefore we ask him to look upon our weakness in asking, and abundantly shower His blessings upon us. Oftentimes it passes our expectations, oftentimes we wonder how things all come to pass as they do, but surely it is because God is a God at hand; it is the greatness of the power that worketh in those who are called according to His purpose. It is the power of the truth that works through the Spirit of God, that same Spirit; the Apostle says there is only one Spirit that works. It worked in the days of the Apostles, perhaps in a little different way from what it does to-day. They had a foretaste of the powers of the age to come. The Apostle speaks of it this morning when he says in the 13th verse of the 1st chapter: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." We know in their days they spoke as the Spirit gave them utterance, they preached the word of truth, the gospel of salvation; and the power that wrought in those who believed and begat them to a lively hope by the resurrection of Christ from the dead—by it they were able to discern the thoughts and intents of the heart by the Spirit Word, as in the case of Ananias and Sapphira. By it also they were able to give attestation of the fact of the resurrection of Christ from the dead in the wonderful signs and miracles which they did. That was the sealing of the Holy Spirit of promise in the days of the Apostles, an earnest and a foretaste of the power of the age to come to which we are invited. While we have not the same earnest in the same way as the Apostles, we have the Word, it is the same Spirit, this Word that we have has come through the holy men of God who spake as they were moved by the Holy Spirit; the same thing operating in our lives, and it works in us to the doing of the will of God. The same thing, the same Spirit that was operating in the times when it was necessary on account of apostasy to seal the servants of God in their foreheads, as we have it in the 7th chapter of Revelation: "Till we have sealed the servants of our God in their foreheads", and how was it done? By the word, the same operation of the Spirit through the knowledge of him in all goodness and understanding and wisdom. It was those who received the Word of God in the love of it and obeyed it, Christ dwelt in their hearts by faith and they had an intelligent perception of the things to which God had called them out of the world, out of the order of things to which they were naturally doomed, and they were raised to heavenly places in Christ Jesus—they will be raised to these heavenly places in Christ when he takes the kingdoms of this world.

The truth, brethren and sisters, places upon us the divine hall, mark, that we are of God, the same as those who went with Christ— they knew they had been with Jesus, people could see that they had been with Jesus on account of their life and conversation, and so it is with us, and it is by the means of the sealing of the Spirit word of God that He is taking out of the Gentiles a people for His name, to magnify His name. It is by the same word that we are kept unto the day of Christ, and surely we can understand why Malachi says in the 3rd chapter: " Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." The same thing, the same end. Again in Psalm Ixvi. we read: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." It is a contemplation of those things that raises us up to the heavenlies in Christ Jesus now; it is a spiritual state that we enjoy in fellowship with the Father and Son, made to sit together, to enjoy the company and the love and the pleasures and the delights and the conversation and the hope and the joy that was the Father's, that was the Son's, and is ours now in Christ Jesus; the same desires, the same aspirations in life, the same oneness, one in heart and mind. The truth calls out from the people of the world a people for God's name, and all different temperaments are tempered by the truth to a realization of the divine things and submit to the desires of God. By that means the Apostle Paul says in the 2nd chapter of Ephesians we constitute a building of God, and will be a temple in which spiritual sacrifices are rendered to God which are acceptable to Him, a habitation of God through the Spirit now, that it may be in the future. And so this fellowship, this unanimity of mind and thought, of word and action, produces like sympathies with all those who have been associated with the purpose of God. We go back to Abraham and read his life and see his trials, and we at once have a sympathetic touch with him, we are one, one in heart and mind and desires. We rejoice in the fact that he overcame his tribulations, we enjoy the same things and rejoice in the promises made to him, because as Paul says in the Galatians, " If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

So with David and his afflictions; Job and his patience; and the whole company of brethren whom the Apostle speaks of in the 11th of Hebrews. "These all died in faith not having received the promises", but they embraced them. We understand how they embraced them, because we are doing the same, we embrace the same promise as the fathers of old and rejoice in the same things as they did. "Abraham looked for a city which hath foundations, whose builder and maker is God." We are looking for the same thing, the same desires and the same aspirations, and so with Christ himself, who was tempted in all points like as we are, yet without sin, but being tempted he is able also to succor those that are tempted. There is our consolation again, "Lo I am with you alway, even unto the end of the world", and that reaches down to us, Christ is with us, he is here this morning, and by this means we connect, as we sometimes sing, the shame and the glory, by this rite, until he come.

F. H. JAKEMAN.

#### DR. WEIZMANN ON ZIONISM

Dr. Weizman, referring to the rapid development of Palestine, said it was an oasis in a desert of destruction and depression. Zionism had come out of the experimental stage. The rapid development was due to the interest shown by Jewry in Palestine and to the large sums of Jewish money sunk in the country. The upgrade movement in Palestine began about eighteen months ago, following the liquidation of the Passfield-Chancellor regime, which was obstructing the development in Palestine.

Reviewing the general position of Jewry, Dr. Weizmann, referring to Russia, remarked that it had become fashionable in many quarters to say that Russia was the country which had solved the Jewish problem. In his view, if the position in Russia continued as at present for another ten or twenty years, there would be no Jewish problem there, for the simple reason that there would be no Jews in the country. He believed that as a result of the economic process of disintegration in Europe and elsewhere, Jewry would be crushed in Europe and America. Palestine was the only hope. It was beginning to play a role much more important than some Jews realized when the Jewish National Home began to be founded,

The New Judea.

### Distressed Jews' Fund Report, 1932

Clapham.

28<sup>th</sup> November, 1932.

Dear bro. White,

Greeting. Enclosed I send you the Report of the amounts collected on behalf of the Distressed Jews during the past year, together with letters of acknowledgment which I have received from the Zionist Organization and the Medical Director of the Jerusalem Rothschild Hospital, acknowledging remittance of £183.

Sincerely your Brother,

Frank G. Ford.

THE ZIONIST ORGANISATION.

Central office.

77 Great Russell Street,  
London, W.C.1.

October 31, 1932.

To The Treasurer,  
South London (Clapham) Christadelphian Ecclesia.  
Dear Sir,

We beg to confirm with many thanks the receipt of your letter of the 28th inst. with enclosed cheque for £183 Os. Od. on Barclays Bank, which amount is being simultaneously forwarded by us to the headquarters of the Keren Hayesod in Jerusalem for transmission to the Jewish Hospital in that city. We have asked the headquarters of the K.H. to deal with your

remittance in the same manner as in previous years. As soon as we have received their reply, we shall write to you again.

At the same time we would like to express our sincere gratitude and high appreciation of the sentiments which have prompted your very esteemed institution to make the above mentioned contribution for the benefit of the Jewish Hospital in the Holy City.

Always at your services, we remain, dear Sir, with Zion's greetings,

Yours sincerely,

For and on behalf of the ZIONIST ORGANISATION,  
(Sd.) A. Avadio, Treasurer.

