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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 Life of the Lamb"

By Dr. John Thomas

The life of the book is peculiar. It is "the life of the Lamb slain." The present life is hereditary and natural. It comes to us based upon the sympathies of flesh, which "profits nothing" in relation to that which is "the Lamb's." He gave his life as a price for the purchase of life for many brethren—Matt. xx. 28. It is therefore styled "the life of the Lamb slain;" and a right to it is predicated on a justification unto life which results to a believer from the obedience of faith, or doing the commandments of God—Rev. xxii. 14. The dead enter upon this life, then, by resurrection, because of righteousness. Sin was the original cause of their death, for "the body is dead because of sin; but the Spirit (gives) life because of righteousness"—Rom. viii. 10. From the very nature of things, therefore, the righteous, or the Saints, they who are sanctified by the truth, they only can be on record in God's remembrance for the life of the Aions. All others inherit the life of flesh because they are flesh; and have an existence bounded thereby, because they walk after the flesh, in the lust of the flesh, the lust of the eye, and the pride of life. Thus, death and corruption are the horizon of the flesh; incorruptibility, life, honor, and glory, the boundless expanse to them who sow to the Spirit of God. "If ye live after the flesh ye shall die, but if, through the Spirit, ye do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit (or the truth) of God, they are the Sons of God"—Rom. viii. 13, 14; Gal. vi. 8, 9.

But "the scroll of the Lamb's Life" is not yet opened. When the Lord God shall have judged the Woman Jezebel, who sits upon the Scarlet Beast of the many waters; when he shall have killed the beast with the sword, (Rev. xiii. 10), and have utterly burned her with fire, (Rev. xviii. 6—8,) he will have "prevailed," and, in prevailing, have opened the Book of Epistles, the Book of Seals, and the Little Book of Vials. But in order to open these, he must first open the Book of the Lamb's Life. It is as necessary to the opening of the first three books, that "truth should spring out of the earth," as that "righteousness should bow down from the heavens"—Psal. lxxxv. 11; for the Lord Jesus above, and the Saints, his brethren, at present in the earth beneath, are the associates to whom it is appointed to co-operate with the Spirit in the execution of "the judgment written"—Psal. cxlix. 5—9. He who was dead, but now is living for the Aions, has the keys of the invisible and of death which reigns there—Rev. i. 18, so that until he appears, " the Gates of the Invisible "—Matt. xvi. 18, will remain closed upon the

Saints, and the Book" of Life will be unopened. Their resurrection is the opening of the Book of Life, or God's remembrance of them practically demonstrated in their deliverance from death. Spirit-truth inscribed them on his memory, and Spirit-power, the same Spirit of God that revealed the doctrine through prophets and apostles, raises them from the dead, or opens the gates of the invisible, by Jesus; and then will be verified the words of Paul, who says, "If the spirit of him who raised up Jesus from among the dead dwell in you, he who raised up the Christ from among the dead shall also make alive your mortal bodies by means of his spirit indwelling among you"—Rom. viii. 11. "I am always bearing about the putting to death of the Lord Jesus in the body, that the life also of Jesus, (the Lamb's life.) may be manifested in our body. For we, the living, are always exposed to death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh." And, "he who raised up the Lord Jesus shall also raise us up by Jesus, and shall present us with you," when "mortality shall be swallowed up by life"—2 Cor. iv. 10, II, 14; v. 4. This is the Lamb's life—immortality of body. a living incorruptible body, evolved from the ashes of the former body by the Spirit of God, therefore a Spiritual Body, or spirit, which are equivalent terms in the case; born from the invisible by resurrection, which is the opening of the house of death. Thus, "that which has been produced from the Spirit is spirit"—John iii. 6. The resurrected spirit-body is one of "the invisible things" of the Aion to come, and therefore aionian, in the Common Version termed "eternal." It is the aionian house—the house aionian from heaven, and in the heavens—which is explained in the words, "Our commonwealth subsists in heavens, out of which also we wait for a deliverer, the Anointed Lord Jesus, who shall remodel the body of our humiliation, that it may become conformable to the body of his glory"—2 Cor. v. 1—4; Phil. iii. 20, 21. The beginning of the citizenship is the putting on Christ as the righteousness of the adopted. Hence it is written, "as many of you (believers) as have been immersed into Christ, have put on Christ"—Gal. iii. 27. Christ Jesus who is in the heavens, is "put on" by individuals on earth, who "believe the things concerning the Kingdom of God and the Name of Jesus Christ, and are immersed"—Acts viii. 12. In doing this, their citizenship begins; and it begins in the heavens, because Christ, whom they put on, is in the heavens. In so becoming citizens of Israel's Commonwealth, their citizenship is recorded in the Every-Day Book of the Lamb's Life—their names are borne on his breast, after the type of the names of the twelve tribes of Israel being borne on the breast of Aaron, when he wore the official breastplate on which they were engraved. In other words, the Lord Jesus Christ, the High Priest after the Order of Melchizedec, (Psal. ex. 4; Heb. v. 6; vi. 20; vii. 17, 21; Zech. vi. 13,) though personally absent from earth, is, by the Spirit, not far from every one of us (Acts xvii. 27, 28.) He is still as observant and forecasting of the truth as he was in the days of the apostles, although, indeed, he abstains from direct miraculous interposition in its behalf. When one believes and obeys the truth, he becomes "known of God," and therefore of Christ—Gal. iv. 9; for to come in the obedience of faith to the knowledge of God in Christ-manifestation, is to be known and acknowledged of him. Christ is in his heart by faith, (Eph. iii. 17,) and he is in Christ's heart, or breast, on the same principle—Christ in the believer, the believer in Christ, and Christ in God: and therefore, the believer "in God the Father and in the Lord Jesus Christ." This is what "the obedience of faith" accomplishes for a man in the present state.

(To be continued).

God's Plan

An Exhortation by Bro. Roberts

As the brethren of the Lord Jesus, we have much to do with both light and darkness. In a sense, we have nothing to do with darkness. We have done with darkness: as Paul says, believers are all the children of the light and of the day. But though not of the night or of

darkness, we are in the night and walking in the darkness, and cannot but be affected more or less by our contact with it. The contact is oftentimes one that gives distress. We cannot but feel pain in the contemplation of the darkness. It is a darkness in many things. It is not merely the darkness of ignorance, but darkness in every sense in which the term can be applied to human experience.