Hadassah Medical Organization,

Jerusalem. November 16, 1932.

Dear Mr. Ford,

It is with deep appreciation that we acknowledge the receipt of the sum of £183 Os. Od., transmitted to us by the Zionist Headquarters in London through the medium of the Head Office of the Keren Hayesod in Jerusalem, which represents the contribution of the South London and other Christadelphians to the Jerusalem Rothschild Hospital.

The Hadassah Medical Organization has been suffering greatly as a result of the distressing economic wave that has swept the whole world. Still, bearing up bravely under the burden of difficulties due to a drastically reduced budget, the Hadassah Medical Organization is carrying on its work to the best of its ability, with moral strength and spiritual fervor that only the thought of its great, indispensable task and the hope for a brighter future could lend and inspire.

Your contribution and your friendly attitude are most welcome and encouraging. Would there were others like you to help and foster worthy endeavors. May the knowledge of the good that you are doing in relieving human suffering be your spiritual reward!

With Zion's greetings,  
Sincerely yours,

H. Yassky, M.D., Director.

AMOUNTS RECEIVED as follows :—

	£	s.	d.
1931			
Oct. 19. Anonymous .....	0	2	0
Nov. 3. „ .....	0	2	6
„ 16. Widow's Mite .....	0	10	0
„ „ 'Buffalo' .....	1	0	7
„ „ Horns Cross Ecclesia .....	1	15	0
„ „ 'M.A.' .....	0	5	0
„ 23. Anonymous .....	0	2	6
„ 30. Luton Ecclesia .....	0	10	6
„ „ Sister in Isolation ... ..	0	5	0
Dec. 7. Plymouth Ecclesia .....	2	10	0
1932			
Jan. 3. A.R. ....	3	0	0
Feb. 22. Montreal .....	1	2	6
„ „ Brimington (R. Wharton) ... ..	6	0	0
„ „ Anonymous (New Zealand) .....	0	10	0
„ „ H.P.K. ....	2	0	0

„ ,'	A Sister (Oxford) .....	0 5 0
„ „	H.W.T .....	5 14 3
„ „	A Lover of Zion .....	10 0 0
„ „	Leamington Ecclesia ... ..	2 0 0
Mar. 21.	Plymouth Ecclesia per J.W .....	2 10 0
„ 27.	Anonymous ... ..	0 5 0
May 2.	Brother in Isolation ... ..	0 6 0
„ 23.	Anonymous ... ..	0 2 6
June 15.	Plymouth Ecclesia ... ..	2 0 0
July II.	Motherwell Ecclesia .....	2 0 0
„ „	Cambridge (Waikato) .....	8 0 0
„ „	4 Lovers of Zion ... ..	4 5 9
„ „	Notts. Ecclesia .....	15 0 2
Sept. 14.	Sister (S. Pasadena) .....	<b>1 6 0</b>
„ „	Plymouth Ecclesia ... ..	1 18 3
„ „	Clapham Ecclesia Collection .....	108 12 6
		<b>£183 0 0</b>

## ARMISTICE DAY CELEBRATIONS

A British M.P. (Dr. A. Salter) denounces the annual two-minutes silence, etc., in these words:—"in spite of all the sentiment of the past week, I do not believe the people of this country have learned anything from the last war, and the sooner the humbug at the Cenotaph is stopped the better. It would have been abandoned years ago had it not been for the War Office, who find that during the week following Armistice Day they are flooded with recruits. The generals stand there in the balconies of Whitehall and rub their hands while the crowd below round the Cenotaph is being hypnotized by the white-robed clergymen. They know their jobs are safe while this is going on. We are driving straight ahead for another war, and unless we are careful it will come within the next two years."

### Reflections

In all compromise the Truth must suffer and error must gain.

\* \* \*

To understand God manifestation in the age to come as revealed and referred to in the Apocalypse, it must always be remembered that Christ must not be, and cannot be, dissociated from his brethren when once they are clothed upon with immortality.

\* \* \*

"This book (The Ways of Providence) will help to increase your faith and trust in God in a wonderful way. Read it, study it, think about it, and you will be helped greatly in your endeavor to attain the Kingdom."

\* \* \*

"Depart from me ye cursed." Oh my soul, with what horror and agony will those words be heard! Remember me for good oh my; God, and have mercy upon me in that day, that they may not be addressed to me.

\* \* \*

"No man that warreth entangleth himself with the affairs of this life." No! for if the affairs of this present evil world gain ascendancy in a man's thoughts and time and actions, the first great commandment is broken! The affairs of God and His truth are disregarded; they fade away and cease to influence, and the man is lost. Flee from the world! Escape for your life! For what shall it profit a man if he gain the whole world and lose his own life?

\* \* \*

How can brethren expect to inherit the Kingdom if, after receiving the Truth, they live as do other men who are aliens and strangers to the covenants of promise, and have no hope?

\* \* \*

Some have many talents and some few; but all have one. It is the bounden duty of every Christadelphian to see that he is not a stumbling block to any of his brethren or sisters. If he is not careful in this he is like the unprofitable servant who hid his one talent instead of using it.

\* \* \*

Surely those who deny that Christ died for himself as well as for us do err, not knowing the scriptures. For it is written that he was brought from the dead "through the blood of the everlasting covenant ", that is his own blood.

\* \* \*

All this talk of war and preparations for it are very disturbing to the natural mind, and to the peaceable "alien" must be distressing to the verge of despair. But Zion's watchmen see in these things a God-given sign of the nearness of Christ's return; to them the absence of this turmoil would be the cause of sorrow and discouragement.

QUARTUS.

## Signs of the Times

FAMINE IN RUSSIA - ANGLO-PERSIAN RELATIONS.—In the October Berean reference was made to the scarcity of wheat in Russia and the likelihood of famine conditions arising there. It seems that this news is now definitely confirmed, for "the news that comes out of Russia almost daily shows that large sections of the population are not getting enough to eat. The Government must face from the beginning of Russia's frozen winter a food crisis which will add gravely to the miseries of millions of her people" (News-Chronicle, December 1st).

It is obvious that millions of people will not be content to starve without making some effort to obtain the necessities of life, and, if the Bolshevik Government is to continue, it will have to take serious steps to relieve the distress. In times past nations threatened with famine have invaded their neighbors to obtain by force that which their own lands cannot supply, and (although the immediate crisis may not yet precipitate the event) the Russians will do the same. Of the Northern invader it is written, "I will put hooks in thy jaws" (Ezek. xxxviii. 4), indicating that Jerusalem will be a bait which will attract "the fish" but which will prove to hide hooks that will cause his destruction. To a hungry people, how desirable will seem the pleasant land to the south where "cattle and goods" are abundant, where "a spoil and a prey" are obtainable! Joel indicates how utterly the land will be stripped, thus: "the land is as the garden of Eden before them and behind them a desolate wilderness" (ii. 3). The figure employed is that of locusts, which devour every edible thing on their route, thus of Israel's deliverance the prophet writes, "I will restore to you the years that the locust hath eaten" (Joel ii. 25). It is plain then that the obtaining of great spoil is a primary motive in the mind of the invader, and as a glance at the map will show, a push southwards is the only possible move that Russia can make. On the North is the frozen Arctic, on the East the Ocean, on the West the poor nations such as Poland. Ever since the days of Peter the Great, Russia's supreme object has been to obtain a port in the Mediterranean Sea, an object continually denied her by the Western Powers. It was promised her in 1914 as a reward for her help against Germany, but as a result of the Russian Revolution in 1917 the agreement was dishonored by the Allies. The comprehension of the fact of Russia's continual attempt to push southwards explains a great deal of Nineteenth Century history. Denied access to the Bosphorus and the Dardanelles, Russia has fished in the troubled waters of Central Asia, adding considerably to the anxiety of Britain's rulers in India. As long ago as 1839 Lord Palmerston wrote, "By taking the Afghans under our protection, we shall regain our ascendancy in Persia. British security in Persia gives security on the eastward to Turkey and to place the Dardanelles more securely out of the grasp of the Czar." Both England and Russia tried to obtain the ascendancy in Afghanistan during the half-century which followed, so that the Amir declared "My country is like a poor goat on whom the lion and the bear have both fixed their eyes". However, Britain eventually succeeded in obtaining control, although not until 1907 did Russia definitely recognize Afghanistan as falling within the British sphere of influence. The outcome of the Russian Revolution of course put an end to these agreements, a fact which accounted for the extraordinary hospitality with which King Amunallah was entertained when he visited England a few years ago. Unfortunately for Britain, however, the King lost his throne soon afterwards and with it went a great deal of British influence.

A further arrangement made in 1907 was with regard to Persia. The two powers agreed to respect the independence of Persia which was nevertheless divided into spheres of influence, Russia controlling the North and Britain the South. Thus, temporarily, Russia was prevented from attaining her ambition of an outlet in the South and was also headed off from direct contact with British India. Since the War, however, Russia's position has become much stronger in this part of the world. In January, 1931, Sir Henry Dobbs (who negotiated the Anglo-Afghan treaty) alleged in "The Daily Telegraph" that the object of the Soviet military preparations was to strike a blow at India through Afghanistan. In January, 1932, it was reported that the Russians had signed an agreement for the building of a railway across Afghanistan from the Russian to the Indian borders. And now, Britain has trouble in Persia too. On November 29th Persia annulled "the D'Arcy concession", held by the Anglo-Persian Oil Co., with rights over 500,000 sq. miles of Persia. The British Government owns £13,425,000 ordinary shares in the Company. The concession was granted in 1901 for 60 years, so that the action of Persia seems quite illegal and the results cannot yet be foreseen. The Daily Express says, "It is believed in the City that anti-British sentiment in Persia has been assiduously fostered by Soviet agents and that the latest development is largely a result of Russian instigation."

A strong anti-British feeling exists in Persia to-day and the present situation has given rise to a national rejoicing there. The Imperial Airways was recently compelled to move its England-India route from the Persian to the Arabian side of the Persian Gulf. The "News-Chronicle" Moscow correspondent reports great rejoicing in Russia at Persia's action and quotes "Isvestia" (the Soviet official organ) thus: "It is an act of great courage made possible only because the British Empire weighed down by the crisis, no longer plays its former part on the world stage. The present Anglo-Persian conflict means a serious crack in England's Colonial policy and its echo in Eastern countries will deepen other cracks in that decrepit building—the British Empire."

The turn of events is very striking, Persia being specially mentioned as one of Gog's allies (Ezek. xxxviii. 5). Britain's increasing weakness in the East is preparing the way for the blow which Russia will very soon strike at her there. The slight glance we have taken at nineteenth century history shows how these events are but the logical outcome of a persistently pursued Russian policy and how (even apart from Divine prophecy) an Anglo-Russian war is inevitable. It may be that famine will provide just that stimulus that is needed to set the gun carriages in motion, but whether that be so or not, it is evident that the conflict cannot be long delayed.

It is stated that a Franco-Russian treaty has been signed "to which much importance is attached", another event likely to be unfavorable to Britain. All these things combined with the problem of the American debt, the difficulties at Geneva, the unemployment troubles, political earthquakes in Germany, perplexities and fears all over the world, provide unmistakable evidence that the Lord is at hand.

W.J.

## Land of Israel News

"Then will the Lord be jealous for His land, and pity His people"  
(Joel ii. 18).

During the month of September 1,259 Jews immigrated to Palestine.

\* \* \*

Great rejoicings among the Jewish colonists have marked the discovery of an abundant supply of water at Yabneel, in Galilee, at a depth of 86 meters. The water was found, after considerable trouble, with the aid of the new boring machine brought to Palestine by the Pica.

\* \* \*

The Italian Lloyd Triestino Shipping Company has arranged for Hebrew libraries on its ships which convey Jewish passengers from Trieste to Palestine.

\* \* \*

As part of the movement to alleviate unemployment among young Jews in Germany, a campaign has been set on foot in Berlin and in other German towns, to send a number of these young people to Palestine to be trained for employment there. A committee has been formed in Palestine to look after the welfare of the children during their training period. The first group of young people from Berlin, aged between fourteen and sixteen, will leave for Palestine shortly.

\* \* \*

The trial has been held at Nazareth of three Jewish watchmen of Kfar Gideon, who were accused of having fired at Bedouin shepherds. Frequent cases have occurred lately of sheep-killing by Bedouin shepherds in Jewish settlements. Two of the Jewish watchmen have been sentenced to imprisonment for two months, and one has been sent to prison for one month.

The Jewish Agency Executive has officially announced that a sum of £45,000 has been earmarked for the consolidation of fourteen colonies in the Kishon and Afulch districts, including the Mizrachi settlement at Sheikh Abrek.

\* \* \*

The Government has permitted forty Rabbis, mostly Russian, and their families to enter Palestine.

\* \* \*

The Zionist Organization in America has received one hundred new permits for Jews with capital who wish to settle in Palestine.

\* \* \*

The Jewish Agency is commencing immediately the construction of agricultural buildings at Kfar Chassidim, Kfar Joshua, Kfar Baruch, Mizra, Merchavia, Balfouria and Tel Adashim, the total cost of which will amount to £11,000.

\* \* \*

The construction of a Jewish Sanatorium and of twenty houses for young Jewish settlers has commenced at Motza. The houses and the Sanatorium are being erected on high ground which will render any attack on them very difficult. This precaution is being taken in view of the fact that in August, 1929, the Arabs destroyed the Jewish settlement at Motza and massacred some of the Jewish colonists there.