A man says his way is all dark when his prospects are bad. He says a neighborhood is dark that is immoral; or that a man is dark as night who has no understanding. In every sense, the world is shrouded in darkness. It not only lies in wickedness, as in John's day, but it is badly off; poorly housed, miserably fed, dreadfully overworked; unprovided with proper education or scope for turning any education into rational account: blighted in body and degraded in mind, without the prospect of any change in their situation. Many, no doubt, are well off, in material circumstances, and have a little light in the various ways (though of a sickly glow). But as regards the mass of mankind, their situation is that of darkness without hope of improvement.

There have been dreadful revelations recently to oppress the heart with a heavy burden. We require no special revelations to make us inexpressibly sad at the present lot of man. The everyday condition of the mass of mankind is quite sufficient. But when such disclosures of squalor and poverty, and oppression, and utter degradation are made, as those contained in recent descriptions of the state of the London poor, we feel weighed to the ground with a sense almost of stupefaction at the magnitude and the hopelessness of the evil that prevails in the very midst of civilization.

Now the chapter we have read this morning (Acts xv.) may not appear to have much to do with the subject one way or other. But there is one expression in it that struck me as containing a salve to the wound which such a state of things inflicts upon the inner man. It is the remark of James at the council of the elders called to consider the position of the Gentiles:

"Known unto God are all his works from the beginning."

The present dreadful state of things upon earth cannot in a direct sense be considered one of the works of God; but in an indirect sense it is included. The evil that prevails is one of the corollaries of man's forgetfulness of God. Evil is created by God, as He himself tells us (Is. xlv. 7) as the punishment of sin, as we learn from numerous declarations, and also as furnishing one of the conditions leading at last to perfect good. It comes out of the circumstances He establishes and permits. Indirectly, therefore, it is a work of God. And it is a work, with all His works, "known from the beginning." If so, we need not be too much downcast. We may be quite sure there is wisdom in it. We may even see it thus, with a little reflection, even if that reflection is limited to the present situation only. We see people dispirited and ground down to poverty: but where would they be if it were otherwise? What would their attitude be in plenty? We may find our answer in the state of well-to-do classes. The wealthy are arrogant and self-absorbed and as forgetful of God as the poor. If wealth were general, so would lawlessness be. Sodom and Gomorrah were not troubled with poverty.

"This was the sin of Sodom: pride, fullness of bread and abundance of idleness was in their hands."

We may therefore rest content that if poverty is a great curse to the world, wealth would be no less so. It would be curse in another form. Violence would probably be more general than in the present state.

To get the real comfort, we must take a larger view. The present moment is part of an age, and we must look at the age before we can understand the moment. We must look at the whole of a thing before we can understand a part. What could a man make of a small part of an ingenious machine if he found it lying on the road by itself? A part is only intelligible when comprehended in its relation to the whole. The mistakes that men make in regard to life and human destiny arise from confining their attention to the present moment upon earth. Looked at by itself, life as it now is, is, doubtless, an enigma, not only hard to understand but overwhelming to the heart that opens fully to all its painful features. We must not look at it by

itself. We must look at it in relation to the plan that is being worked out for the ages. But who can show us this plan? God can do it, for the plan is His. And He has done it, for we have it in our hands with every authentication the subject is susceptible of. Men who are unenlightened in this plan are necessarily in the dark, and must find themselves, in relation to life, if they are thoughtful at all, like men groping in a subterranean cavern with no outlet.

We are privileged this morning to have the plan in our hands, and to understand it, and to believe in it. We look back to get the start of it. We see human life start, fair and beautiful, though imperfect. We see God apply the highest lesson of which it is capable, and the learning of which is essential to its highest good; the lesson that man is subject; that God is supreme, and must be obeyed. We see the lesson miscarry, as regards the particular individual (Adam) to whom it was applied. We see Adam disobedient, and we see a consequence as inevitable to disobedience as suffocation is to the absence of oxygen. We see death passed upon him, and through its effect upon his nature, we see it pass to all who should come out of that nature. And not only death, but exile; sent out of Eden; sent away from divine society and leading; sent into the world, to take care of himself. This was the dark valley into which the race stepped, in Adam, from the sunny uplands; and in this valley it has been floundering ever since, and is stumbling and struggling bootlessly to-day. Like an army penned in a narrow defile under the guns of the enemy, they are crowding and trampling each other to death. But the chaos is not a hopeless chaos. In the rout and rabble, there is a re-organizing work going on. Messengers from the King of the uplands have the masses in hand here and there, slowly reforming it with a view to leading it out of the valley; to more glorious uplands on the other side. Out on to that other side the straggling mud-stained be-draggled mass will yet deploy, an orderly, glorious, rejoicing host, to triumphant strain of music. The human race, as a race, will one day emerge from the gloom and vanity of the present state into glory that will make it forget its woe, and its emergence will not be for a transient blessing. There will be

"no more curse, no more pain, no more death "

The salvation conferred upon it will be an everlasting salvation in the absolute sense.

It is this upshot of things that we must take into account, in rightly estimating the circumstances of the present moment. The human race has come from the heights; it is now in the depths; but it is on its way to ascend heights more glorious than it ever stood on before. The world's present experience is God's way from the one to the other. It is all-known and fore-known to him. We may, therefore, soothe our distresses and trust in God and leave to Him the burden that belongs to Him. Surely He is wise; it is not in man to criticize Him. If we are tempted to think this is poor consolation for the world's present woes, we may profitably ask ourselves, what else is there? The vanity is here; no man can remove it: If the revealed purpose of God be not the remedy, where is there one? It is not in man to remove mortality, weakness, inefficiency, and death. It is not in man to so arrange affairs on earth, as that man shall be a blessing to man, instead of a curse, as he is under present social and political arrangements. Are we to refuse God's remedy, because it does not come up to our ideas, which we cannot carry out, and which, with His wisdom, we should see to be foolish ideas, even if we could carry them out? Of all the sublime absurdities of human logic, nothing could surpass the argument, that because Bible salvation is not broad enough, general enough, and quick enough (though substantiated by every token of truth of which the subject is susceptible), therefore we must shut our eyes to all salvation, and accept and proclaim the idea that the universe is nothing more than a vast death-mill, for grinding living creatures into nothing. This was the argument of a gentleman a very short time back—that the Bible plan seemed inconsistent with a God of love; therefore, while not denying the existence of a supreme Being, and not denying that goodness was one of His attributes, as reflected in creation, he preferred to take things just as he found them in his own personal experience, and to say there was no hope at all. There is a worm at the root of such a philosophy as this. There is a radical flaw in the reasoning that leads to such a melancholy and demoralizing conclusion, from such irrelevant premises. It is not difficult to put the finger upon it. Men who reason thus have not learnt to feel, even if they admit the elementary maxim of truth that might almost be called self-evident, viz., that man is not the first nor the highest in creation; that he did not make it or precede it; that it exists not for him; that he is but an element in it—only one of the many helpless, powerless, permitted transient forms of

the eternal power out of which all things have come. The man realizing this very obvious truth could never be guilty of the presumption of regulating the problems of the universe by their bearing on his individual feelings and interests. He must necessarily feel that in himself he is nothing, and that there must be a law and an aim in the existence and operations of the universe as much greater than he, as the heavens over his head are greater than the house he inhabits. This is so obvious as to rank as a primitive moral instinct. A man inaccessible to it must be lacking in some characteristic of the genus homo.