\* \* \*

The Bulgaro-Palestinian Chamber of Commerce of Sofia is organizing a tour to Palestine next spring.

\* \* \*

A number of Jewish financiers and industrialists in Riga have decided to establish in Palestine a Baltic Jewish Bank for the purpose of developing trading relations between the Baltic States and Palestine.

\* \* \*

The forest in memory of the famous French Statesman, M. Briand, will be inaugurated in Palestine at the beginning of 1933. In connection with the ceremony an excursion to Palestine of Parisian Jews is being organized.

\* \* \*

In view of the large number of people who have been going to Palestine from Poland with the tourist visas and trying to remain there permanently, the British Consul in Warsaw has completely discontinued issuing tourist visas to third-class travelers, and in the case of people traveling first or second class, he is issuing visas only if they deposit with him a sum of £60 as security that they will return to Poland.

\* \* \*

818 Jews entered Palestine as immigrants during October. There were also 140 Christian immigrants, 39 of them priests and theological students and 35 Moslems. The Jewish immigrants included 259 laborers and 152 middle-class settlers possessing less than £1,000, and 89 ordinary middle-class immigrants.

## CORRESPONDENCE

Referring to our ecclesial news in October issue, it should read, "We were obliged to accept bro. and sis. L. Walker's resignation, seeing they had linked themselves with those not in fellowship".

Coburg (Vic.), Australia.

James Hughes.

(We publish this note as requested, but do not think it is to be preferred to the announcement which read, "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". The scriptural injunction is to "withdraw", not to ask for "resignations". The doctrine of "Fellowship" does not allow of brethren moving from one fellowship to another by simply "resigning" or "rejoining".—Eds.)

We find our isolation very trying, but we take courage and press on in our Most Holy Faith, and knowing that the signs around us indicate the nearness of our Master's return, we lift up our heads and rejoice.

Ferry House Stables, Shillingford, Oxon.

F. and N. Mayes.

We sincerely appreciate the spiritual standard maintained in the "Berean", with kind thoughts for those who labour in its production, for we are sure the blessing of God is with those who give His Truth the first place.

We are having to resist efforts to cease the use of the word "withdraw" and say instead "withhold fellowship", the tendency of which is to pave the way for a mixed fellowship. The movers maintain you may withdraw yourself from a meeting, but not withdraw your fellowship. Have you ever heard of such defective reasoning on the doctrine of fellowship? But we are pleased to say our position is firmly maintained here at Sydney. Some have also been turned from the Truth by false teaching concerning the Judgment Seat (that the responsible will not all actually have to appear before Christ, etc.). In spite of these things we are holding fast to the Faith as we received it, the true scriptural interpretation of which is so ably expounded in the books of Dr. Thomas and bro. Roberts.

20 Regent Street, Kogarah, Sydney, N.S.Wales. E. Dando.

As invited in your foot-note in November "Berean", I write to say we have removed here from Bristol, and are in isolation in this city, with the exception of bro. and sis. Morse. There is no meeting here in fellowship, but we are doing what we can by distributing leaflets, etc. For bro. Smith and self, fraternally your sister in Israel's Hope,

c/o 10 Tudor Road, Riverside, Cardiff. Eva SMITH.

I wonder if the brethren and sisters in isolation sometimes feel "out of it", and that no one troubles much about them. Do the London brethren look after isolated ones as they might, and make them feel that they are a part of the Household and not forgotten, and that their brethren and sisters really take an interest in them?

Parkend, Nr. Lydney, Glos. W. H. MORTON.

(This is a good work which pertains not only to "the London brethren", but to all, more especially perhaps to those who enjoy the kelp and company of a meeting.—Ed.)

## 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).

BRIDGEND.—Dunraven Place. Sundays: 11 a.m. and 6.30 p.m. Tuesdays: 7.30 p.m. On Saturday and Sunday, November 13th and 14th, bro. F. Walker, of Bristol, was with us in the service of the Truth. He delivered a lantern lecture at the Cafe Royal on the Saturday evening and also exhorted and lectured for us on Sunday. The titles of the lectures were "Whence came Man?" and "God ruleth in the Kingdoms of Men". We were very pleased with the attendance of the strangers, a few of whom are still attending. We thank our brother for his kind ministrations which we ever appreciate. We also take this opportunity of expressing our appreciation of the contributions by the various brethren to the Berean Magazine which are read with interest and spiritual enjoyment.—Gomer Jones, Rec. bro.

BRIGHTON.—Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. Visiting brethren and sisters should note that we are vacating our present meeting room at the end of December, 1932, and, God willing, will commence meeting on January 1st, 1933, at the Y.M.C.A. Lecture Hall, Old Steine, Brighton. The Y.M.C.A. is a large building in a prominent position in the town, and the hall itself is very much lighter and more attractive than our present room. We trust that, with our Father's aid, we will be enabled to "preach the word" in these new premises to greater advantage. The help of our bro. Denney in this matter has been greatly appreciated. He first brought the hall to our notice, and then assisted in the arrangements. Our visitors during November were sis. Blake (Luton), sis. Banter, sis. G. M. Clements, sis. Hathaway, sis. K. Ellis and sis. N. Ramus (all of Clapham), and we were pleased to welcome them to the memorial feast. Brethren W. E. White, I. P. Evans, G. M. Clements and H. W. Hathaway were our co-labourers, and also bro. Denney exhorted on one occasion. We tender our thanks to these brethren and to all who have helped us in the Lord's work during the past year.—J. D. Webster, Rec. bro.

BURY ST. EDMUNDS (Suffolk).—29 Well Street. Our lecture on "Britain" given in November by bro. M. L. Evans, of London, was well attended, 30 strangers being present. The last of the present series was delivered by bro. W. R. G. Jeacock on December 4th, the subject being "Russia and the Coming Crisis in the East"; there were 19 strangers present and again books were loaned. We have now nine addresses to follow up and pray that it may be the Father's will that some will sustain their interest. The hearty co-operation of the brethren and

CHEPSTOW (Mon.)—Tyrie Cottage, Brockweir, Nr. Chepstow. We should like to thank, through the "Berean", the many sisters who have written us from time to time. We are very grateful indeed for the help and encouragement they give. We wrote the two applicants whose names bro. Jannaway sent us, but we have had no reply. We should be pleased to see any brethren and sisters who may be passing through the Wye Valley, and could arrange Breaking of Bread by appointment.—Sincerely your sisters in Christ Jesus, L. Jenkins and K. E. Jaine.

CROYDON.—Ruskin House, Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. (at Y.M.C.A., North End, W. Croydon). It is with much thankfulness that we report the putting on of the Saving Name of Jesus by Miss Dorothy Viva Whitmore, who, having witnessed a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, was baptized on the 4th December at Avondale Hall. We thank the Clapham brethren for their assistance in this matter. We pray that our sister may obtain the great prize of Eternal Life when the Master returns. We have also to report, with pleasure, the further increase in our numbers by the transfer from the Clapham Ecclesia of sisters F. and M. White, and from the West Baling Ecclesia of bro. and sis. A. T. Abbotts. Since our last report we have been pleased to welcome to the Table of the Lord bro. and sis. P. L. Hone, bro. and sis. A. L. Deadman, bro. W. P. Lane, bro. D. L. Jenkins, bro. E. A. Clements, bro. S. R. Wood, sis. Tarling, sis. P. Banter and sis. M. Fulbrook (all of Clapham), sis. Hunt-Smith (Sutton), sis. D. Wornell (Seven Kings), sis. Gwenys Feltham (Leamington), and bro. W. A. Rivers (Brighton). Brethren Hone, Deadman, Lane, Jenkins and Clements gave us the word of exhortation on the occasions of their visits and their faithful words were much appreciated.—Arthur A. Jeacock, Rec. bro.

DERBY. — 64 Beaufort Street. Breaking of Bread each First Day, 11 a.m. and 3 p.m. alternately. Eureka Class, Wednesday, 8 p.m. With joy we make known that on 17th November Miss Hilda Dale put on the Name of Christ. Our sister, on account of a faithful attitude in the matter of prayer, has lost her situation, and has removed to Nottingham. We have been faithfully exhorted by brethren A. Barnatt, N. Stubbs, F. Green, A. B. Strawson, A. Heason (all of Nottingham), and S. Reason (Sheffield). Other visitors have been bro. Barnes and sisters A. Widdowson, E. Heason, M. Barnatt, M. Harrison, E. Strawson, E. Farmer and I. Johnson (Nottingham) and sis. Heason (Sheffield). —R. J. Towne.

DUDLEY.—Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. In faithfulness to the position maintained for the past eight years, the ecclesia has withdrawn its fellowship from bro. N. Shaw for joining a meeting not in our fellowship. We are pleased to report that bro. J. Brettell was immersed into the All-saving Name of Jesus on Monday, November 14th. Our brother's interest is shown in the distance he has traveled to the meeting, some five miles, and his regular attendance. We trust he will continue to develop his "First Love", and be found fruitful in every good work so that he may receive the "Well Done" in the day of account. We have endeavored to spread the Truth in the neighboring district of Brierley Hill. Two lectures were arranged for November 16th and 21st on "These distressing times—reasons for the present

HITGHIN.—Hermitage Hall. First Sunday in each month: Breaking of Bread, 6 p.m.; Lecture, 7 p.m. Other Sundays: Breaking of Bread, 6.30 p.m. M.I.C. at "Eureka" Radcliffe Road, 7 p.m. each Tuesday and Thursday. In order to try fresh ground we purpose holding our meetings (God willing) from the first Sunday in the New Year onwards in the small room of the Hermitage Halls, which occupy a more central position in the town, and we hope may attract some of the many passers-by. We are also pleased to announce that we have engaged the Icknield Hall, Letchworth Garden City, for a lantern lecture on Palestine by bro. F. G. Jannaway on Saturday, the 18th February, and we hope that brethren and sisters from other ecclesias who may be able will endeavor to be with us on this occasion. Comfortable arrangements are available for tea on the premises. Since our last report we have had the company of bro. and sis. M. F. Kirby (Clapham) and J. Adams (St. Albans), and thank the visiting brethren for their helpful addresses.—HERBERT S. Shorter, Rec. bro.

IPSWICH.—78 Rosebery Road. Breaking of Bread, 11.15 a.m.; Lecture (monthly), 3 p.m. We have much pleasure in reporting the obedience to the command of Christ of Miss Hilda Ethel Steggall (formerly Church of England), who after an intelligent confession of the faith was baptized into the sin covering Name at Avondale Hall, Clapham, on November 6th. It is our earnest prayer our new sister in Christ may obtain the prize, when the Captain of our Salvation shall come, bringing his rewards with him. We regret that our sister will be in isolation at Stowmarket, 12 miles from here, but she will meet with us as often as circumstances will allow. We have had the pleasure of the company of bro. H. Christmas, of Bury St. Edmunds, and bro. and sis. Milner, bro. L. Evans, bro. and sis. F. Kirby, bro. P. Walpole, sis. E. Ford and bro. L. J. Walker, all of Clapham.—W. P. Hayward.

LEAMINGTON SPA.—36 Warwick New Road. Sundays: Breaking of Bread, 11 a.m. Thursdays: 7.30 p.m. Visitors during the last few weeks have been: On November 6th, bro. J. Phipps, who exhorted us, and sis. Phipps, of Birmingham; on November 20th, bro. S. Warwick, of Clapham, bro. W. Southall, who spoke words of exhortation, and sis. Southall, of Birmingham; on December 4th, bro. S. Warwick again visited us and exhorted us at the Memorial Feast. We have been very pleased to welcome these brethren and sisters to our meeting, and offer our thanks to those who have rendered service for our upbuilding; in the Truth. We also desire to convey our love to all those of like precious faith in the household of Christ.—L. Feltham, Rec. bro.

LONDON (Clapham).—Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We are pleased to report the following immersions: 13th November, Arthur ALFRED Starling (formerly Prim. Methodist); 27th November, Douglas John Neate (son of our brother and sister Neate and ex-Sunday School scholar); 4th December, Arthur Cecil Drake (formerly Church of England). We pray that they may all faithfully endure unto the end, and so obtain the coveted prize of eternal life. The case of bro. Starling is particularly interesting, as he came to a knowledge of the Truth through the efforts of bro. H. P. Christmas, who is in isolation at Bury St. Edmunds. We lose by removal to Croydon, sisters F. A. and M. L. White. The following brethren and sisters have been welcomed at the Table, namely, sis. Henderson, sis. Potier, sis.

have however slowly declined from 60 to 11. We are however thankful that this small number are showing an interest in the message we have to deliver. Brethren M. L. Evans and W. R. Mitchell have also assisted us in this effort; brethren L. J. Walker and E. W. Evans have promised (God willing) their help for December 7th and 14th. To these brethren we are grateful for their labors among us. We are also grateful to the willing helpers who in inclement weather so kindly assisted in the distribution of the lecture cards. They will be pleased to know their labours, so far, were not in vain. Visitors since our last report have been sis. Williams (Southend), bro. and sis. Adams (St. Albans), and bro. E. Jones (Brighton).—F. R. WRIGHT, Rec. bro.