God has proclaimed to us what the intellect perceives on this point; that as the heavens are higher than the earth, so are His ways higher than man's ways and His thoughts than man's thoughts. This being true, both by moral instinct and revelation, what difficulty ought the present form of things to present to enlightened intellect? There is a "way" visible in the whole sad history of our race since the day of its fall in Eden; and if it differs from us in our way, it is because it is God's way. That way is, to secure the supremacy of God's authority as the basis of everlasting life upon earth. Man may have no sympathy with this aim. As a matter of fact, he has none. His way would be one of indiscriminate philanthropy.

"Let man be well off, comfortable, and happy, whatever becomes of the glory of God."

This in an ungarnished way would express his philosophy of things. But this philosophy is shallow and foolish, exceedingly. Why should man have food for his stomach, clothes to his back, mirth for his empty heart, if he is to shut his eyes to wisdom, and turn away from the aims and exercises of heart that constitute both his highest beauty as a living being, and is the greatest delight of which his nature is capable? Is the universe only a cook-shop or a lodging-house? Has it been established by commercial speculators? The fools impatiently answer:

"Universe! universe! Why do you mope about the universe! Look after the pudding."

Ah! Good friends, but the universe is there for all that. It will not take itself off because you bury your snout in the trough; neither will it let you alone in your folly, though silent and making no sign. It will slowly clear you off the scene, and pass on to other and higher things, which, although they have no place in your heart, are higher and more glorious than anything it has ever entered into your minds to conceive of.

No; the pudding philosophy is the philosophy of fools. God's wisdom is the only wisdom. He aims at bringing the human race through a discipline that will teach it that it exists for Him, and that it can have no well-being apart from obedience to Him, and no existence at all apart from His power. This lesson will be learnt, and learnt effectually, by a sufficient number in the long run to constitute a wise population for the whole earth at last. That they are few in every age is only because of the greatness of the plan and the greatness of the Worker-out of it.

"All nations before Him are as nothing."

What if vast masses of the population pass away like the grass; they are but incidental to the plan of the great, wise, and irresponsible Maker of all. There is no violation of eternal justice—no ultimate heritage of trouble. They come (they had no right to come): they go (they have no right to stay): they vanish (they have no trouble in oblivion). They are as though they had not been. They are as a dream when we awake, which is the Scripture's own declaration.

Let men once get into sympathy with God and they have no trouble with these problems. He is eternal: He is holy: He is dreadful in His power and prerogatives. Mankind, as the mechanical propagation of a condemned stock have no rights before Him but the coffin and the cemetery. Of God's own good pleasure, He has set in motion a glorious plan, which will fill the earth with glad hearts when He is enthroned in them all. We are well through the program of the plan. We have the happiness to live in the time of the end, which is also

"the time of the dead, that they should be judged,"

and the time that the promised reward should be given to the servants of God. We have heard what are almost the dying echoes of the invitation to come out and be separate, and become the sons and daughters of the Lord God Almighty. We have caught the sound, notwithstanding the Babel of voices that fill the air: and we are here this morning to rejoice in the prospect of the glory to be revealed. We are not unmoved by the spectacle of the world's woes, but we are strengthened by the knowledge that God Himself will heal them in due time; and if it meanwhile suffer, we are not unmindful of the world's wickedness against God, and its unfitness to receive the unmixed blessings of His hand, and we do not forget that even now it is in our power to offer to the world a panacea for all its woes. God has authorized us to re-echo His own words,

"Ho everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

It is our part, as vendors of the Spirit's precious wares, to sound this invitation as the only true alleviation of the woe that now prevails. It is little we can do to arrest attention to it. What we can do, let us do. Let us at least maintain our own steadfastness, holding forth the word of life, calling men's attention to the living oracles of divine truth, whether they will hear and whether they will forbear, that we may at least save ourselves from this untoward generation.

Editorial

"THINGS WHICH BECOME SOUND DOCTRINE"

It hath been said by them of old time, by way of illustration, that "a pearl may in a toad's head dwell, and may be found in an oyster shell," yet it is not true as some would claim, that from a gem in Adam's brain, a woman came, that o'er his diminished head she might hold sway; nor was it from his feet that she was taken, to be held in low contempt and trodden under feet of men, as some base characters would fain allege.

O no, but from his side a helpmate fair was furnished: bone of his bone and flesh of his flesh, that he might love and cherish her as a part of himself, and share with her the joys and pleasures of the beautiful garden which the Lord God had planted for them, eastward in Eden.

The woman was not a queen regnant, but rather a queen consort, a wife, an affectionate companion; and both in concert were enjoined to "be faithful and multiply, and replenish the earth," and have dominion over it.

This highly favored couple, living amid the fragrance and beauty of the Lord's paradise, were permitted to eat freely of the fruit of the trees planted by the river which watered the garden.

But there was one exception made, "the tree of the knowledge of good and evil." Concerning this tree, they were commanded not to eat of it, nor touch it; for in the day they should eat thereof, sin would begin to reign in their constitution unto death, and dying they would die.

Thus conditioned and provided for, they were

"The happiest pair that ever yet
In Love's embraces met."

But amid the charm of those sacred bowers, a serpent roamed at will, and this subtle creature was gifted with speech, and he spake with enticing words.

From the record we are led to believe that Adam was "slow to speak," but Eve on the contrary, seemed to believe that it was "greatly wise to talk." She therefore, engaged herself in conversation with this artful and crafty "beast of the field"—Gen. iii. 1.

We all know the result; she was induced to eat of the forbidden fruit and she enticed her husband to eat, and thus they both fell from their high and noble estate.

The apostle Paul, in commenting upon this sad event, the source and beginning of all our ills, wrote saying:

"Adam was not deceived, but the woman being deceived was in the transgression."—1 Tim. ii. 14.