LONDON (Putney).- Scouts Hall, Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays at 2 Schubert Road, East Putney, Bible Class at 8 p.m. We deeply regret that we have had the painful duty of withdrawing from bro. W. H. Ross of this ecclesia for continued absence from the Table of the Lord. We hope and pray that our brother may before the call comes realize his position and seek to take up again his walk in the Truth. We are glad to report that our lectures continue to interest the strangers, although as yet none have desired immersion. We can but do our part and look to God to give us the increase of our labors. We take this opportunity of thanking the brethren who have labored with us during the past year and also to thank the brethren and sisters who have supported us by attendance at the lectures and so helped us in the work of spreading the gospel.—A. Cattle, Rec. bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursday, 8 p.m., at 24 The Broadway, West Baling. We have lost by removal to Croydon our brother and sister A. T. Abbotts. We are sorry to lose their company but commend them to the Croydon ecclesia to whom we know they will be helpful. We have gained one more by immersion, Mr. GEORGE Willmore (formerly Church of England), who was baptized into the saving Name on November 7th at the Baling Public Baths. Our brother is a brother of our sister Willmore, and we rejoice with them both in this new relationship in which we can all share, and which we hope will be everlasting. We are grateful for the assistance received from brethren J. R. Adams (St. Albans), H. T. Atkinson, F. W. Brooks, P. G. Kemp, E. W. Evans, A. L. Deadman, D. L. Jenkins and C. H. Lindars (all of Avondale Hall) in proclaiming the Truth in recent months.—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 are happy to report that our Father has again abundantly blessed our efforts in His glorious work of "taking out of the Gentiles a people" and "purifying" and "preparing them for His Name". On November 26th we had the pleasure of assisting the following to enter "into the Name" in the way appointed: Mr. Harold Herbert Crawley, age 22, formerly neutral, and Miss Irene Kathleen McGeorge, age 22, formerly Anglo Catholic. That they may realize the magnitude of the honor and privilege that is theirs in being thus called to the Deity's " Name ", and that they may now so live as to "shew forth the praises of Him who hath called them out of darkness into His most marvellous light", is the earnest desire of every true-hearted saint of God here and everywhere. During the latter part of the year it has afforded us pleasure to have the company and assistance in the Father's work of the following brethren: E. Maundrell, E. A. Clements, D. L. Jenkins, W.

Truth, also bro. John Heyworth, of Whitworth. We have started a Sunday School for the instruction of the children of brethren and sisters; we pray that our Father's blessing may rest upon this effort. We also report that sis. Bogan, of Clapham, who has met) with us for some time, has transferred her membership to this meeting; we hope that it will be to our mutual benefit spiritually.—Geo. J. May, Rec. bro.

NEWPORT (Mon.)—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (First Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to report that on November 6th we assisted another one of Adam's race to put on the all covering Name of our Lord and Master Jesus Christ through the waters of baptism, our young brother's name being Mr. A. GETHING. Owing to his employment on a coasting vessel we will not have his company very often, but we hope he will meet with us as often as circumstances will permit, and we pray that he may so run the race that he will gain the great reward, Eternal Life in God's most glorious Kingdom for which we are all striving. On November 13th we had another visit from our bro. D. C. Jakeman, of Dudley, who exhorted us and lectured in the evening, nine strangers being present. Our bro. Jakeman also spoke the words appropriate to the occasion at the extending of the right hand of fellowship to our new brother. We also had a visit on November 6th of bro. H. Hiscocks, of Bridgend.—D. M. Williams, Rec. bro.

NOTTINGHAM.—Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Shelton Street Schools—Tuesdays, Eureka Class, 7.45 p.m. Huntingdon Street Schools—Wednesdays, 7.45 p.m. On November 27th The hand of death removed sis. Jennison, of Cleethorpes. Sis. Jennison with her sister, sis. Rutherford, has nobly kept the Light of the Truth shining in spite of many difficulties. All endeavors to prevail upon them to give up their isolation and join an assembly still holding "The Name", but forsaking the Apostolic Fellowship, proved unavailing. They have firmly held to the divine declaration that "He that transgresseth and abideth not in the doctrine of Christ, hath not God" (2 Jno. 9). Sis. Jennison was laid to rest in the Cleethorpes Cemetery on Thursday, December 1st, in the presence of a few brethren and sisters who journeyed from Nottingham. Much sympathy is felt for sis. Rutherford in her isolation. On Monday, December 5th, the brethren and sisters were brought together to lay to rest sis. Alexander of this ecclesia. Sis. Alexander has sojourned with us for about 40 years, always avoiding the heresies which are necessary for proving those who are to be the accepted. In taking our sorrowful farewell our attention turns to the clear signs which are heralding the Master's return with the keys of death and of the grave in His possession. So that we sorrow not as others who have no hope. On Boxing Day, December 26th, the Sunday School Party is to take place (the Lord willing) to combine instruction with interest, which should be our aim in all gatherings. It is arranged for the Model of Tabernacle, to be erected and to exhibit the position of the tribes of Israel, and of the families of Levi in relation thereto, and then the order of the marching away of the congregation.—W. J. Elston, Rec. bro.

OLDHAM.—Guild Room, Greenacres Hill Stores, Greenwood Street. Sundays: Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. (Mechanics Institute, Manchester Street, Werneth). Since last writing we have welcomed to the Table of the Lord bro. F. C. Wood (Clapham), bro. R. Smith and bro.

Berkhampstead, but decided to become associated with us, in spite of the difficulty of distance and inadequate traveling facilities; we trust that she will "continue in the things she has learned" and, with us all, be given the crown of righteousness that will come to all who love the appearing of Jesus.—S. Jeacock, Rec. bro.

SEVEN KINGS.—Mayfield Hall, 686 Green Lane, Goodmayes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27 Wanstead Park Road, Ilford—Tuesdays: M.I.C. and Eureka (alternately); Thursdays: Bible Class, 8 p.m. It is with regret we report that at our business meeting on November 10th last we had in faithfulness to the Lord's commands to withdraw fellowship from sis. Murton for continued absence from the Lord's Table and from sis. F. Murton for marriage with an alien. Every effort has been made both by personal visit and correspondence to induce them to return to the narrow way. However, we hope they will yet realize before it is too late the serious position in which they stand, and repenting, will return, and with us wait patiently for the Master. We continued our special effort, the speakers being bro. Beighton and bro. A. A. Jeacock. The response from the stranger was disappointing, but we realize that we must say "Come" whether they hear or forbear. Our M.I.C. are holding a fraternal meeting on February 11th next (if the Lord will) at the Friends' Meeting House, Cleveland Road, Ilford, at 6.15 p.m., when we hope to be encouraged by a large number of fellow pilgrims from surrounding ecclesias. Programs will be available in due course. We have been pleased to welcome the following: sis. Wellard (in isolation at Bumham-on-Crouch), sis. Yeates (Bridport), sis. A. Clements (Sutton), and brethren E. A. Clements and R. C. Wright (Clapham). The brethren were with us in the Truth's service and we thank them for their ministrations. — W. J. Webster, Rec. bro.