In another letter Paul said:

"Let your women keep silence in the ecclesias: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—1 Cor. xiv: 34.

The Law to which Paul refers, reads:

"Thy desire shall be to thy husband, and he shall rule over thee."— Gen. iii: 16.

These judgments of the Lord were the result of the transgression, and it is written, His "judgments are right"—Ps. cxix. 75.

Paul repeats these judgments in his letter to Timothy,

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over a man."—1 Tim. ii: 11, 12.

Paul argues that all this is seemly, proper, suitable and appropriate to the constitution of things, for he says:

"Adam was first formed, then Eve."—1 Tim. ii: 13.

"The head of the woman is the man."—1 Cor. xi: 3.

"Neither was the man created for the woman, but the woman for the man."—1 Cor: xi: 9.

"The woman is the glory of the man," even as the man is "the glory of God."—vs. 7.

"The husband is the head of the wife."—Eph. v: 23.

"Adam was not deceived, but the woman."—1 Tim. ii.14.

But it should also be noted that this divine appointment of the subjection of the wife to the husband—the woman to the man, so frequently affirmed by Paul as fitting and becoming, is not to be understood in the sense of the world's base laws of servitude, because the saints are not of the world.

It is an obedience that can be scripturally rendered only through the knowledge and love of the truth. It is an obedience or subjection fashioned after the likeness of the ecclesia's subjection to Christ, even as Paul wrote:

"As the ecclesia is subject unto Christ, so let the wives be subject to their own husbands in everything."—Eph. v: 24.

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord."—Col. iii: 18.

These words imply that the wife's obedience is not a forced or cruel subjection, but one that springs spontaneously from a pure heart, enlightened by the truth, and is rendered not only because it is scripturally enjoined, but because of her respect and affection for her

husband, her dependence upon him and her recognition of the just grounds upon which his authority rests.

As the Apostle expressed it, it is after the manner of the obedience of the ecclesia to Christ, therefore, he wrote saying, let

"The wife see that she reference her husband."—Eph. v . 33.

not despising him in her heart as Michal did David, because of her mistaken judgment (2 Sam. vi. 16), but after the manner of Sarah, who called her husband, lord—1 Pet.iii. 6, read also chap. iii. 1, 2.

Nevertheless, although Paul enjoins obedience to the husband "in everything" that is in accordance with the Scriptures, the wife's obedience has its limit.

She cannot obey him in anything that is contrary to the commandments of the Lord, it is the duty of brethren and sisters alike

"To obey God rather than men."—Acts v: 29.

In this most fitting and highly necessary way, the sphere of the husband's authority is limited.

Sometimes the question is ventured, Did not Deborah usurp authority over Barak and command him to do thus and so? No, she did not. The record reads, that God "commanded Barak through Deborah, who was a prophetess and

"Dwelt under a palm-tree between Ramah and Bethel."—see Judges 4th chap.

She, like Huldah the prophetess, who was consulted in the days of Josiah the King, was the Lord's oracle among his people, He spoke by her and His word was in her tongue; therefore, Israel communed with the Lord through Deborah, she revealed and imparted the Lord's counsel to the people, and in this manner only did she "judge Israel." The Lord God was their King.

When the God of Israel was behind these prophetic ministrations, whether the mouthpiece was a man, woman or child, as in the case of Samuel (1 Sam. iii. 8, 19, 20, also xii. 12), God speaking through them, placed them for the time being, far above the common role. Other instances similar in character to that of Deborah occurred in Israel and Judah, when the Lord poured out His Spirit upon the daughters of Sarah— Acts ii. 17, Anna, the prophetess (Luke ii. 36, 37) and the four daughters of Philip (Acts xxi. 9) are examples of this kind; but of course, such cases do not obtain now in the absence of the Spirit.

It should be noted also, that in assembling Israel's army upon Mt. Tabor, Barak was the leader, while Deborah accompanied him, as a helper from the Lord, to encourage and strengthen him for the battle with Sisera.

It is peculiarly a sister's work both in the ecclesia and the home to encourage and to cheer. Barak could lead an army, but he could not prophesy; while Deborah could not lead in battle, but she could prophesy, inspire and invigorate.

Deborah was undoubtedly a righteous woman, a prophetess of the Lord; but Barak was the leader, and was required to exercise great faith and he did so; and his name alone, of that time, occupies a place on the roll of honour among the Old Testament worthies (Heb. xi. 32).

In Paul's day, brethren preaching the word, were to do so, if necessary, two or three during the meeting, but only one at a time, the great object being that everything be done in order and with decency; and the Apostle's prohibition of women discoursing upon the truth in assemblies was to the same end, and seems to rest on the general ground of the subordination of women to their husbands.

Paul further pointed out that as God is not the author of confusion, the Father, himself, is the prime mover in all these appointments. Here are the Apostle's words.

"God hath set the members, EVERY ONE OF THEM, in the body as it hath pleased him."—1 Cor. xii: 18.

He has debarred women from speaking in assemblies open to the public, because such activities are not in accord with their position as defined in Gen iii 16. and 1 Cor. xi. 3.

Therefore, every God-fearing sister will take supreme delight in discrediting the foolish tendencies of the present age to allow women to usurp authority over the men, and perform masculine functions in ecclesial assemblies in the presence of men. All who regard divine appointments as sacred, will diligently guard against their infringement.

It is obvious from Paul's letters that some of the sisters of the apostolic age entertained a great desire for what is sometimes styled "platform work;" and the Spirit's interdict by the Apostle's pen, of such aspirations was timely and wise: even from the natural point of view, for it has been frequently observed that oratorical women do not make good housewives nor happy homes: and the latter is one of the wife's most urgent duties.

A few years ago we met a sister who thought that because of the chaste and modest restriction placed upon women precluding them from speaking in ecclesial meetings for the promulgation of the truth, that her activities in the ecclesia would thereby be extremely limited. But this is not necessarily so: far from it.

A large field of operation lies before the sisters. It is not work that is lacking, but workers. It is equally incumbent, yea, it is obligatory, upon every sister as upon every brother, to

"WORK out your own, salvation with fear and trembling . . . without murmurings and disputings that ye may be blameless and harmless."—Phil ii: 12-15.

We must not overlook the fact, that the same Apostle who wrote to Timothy, saying, "I suffer not a woman to teach," wrote also to Titus directing him to have "the aged women . . . teach the young women;" also, that they be "teachers of good things," not old-wives fables—1 Tim. ii. 12, Titus ii. 3-5.

As no person can teach and not teach at one and the same time, it is obvious to the wise and judicious, that it is the occasion that governs the action. In other words, there is a time for "a woman to teach," and there is a time when she should "not teach," and reasonable people will have no difficulty in making the necessary distinction, and determining the when and where.

Again, as the aged women are commanded to teach the younger, why not the younger teach the children, provided they are themselves sufficiently instructed in the word?

Furthermore, when Paul wrote to Timothy, "Let the woman learn in silence," we must not be so foolish as to suppose that he meant that she would be for

"Ever learning and never able to come to the knowledge of the truth."—2 Tim. iii: 7.

and consequently remain learning "in silence" all her days. Certainly not, indeed, such an one as does learn and comes to a knowledge of the truth might possibly become a second Priscilla, who together with her husband Aquila, "expounded" unto the eloquent Apollos, a man mighty in the scriptures,

"The way of God more perfectly."—Acts xviii: 24-26.

And so pleased was Paul with her work, as a "helper in Christ Jesus," that he gave her name precedence to that of Aquila in his salutation to the saints in Rome—Rom. xvi. 3.

Then there was Phebe, a prominent sister, a servant of the ecclesia in Cenchræa, a port of Corinth, concerning whom Paul commanded the brethren in Rome to

"assist her in whatsoever business she hath need of you."—Rom. xvi: 1, 2.

Time would fail us to tell of Mary, Tryphena, Tryphosa, and other sisters, who were valued helpers of Paul.

Doubtless it was to such practical business-like sisters, who showed their faith by their works, that Paul alluded, when he wrote to "the saints, bishops and deacons at Philippi," saying:

"Help those women which labored with me in the gospel."—Phil, iv : 3.

A sister can act in the capacity of an organist, a Sunday-school teacher, visiting the sick, distributing leaflets, etc. etc. Indeed there are many avenues of most useful and necessary work in which the sisters may find ample opportunities to work.

There are also minor duties in connection with public meetings that are sometimes overlooked, in which sisters may profitably co-operate. The success of a public meeting does not rest solely with the speaker. It is a great aid to success when everyone avoids as much as possible, and teaches others to avoid, the habit of fidgeting, whispering, talking and other harassing conduct, oft-times thoughtlessly indulged in; all of which detract so vitally from the profit of a meeting.

All must recognize, therefore, that the sisters have a very large sphere to work in, and while some parts may appear of a slightly inferior character, yet every part is essential to success; and moreover all appointed by the Deity.

Beside all this, it should never be forgotten that only those who are now faithful over the "few things," will participate in the future divine administration of the "many things," in the day when there shall be neither male nor female, but all one in Christ Jesus, all equal unto the angels.

In conclusion we would like to remark that a woman of true intelligence and devotion is a blessing to any ecclesia.

While her judgment may not always be sound, neither is that of the man; and it is frequently the case that the perception of the woman is more acute than that of the man.

No ecclesia can expect to prosper where the sisters are held in contempt and told to keep silence on all occasions except in the home. What a frosty and drowsy meeting it would be, if when the sisters break forth into singing hymns and spiritual songs, in the ecclesia, whereby they unitedly and with one accord "teach and admonish the one body," if some extremist arose shouting: "Silence! is it not written that women keep silence in the ecclesia?" The wise among the saints would cry out, "Forbid them not," because, they are exhorted so to do—Col. iii. 15, 16.

Although woman was the first in the transgression, what great regard was shown for her when the lesson of submissiveness was learned. What honor hath humility: in that, a humble handmaid of the Lord, became the vehicle of salvation, when the seed of the woman bruised the serpent's head.

Woman was the last to leave the expiring Messiah and the first to discover the empty tomb. What a splendid galaxy of noble female characters the Spirit hath enrolled in the great Book of books; and as we meditate upon the priceless worth of their meek and quiet spirits, and the charm and glory added to their lives by their kindly dispositions and their well-balanced tempers; and their devotion to Him who had called them to be a "peculiar people" showing: forth His praises; we can the better understand what prompted Libanius the pagan, to exclaim "O what women these Christians have!"

What illustrious examples our sisters have to follow!

BJD

A condition of distressing strife and division is again making its appearance, as a consequence of the recurrence of the centuries-old subject of "woman's position in the ecclesias." It is deplorable that such division should exist, and we are sure there is no necessity for it. As we pointed out last month in our Editorial remarks, all that is necessary is a strict compliance with the Divine commands on the subject. These are unambiguous, and easy of understanding. Concerning these commands, we would direct attention to the comments by our bro. Dowling in the present issue. The subject is one which has existed ever since the apostles' days, and is becoming more and more pressing in these days of the so-called emancipation of women. In the world's affairs—political, social and religious—women are claiming and taking a part for which they were never Divinely fitted nor intended. Our own experience is that every right-minded sister is more than willing to leave to the brethren all matters of speaking in the ecclesias, whether it be the public proclamation of the Truth to the alien, the exhortation of the ecclesia, or the relatively unimportant intervention in the business-meetings of the ecclesias; a faithful sister's wise and good influence is not lessened by the observance of the Divine commands in this matter, but is, on the contrary greatly enhanced.

The difficulty in the present crisis is certainly not how to interpret the Divine commands on the subject. It is only a question of whether we will submit, and bring our own ways into subjection to them. No other course is consistent with our claim to be "walking after the Spirit and not after the flesh." The flesh has placed women in an entirely false and unscriptural position, and there is urgent need to keep the ecclesias free from this error.

We reiterate that the Divine injunctions on the matter are plain and simple.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Cor. xiv. 34, 35).

"But I suffer not a woman to leach, nor to usurp authority over the man, but to be in silence" (1 Tim. ii. 12).

We again make an earnest appeal to all brethren and sisters to submit cheerfully and in Godly fear and reverence to these Divine appointments, and thus to bring peace and unity where at present strife and division threaten. God's blessing is promised upon the peacemakers; it is in the power of some to make peace by a wholehearted and sincere obedience to these commands.

The object of the Editors of the Berean Christadelphians has been to endeavor to gain those of their brethren and sisters who have in some measure acted contrary to these commands; they feel, however, that the time has now come when this Magazine must adopt a definite attitude on the matter so far as the acceptance of Ecclesial News is concerned, and they therefore submit the following as a reasonable and Scriptural definition of their position:—

We hereby unreservedly affirm our belief that the Commandments of Christ, given through His Apostles, and defined in 1 Cor. xiv. 34 and 1 Tim. ii. 12, forbid sisters teaching or speaking in any of the Ecclesial assemblies; we also believe that it is contrary to the spirit of these Commandments for sisters to verbally ask questions or to make suggestions at such assemblies of the Ecclesia.