SUTTON (Surrey).—The Garden Hall, Wellesley Road (adjoining Sutton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays : Bible Class, 8 p.m. It is with much pleasure we report that our average attendances for November were: Sunday Morning, 26 brethren and sisters; Evening, 32 and 8 friends; Bible Class, 19; a great encouragement to those who have labored with us. We gain by transfer from the Clapham ecclesia, bro. W. E. Davis, whose company and help we shall value. Our visitors to the Table of the Lord are: brethren F. Jeacock (Croydon), E. F. Williams and J. H. Bath (Holloway), E. Ramus and T. Wilson (Clapham), sisters M. Fulbrook, L. Brewer, J. Southgate, Pizzey and Wilson (Clapham), and N. Carter (Seven Kings). We thank brethren W. P. Lane, M. L. Brans, T. Wilson and E. H. Bath for their services. With our united love, awaiting, the day when we shall labor with Him, even our Elder Brother the Lord Jesus Christ.—Sincerely your brother in Christ, J. L. Mettam, Rec. bro.

SWANSEA.—Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We are still active in the work of the Truth, and continue to speak forth the Word of Life. Lately we have not had many strangers to our lectures, the weather having been unfavorable, but we continue by advertising and posters to draw attention to God's message of salvation. We have been encouraged during the month by the visits of bro. Walter Winstone (Bridgend) and bro. Albert Gethin (Newport). Bro. J. H. Morse having resigned, tie undersigned has been elected Secretary; will brethren and correspondents please note my address: "Fair-view," Glynderwen Crescent, Derwen Fawr, Swansea.—WILLIAM J. MORSE, Rec. bro.

Holloway), "Divine Autocracy" (bro. A. A. Jeacock, Croydon), "Autocracy versus Democracy" (bro. M. L. Evans, Clapham) and "A New World Wide Order" (bro. D. L. Jenkins, Clapham); may they be the means by which others of Adam's Race will find the 'True Way of Life Eternal in Abraham's Seed, and realize that Salvation is indeed of the Jews. Some time ago we received from bro. F. G. Jannaway, several letters from persons who had communicated with him through advertisements. All but one (who lived too far away) were written to, inviting them to attend the special effort just completed, enclosing a lecture card and an earnest invitation to hear the True Gospel, but so far there has been no response in attendance or reply. In support of our efforts we have had the following brethren and sisters with us since our last report: bro. G. L. Barker (Holloway), bro. and sis. A. A. Jeacock (Croydon), bro. W. R. Jeacock, bro. Maundrell, bro. and sis. C. Ask bro. and sis. P. Kemp (all of Clapham) and bro. A. Cattle (Putney). At the Memorial Table we have had as visitors, bro. G. L. Barker (Holloway), bro. and sis. Maundrell and sis. I. Maundrell (Clapham). We tender our gratitude for all the help given. Our Sunday School tea and prize distribution will be held on January 7th; tea at 4.30 p.m., after meeting 6 p.m. A welcome to all who can come.—A. M. Grant, Rec. bro.

WELLINGTON (Salop).—Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 3 p.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. At the commencement of another year we rejoice in the privileged opportunity afforded us of being permitted to proclaim the "glad tidings" during the year that has passed. Notwithstanding the trials and difficulties of the way we have had strength given us for the work, and it is encouraging to find a deeper interest on the part of some who are attending the lectures regularly. We are impressed with the fact that "God giveth the increase", because the Truth springs up so often in unexpected quarters. At the moment of sending this report we have been encouraged by an application for immersion, and so hope to be able to report, if the Lord will, an increase in our little meeting; for this evidence of the Father's blessing, we render thanks and take courage. We have been assisted during the past month by bro. R. Smith (Birmingham) and bio. Grimes (Nottingham) for whose faithful co-operation in the work we are grateful. Our visitors to the Memorial Feast have been sis. Steele and sis. Olive Steele (Crewe).—H. G. Saxby, Rec. bro.

## AUSTRALIA

COBURG (Vic.)—Buffalo Hall, Victoria Street. Since our last report we have held our annual fraternal gathering, September 17th, when the afternoon was spent in conversation with our visitors from distant parts until the time for tea arrived and the natural man satisfied with those things so bountifully supplied by our Father in heaven. The subject for the after meeting was "Give diligence to make your calling and election sure" (2 Peter i.). Brethren Appleby, Gamble and Gregory gave us addresses bearing on the subject, the finishing address by bro. H. McKinlay bringing to a close a day and evening well spent in spiritual upbuilding and, as brethren remarked concerning the week of their visit, was a time of upbuilding and a feast of fat things spiritually. Our visitors have been sis. Nellie Gee (Launceston, Tasmania), September 11th, 18th, bro. and sis. Mitchenson (Yea, Vic.), bro. W. H. Appleby (Inglewood,

## CANADA

LANESVILLE (Stewlacke).—Colchester County, N.S. We still continue to try and keep the lamp of Truth burning in the midst of adversity and strenuous times. We were favored with the presence of brethren Townsend and Hayward and sisters Hayward and Townsend, of Moncton, also sis. C. Drysdale, of Halifax, on August 7th. Bro. Townsend gave us encouraging words of exhortation; also on September 18th bro. and sis. Duncan and sis. Pox, of St. John. I may say we very much appreciate the goodness of these brethren and sisters in coming so far to help us in the work of the things which are most surely believed among us and we are very thankful. In fact we don't know how to thank these brethren for the kindness bestowed upon us, both temporal and spiritual. Therefore we commend them to our Father in heaven who takes notice of all these things, and we pray that He may abundantly bless and keep them.—Thomas H. Hull, Rec. bro.

LONDON (Ont.). — Orange Hall, 388 Clarence Street. Sundays: Sunday School, 10.15 a.m.; Breaking of Bread, 11.30 a.m.; Lecture, 7 p.m. Thursday: 8.15 -p.m. Since our last report we are glad to have assisted one more to pot on Christ in baptism on September 19th—Mr. Arthur E. Irwin. We hope that he will run the race successfully unto the end and receive that grand prize. We are also pleased to report that bro. L. Sparham and sis. Clan Gwalchmai were united in marriage on August 20th. They have the best wishes of the ecclesia in their new relationship. We have been assisted in the Truth's labors by bro. Beasley and bro. H. Smallwood, of Toronto, bro. Baines, of Montreal, bro. Marlett, of Brantford, and bro. Hawkins, of Guelph; we thank our brethren for their labor of love in the Truth's service. We held our Sunday School picnic at Port Stanley on August 1st. The brethren and sisters and scholars had an enjoyable time, which was beneficial to all of us. We are pleased that we have had the company and fellowship of the following: bro. and sis. Baines (Montreal), bro. and sis. Jackson, bro. and sis. Beasley, bro. Smallwood and bro. Hurst (all of Toronto), sisters Percival, Sims, Turner, senr. (Hamilton), bro. Marlett and sis. E. Styles (Brautford), bro. and sis. Hawkins, bro. R. Hawkins, sis. Maude Barber, sis. Barber, senr. (Guelph), bro. and sis. Harvey, bro. and sis. Jones and sis. Lawlor (Windsor).—W. D. Gwalchmai, Rec. bro.