Ecclesial news will in future only be accepted on the understanding that the sending of it indicates unreserved and unqualified endorsement of this position.

No brother or sister with a mind tutored in the Spirit's teaching should have the slightest difficulty in endorsing this statement; and our earnest hope and prayer is that the threatened trouble will be averted by a wise and faithful handling of the matter by all concerned.

Editors.

A Sunday Morning Exhortation at the Clapham Ecclesia (11)

(Continued from page 226)

"Do this," said Christ, "in remembrance of me." That embraces the remembrance of his character, the remembrance of his desires concerning us, the remembrance of the fact that unless at the coming of Christ there be some reflection in ourselves of that glorious character which is brought before us in these records, then the Kingdom will not be for us. We must endeavor to remember all of these things when we meet around these emblems.

Again referring to the words of the Apostle Paul, in the 3rd chapter of his epistle to the Ephesians and verse 14, we find there the Apostle developing this idea says: "' For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named. That he would grant us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fullness of God. 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." Those are the thoughts which we think should fill our minds and absorb our attentions. Those are the thoughts engendered by a realization of the love of God and the love of the Lord Jesus Christ exhibited in these emblems. And what is the effect which that remembrance should have upon us? Is it not this—that it should compel us to value the Truth above every other thing in the world; to have that mind that there is nothing in all the world, even in its totality, which is to be compared with the simple glorious truths to which we have been called in the mercy and the goodness of God; and if we realize the value of the Truth to that extent we may depend upon it that our earnest endeavor day by day as long as our probation lasts will be to be worthy of the great sacrifice which has been made on our account. "If ye love me keep my commandments." It is all summed up in these beautiful words—commonsense, but at the same time with a depth of meaning and a depth of wisdom which very few attain. I think we may say in the mercy of God we have attained to it—there is in our ecclesias and our brethren and sisters a manifest desire to walk in obedience to these commands; otherwise we should not have such a company as we have this morning. We should be thinking of other things, devoting our time and strength to other pursuits, wasting our energies in fruitless enterprises—but we are here, and we are only wise if we continue to devote our energies to these of which we have been speaking.

Let us now turn from the things in connection with the sacrifice of Christ to contemplate the things concerning his glory. We want to unite the glory with the shame, the crown with the cross, the prize with the suffering, not only in Christ, but also in ourselves. We think of Christ risen from the dead, alive for evermore, exalted to his Father's own nature, and we think too of our own exaltation if we are faithful- that we have a promise of attaining to the divine nature. [Then, there are several unreadable and blurred lines.]

We know that the Truth is all, it is the beginning and the end, it is everything — there is nothing but the Truth, and whatever we are able to do for the Truth must [then, there are several unreadable and blurred words] in comparison with that wonderful sacrifice which has been wrought on our account by Christ; our utmost, our very utmost, will always be unworthy by comparison with the love of God and the love of Christ.

What are we doing then for the Truth—what am I doing and what are you doing—what are we all doing? Are we doing something for the Truth? Well, if we can take a calm view of it and say that according to our little ability we are endeavoring to do something in our ecclesia to stir up the minds of our brethren and sisters to a realization of our responsibility, and to inculcate a greater appreciation of the things of the Truth; if we are endeavoring to build up and not pull down, then we may take great encouragement from that realization. Depend

upon it God is well pleased with the youngest brother or sister who is in all sincerity endeavoring to do his or her best in regard to the work of the ecclesia. If there be an honest endeavor to build up, to edify—for that is what building up is—to edify the body of Christ, to inculcate carefulness and a desire to do what is in harmony with the mind of Christ, then however small our efforts may be (and the greatest efforts are small in comparison with the work of Christ), depend upon it God is well pleased with us, and He will help us and in due time reward us.

We have just entered upon a new ecclesial year, and it may very likely be the last ecclesial year. Some of us think it will. In any event, whether it is so or not, there is one thing certain, that the last ecclesial year is not far off. Let us bend all our energies, let us all unite in loving service towards God, in an honest endeavor by cooperating one with the other to make this new ecclesial year a greater success than any of its predecessors. That rests with you and me. We can do our part, we can all contribute in a measure to making this present ecclesial year the greatest success in the history of the Truth. What do we mean? Does it mean we shall get a high number of immersions? No, not at all. We have not to measure success in the work of the Truth by the number of immersions we get. We can measure success in the work of the Truth by only one test, and that is, to cultivate a character in ourselves which will be worthy of comparison with the character of the Lord Jesus Christ. That is the one thing by which we may test our obedience: not by the number of converts, although if we are faithful that in all probability will follow, but there is the one thing which we are called upon to do. Meanwhile, till Christ comes, it is our privilege and our honor to work for the Truth. Let us be sure that our sacrifices, our sufferings which we shall probably be called upon to endure will not go unrewarded. The Kingdom of God is fast approaching, the day of glory hastening onwards, the cross and the trials will very soon be laid aside and the crown and the joys will very shortly be ours; they will be bestowed upon us if we are faithful unto the end. The present is but a time of trial, we are being tested, and proved and being prepared for the Kingdom of God, and great indeed will be the joy of all who are found worthy of having bestowed upon them that immortal life, that crown of life, that crown of victory, which will be bestowed upon all those who are faithful unto the end.

Then let us endeavor to walk after the pattern of obedience and faithfulness brought before us in the emblems upon the table, reminding us of the great sacrifice which has been made on our account.

W.J.W.

False Prophets Shall Arise

Considerable interest has been created by the lectures delivered in London by Mr. A. E. Ware, and as some brethren have enquired whether "there is anything in it," it is well to make known the facts. Mr. Ware has the gift of clothing a few scanty ideas with a great deal of padding, and it may truthfully be said that he has demonstrated but one point only in his multitude of words, viz., that we are approaching the end of the 2,520 years of Gentile domination. This idea, (although he admits that his attention was arrested to it by the writing of Grattan Guinness) he is announcing as a latter-day secret which God has commissioned him to reveal to the world, together with a warning to repent. Christadelphians who know that the times of the Gentiles commenced in the reign of Nebuchadnezzar and are about to end, may well smile at this "revelation," just as the world would smile at a man who portentously announced to the scientific world that he had just invented the telephone. It is by no means a matter of despising another man's knowledge because he is "not with us"; the solitary fact which he announces is accompanied by so many errors and ridiculous statements that the truth is completely befogged and a world already skeptical of the truth of Bible prophecy will be made far worse. He stakes his reputation on the fulfillment of his prediction that on or about June 12th "millions of people who truly believe in Christ will be instantaneously swept from the earth and enter heaven." If you do not believe it, he says "the one who has deceived you is the Devil." The

appearance of this article in print will be sufficient proof as to who has been deceived—ourselves or Mr. Ware. His claim to be "under Divine compulsion, the Holy Ghost having enlightened me" will fall to the ground altogether.