RICHARD (Sask.) and VICTORIA (B.C.)—Since our last report we have been visited by bro. and sis. Luard, of Clover Bar, Alberta; sis. Bennett, of Iffling, Sask.; and bro. and sis. Tyson, of North Battleford, all of whom we were glad to see. Sis. Bennett was with us for the first time, and we hope to further enjoy her company whenever possible. Like ourselves they are all affected more or less by this time of trouble; and, of course, exercised with the daily possibilities. The situation in Western Canada is distinctly worse than this time last year, and there are no signs of improvement, but we are deeply grateful as farmers that we can produce food for ourselves and families. This is not so in every part of the Province, and even in our locality, with abundance of food supplies, farmers are in desperate circumstances. This may seem strange but it is true. We enter with considerable feeling into the difficulties of our less fortunate brethren in other parts of the world, and do all that is possible in our own circumstances and remember them before the Throne of Grace and pray for deliverance. We do not engage in any public work, but in one way and another "The Truth" is kept before our

## NEW ZEALAND

AROMOHO(Wanganui) .- 48 Roberts Avenue. Sundays: Breaking of Bread, 7 p.m. It is with great pleasure we announce the baptism of Mrs. NELLIE Aldridge (formerly Presbyterian) on September 17th, after witnessing a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ. Bro. G. Aldridge, husband of sis. N. Aldridge, rendered obedience in like manner last month. We are looking forward, God willing, to work together in unison in the things of the Spirit.—E. W. Banks.

## UNITED STATES

POMONA (Calif.)—Christadelphian House of Worship, Gibbs and Ninth Streets. We have had great cause for rejoicing in the addition of seven members to our meeting. Sisters Carrie Harroun and Mabel Little, who in time past were associated with a meeting not in our fellowship, have seen eye to eye with us and entered our fellowship. Also five members of the Sunday School, remembering their Creator in the days of their youth, put on the only Name under heaven whereby we must be saved, viz.: Mrs. Veda HOOKER, daughter of bro. and sis. O. C. Banta; Louise Stultz, daughter of bro. and sis. Edwin Stultz; Esther Meador, daughter of sis. Lela Meador; Elsie Wolfe, daughter of bro. and sis. H. H. Wolfe; and Isabel Cocke, daughter of bro. and sis. M. E. Cocke. Having begun well, may they continue faithful unto the end, and reap the reward in store for all who live soberly, righteously and godly in this present evil world.—Oscar Beauchamp, 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. – James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.

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

Inglewood, Victoria. – W. H. Appleby.

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, Hatfield Point, Kings Co., N.B.

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

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

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

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

Oshawa. Ont. - Geo. Ellis, 305 Conrelette 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 26<sup>th</sup> Ave.

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

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

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

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 - 15<sup>th</sup> St. Scranton, Pa.

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

Hebron, Texas. – J. Lloyd.

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

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

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

Lampasas, Texas. - W. A. Ray.

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

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

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

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

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.

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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.

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

Bexley Heath. – See Welling.

Birmingham. – W. Southell, 10 Pragg Road, Birchfields

Brighton. – J. D. Webster, “The Brow,” 60 Elm Drive, West Hove, Sussex

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.

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

London (Putney). – A. Cattle, 14c Buer Road, Fulham, 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, Cwmsyflog.

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.

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

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. – W. J. Morse, “Fair-view,” Glynderwen Crescent, Derwen  
Fawr.

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.

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### India

L. W. Griffin, Bengal Nappur Railway, Chakradhapur.

### Australia

Victoria. – J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

F. Browning, Box 121, Nairobi

## Notes

Distressed Jews' Fund.—The following amount has been received during the past month and duly handed to bro. F. G. Ford. "A sister, Toronto," £2 12s. 9d.

Furnished Room to Let.—Would suit a brother or sister. With or without board, or use of gas cooker if required. Convenient for Avondale Hall. Apply sister (Mrs.) Harris. 86 Chestnut Grove, Balham, S.W.12.

Newspapers, etc. Received.—New Zealand Herald, from bro. T. J. Connolly, with illustrations of earthquake damage. The Northland Tribune, with excellent articles on "Forecasting the Future," by bro. K. R. Macdonald, (Whangarei, N. Z). The News Chronicle, Dec. 2nd, with 10 inch single column advertisement "The Worst Enemies of the Bible" to which bro. F. G. Jannaway has received thousands of replies.

Change of Address.—Bro. B. A. Warrender to "Pomona," 276 Charminster Hill, Bournemouth. Bro. H. W. Hathaway to 132 Clapham Park Road, Clapham, S.W.4. Bro. P. Coliapanian to "Arnon," Rarasgill Drive, Ilford, (correction of address given in December "Berean"). Bro. W. Southall to 10, Bragg Road, Birchfields, Birmingham.

Forthcoming Meetings.—Seven Kings, Feb. 11th, M.I.C. Fraternal; Hitchin, Feb. 18th, Special Lantern Lecture; Welling, Feb. 14th, 28th, March 14th, 28th, Special Lectures; N. London (Holloway) Feb. 4th, Fraternal.

"The League is Tottering."—This is the heading of a Daily Express article concerning the Lytton Manchurian Report. The League is on the horns of a dilemma, for if Japan is condemned she will withdraw from the League 'and bring the whole edifice crashing down.' If it yields to Japan "it cannot possibly survive the vital blow to its prestige and authority. It will write its own death warrant either way."

Mr. Baldwin on disarmament.—Mr. Baldwin has been very outspoken recently on the subject of air warfare. Its horrors during the next war will be unspeakable. And, as he truly says, nothing short of the total abolition of aircraft can prevent aerial warfare, but this is now impossible of attainment.

Jewish Pogroms.—Fierce Anti-Semitic riots are taking place in Poland again, "Jacob's Trouble" is becoming very acute in Central Europe, and the coming of the Messiah to deliver them is sorely needed.

Mr. Wells' remedy.—Mr. Wells has been proclaiming to the world (by

The Jews in Germany.—Dr. Goebels (Hitler's right hand man) was allowed to give his reasons for his party's Anti-Semitism in the Daily Express, being answered next day by a Jew. On this matter this paper's attitude is very commensable. It says it "has always unequivocally condemned persecution of the Jews" and that "there are no more valuable citizens in any country than the Jews."

Armaments Hypocrisy.—Vickers have been advertising tanks and guns in German papers, in spite of the fact that the weapons advertised are forbidden to Germany by the Versailles Treaty!

A New Invisible Ray.—It is alleged that Russia possess a new invisible ray capable of reducing amour plate to the vulnerability of tissue paper. The Sunday Referee is reporting this, says it is communicating the details to the British Authorities.

