It is unnecessary to detail all Mr. Ware's errors, for it is evident that he is an orthodox believer in heaven going, the Trinity, a supernatural Devil and all the other dogmas of apostate Christendom. If we just refer to the way in which June 12th was arrived at as the day for the saints' departure to heaven, it will be sufficient to show the brotherhood that Mr. Ware's revelations have not the slightest value to us, nor are they even worthy of consideration.

On November 25th he held a meeting of "Christians" in London at which 153 persons were present. In John xxi there is a record of the disciple fishing, the result being a catch of 153 fish. The net was cast "as it were 200 cubits" from the shore, which was "a prophetic counterpart" of "the end of the dispensation of grace." "The true meaning of this episode," says Mr. Ware, "is that the 200 cubits represent 200 days from his meeting on November 25th, indicating that the antitypical net will be landed about June 12th. How does Mr. Ware know that this wonderful interpretation is true? Because when he stayed at Selsey about 18 months ago, a gentleman offered him hospitality which he accepted; when he came to the house he found it was in Seal Road! This had for him "a deep significance," causing him to accept the "whole episode as a definite sign of God."

We are all well aware that God does not give revelations in this fashion. The scriptures are quite sufficient to make us wise unto salvation and those who take away or add thereto are accursed. Let us not be deceived by any self-appointed false prophets. There is no doubt whatever that Christ will shortly return to this earth, and that he will invite his faithful brethren and sisters to share his throne in Zion. Let us be watchful, and hold firmly to the faith once for all delivered to the saints. We have the Truth, without any question; there is no need to re-examine "the principles of the doctrine of Christ" (Heb. vi. 1). If men arise who teach contrary to the Scriptures, "it is because there is no light in them" (Is. viii. 20).

W.J.

A voice from the Talmud

The Talmud is a book containing the "traditions" of the Jewish people. While many things in it border on the absurd there are nevertheless some very interesting things.

Here is one from the writings of Rabbi Nehemiah:

"In the generation before the Messiah the Son of David will come: these will be the signs: the youth will have no reverence for the aged . . . the son shall not be ashamed in the presence of his father.

That generation will express impertinence. Insubordination will increase: the worthy shall be oppressed.

All the nations will disbelieve their own religions and many of the Jews will give up the faith and expectation of the Coming of the Son of David."

This is very striking as showing that one at least of the Jewish Rabbis had rightly interpreted the words of the prophet Isaiah.

When Christ came the first time a wide expectancy of the appearance of the Messiah was abroad, hence the coming to Bethlehem of the three "wise men". This expectancy was based on Dan. ix. and the times given therein. The reason why these same Rabbis who had taught the imminence of the Coming of the Son of God refused to accept him when he revealed himself was because they were not looking for a humble Nazarene but a mighty warrior. They confused the things connected with His first coming with those that belong to His second advent. Jesus did not allow this confusion to remain in the minds of those whom he strove so hard to teach, as, for instance, is seen in his division of Isaiah's prophecy relating to His work (Luke iv. 17 to 19).

G.H.D.

CORRESPONDENCE

I had the privilege in October, 1893, when a youth of twenty, of sitting, along with the rest of the members of the Newbury Ecclesia, on the platform of the Town Hall, in which our late brother, Robert Roberts, was then lecturing. The Newbury Ecclesia at that time consisted of five members. Our brother was then 54 years of age, and the conversation which the writer heard an evening or two before, in the house of a brother, left the impression that those whose acquaintance with our brother was confined to the platform had never seen him at his best. Indeed the writer is sure that brother Roberts in his domestic capacity was a model of what a Christadelphian should be, and it was there and not on the platform where he felt the most happy. Coming a few months before from a Church, where the clergy kept a young man in his supposed right place, the writer was very favorably impressed with the disposition shown by brother Roberts, the Editor of the Christadelphian, a man of 54, to treat him, a youth of twenty, in every way as a brother and an equal.

Swindon.

J. H. Dyer.

So much has been written in the newspapers about the war against religious books in Germany in general, and in Berlin in particular, where a huge bonfire was made in one of its leading squares to which the "objectionable books" were consigned, irrespective of value, that it brings to mind a similar event recorded in Acts xix. 19.

Some of my (over 600) monthly helpers in various parts of the world, who have written asking if I have any knowledge as to the fate of "Christendom Astray from the Bible" which was sent to, and accepted by, the "State" and other Free Libraries of Germany in 1928, will be interested to hear that having read the account of the Public Bonfire, I wrote to the Director of Research Department of the State Libraries, and sent him a copy of the last (the 3rd) "Free Library Edition" the book. Contrary to the forebodings of pessimists, after a silence of nearly a month the following acceptable letter has come to hand:

Prussian State Library,

Herrn Berlin N.W.7.
Frank G. Jannaway,
London, S.W.9

Unter der Linden 38. 12th May, 1933

Sir,

For the gift kindly sent to the State Library—"Christendom Astray from the Bible," by Robert Roberts, I have the honour to send you my best thanks.

S. CHUNTGEN,

The Director of the Research Department.

So your readers will be pleased to know that among the 5000 Free Libraries the world over, possessing "Christendom Astray from the Bible," Germany is no exception.

FRANK G. JANNAWAY.

"THE LAND OF MAGOG"

(A reply to bro. Carlile's question on page 193 of May "Berean")

The original settlements of the sons of Japheth are described in the tenth chapter of the Book of Genesis, and at the fifth verse, as the isles of the Gentiles. By this phrase is meant the coast lands of the Great or Mediterranean sea; and of those seas, which are adjacent to it, e.g., The Black Sea, or Euxine, the Caspian, the Aegean, the Adriatic, and so forth.

Among the sons of Japheth, those which are mentioned in the thirty-eighth and thirty-ninth chapters of Ezekiel, in connection with the invasion of the land of Israel by Russia in the latter days, we notice Meshech and Magog. The original land of Magog was the region lying to the north of the Caspian sea. This country was inhabited in the time of Moses by the people styled Scythians, who were according to Josephus descended from Magog. About one hundred years before the time of Ezekiel, the Cimmerians, who were descended from Ashkenaz (Gen. x. 3), were driven from their original seats at the North of the Black, or Euxine sea (the sea of Ashkenaz, Euxine is derived from Ashkenaz), by a great irruption of this Scythian people, who thus spread themselves over the south of the country now called Russia. According to some authorities, Sarmatia, which included a large portion of what is now European and Asiatic Russia, was peopled by some of the Scythian tribes. Readers of history will have observed that Scythian and Mongolian very often occur as interchangeable terms, one writer speaking, for instance of the Huns as a Mongolian, and another of them as a Scythian people. From these premises we may conclude that the various Mongolian and Scythian peoples are all included in the phrase, "the land of Magog." The original inhabitants of the Russian Colossus were probably all of this race. If the reader will consult a map, he will find that the original seat of Magog, north of the Caspian sea, is a point from which it might be expected that all Northern Europe and Asia would be peopled; while coming southward, Japan and China (both Mongolian countries), would receive their inhabitants from Northern Asia. We may then expect that China and Japan will figure among the confederacy of nations (Isaiah viii. 9-12), styled, and rightly so, the Russian-Assyrian Gog. A comparison of the various races, or rather peoples, inhabiting the Russian dominions will be sufficient to show that the aboriginal inhabitants of those lands were all of Scythian or Mongolian extraction. The Finns and Lapps, the inhabitants of the Steppe regions, and the people of Siberia, are all of them of a race of peoples, evidently closely allied to the Japanese, Chinese, Tartars, and other nations acknowledged to be of the Mongol race. We may therefore conclude that "the Land of Magog" includes these various peoples. Further, if the reader can get access to the work of D. Mackenzie Wallace on "Russia," he will find there abundant evidence of the affinity of the original inhabitants of Russia with those of China and Japan (there is a saying—Scratch the Russian and you will find the Tartar). Mr. Wallace mentions the possibility of Russia finding it desirable to annex the Chinese dominions. This was written in 1877. It would therefore appear that the war now raging in the Far East will have some bearing on the Anglo-Russian conflict of the latter days.

The Russian people, properly so-called, are of the Slavonic race. We may safely conclude that this race is the same as that, described as the Moschi or Muscovites, whose city is Moscow. It was the princes of Moscow who welded the various states of Northern Europe into the dominion, out of which there arose the Russian Empire. These Muscovites claim to be of the Slav races. The name of their city is however, if written in Hebrew consonants, Meshech, or the Moschi—evidently then the Moschi and the Slavi are the same races. The original seat of the Moschi was in Colchis, which was situated between Armenia, and the eastern shore of the Black Sea. North of this region was occupied by Scythians, who evidently gave place to irruptions of the Moschi, proceeding in a North and North Western direction, where at this day we find the Slavi, their descendants. That they are their descendants is apparent from the fact that the Muscovite Empire was according to Tucic, included in the Slav Empire. This writer says the chief of the Slavs were the Russie. Much more evidence may be obtained from his book, "The Slav Nations." He mentions Mother Moskva (evidently a variation of Moscow, which is again, as we have seen a variation of Meshech) as the foundation of Russian greatness, and says from that the governments of Moskva and Novgorod have given to the race the All-Slav ideal. Evidently then the Slavs are descended from Meshech. This being the case we may

enquire,—will the then impending war break out among the Slav peoples of South Eastern Europe, or elsewhere? It is, of course, impossible to say definitely, still, doubtless the war in the Far East will materially help to develop the allies which will be with Russia. There is however, a very great danger of war developing between Italy and the Slav States of South Eastern Europe, and these all look up to Russia as a leader and commander, in fact as a protector and guardian; see Ezek. xxxviii. 7. There is also a danger zone in Persia. Readers will remember the dispute last autumn concerning the property of the Anglo-Persian Oil Company. While therefore it cannot be definitely stated from what direction war will proceed it is significant that every danger zone comes within the range of Ezekiel's prophecy concerning Gou while French influence is observable, going forth, not now, to bring about war among the Kings of the earth, the central powers but over the whole world (Rev xvi. 14), which is now seen to be pregnant with the signs of a universal conflagration, such as no man yet has ever seen. Surely our redemption is drawing nigh.

Swindon.

J.H. Dyer.

The Terrible Price of Jewish Treachery

Ghastly Fruits of 100 per cent. Germanism

REFUGEES' BITTER CONFESSION

These are the words used by the Jewish Chronicle in reporting a meeting held at Sheffield, and addressed by three Jews (two lawyers and a physician) who had escaped from Germany. The report proceeds thus "After describing their own experiences and the things they had themselves seen, these gentlemen, who spoke in English as well as in German, expressed their hopelessness of any voice being raised against the present regime or of any change in the Jewish position in the Reich for years to come. German Jews were now unanimous in recognizing and acknowledging that their great sin had consisted in the extent to which they had permitted themselves to be Germans first and Jews last. They had thought only of the German future, and been content to regard their own future as being indissoluble from that of their "fellow-Germans." Their lot was a solemn warning to Jews all over the world, that the only solution of their problem and the Jewish problem as a whole was Palestine."

Reflections

The nobility of the Bereans consisted in their daily searching the scriptures; those who neglect the daily reading of the Bible cannot claim this title of nobility.

* * *

The Bible is that bread of life by which it is written man shall live (Deut. viii. 3); and like the manna by which the Israelites lived in the wilderness, which had to be gathered every day (Exod. xvi. 4), its life giving properties must be imbibed daily.

* * *

If we would be prosperous we must pay heed to God's charge to Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. i. 8).

* * *

The Psalmist expressed in words the heartfelt gratitude of every faithful Christadelphian when he wrote "Bless the Lord O my soul and forget not all his benefits" (Ps. ciii. 2), for they have received the priceless benefit of being included in those who have been taken out of the Gentiles to be "a people for His name" (Acts. xv. 14).

* * *

There is a striking declaration in the Psalms which proves conclusively that the faith of those who look for and love the appearing of the Lord Jesus Christ (Titus ii. 13; 2 Tim. iv. 8) is about to be rewarded. It is to be found in Ps. cii. 16: "When the Lord shall build up Zion, he shall APPEAR IN HIS GLORY." None can doubt that the Lord is causing Zion to be built up; it is a sign of His speedy coming which cannot be mistaken.

* * *

The natural man resents reproof, and is angry if censured for wrong doing. It is a sign that we have put off the natural man if we receive rebuke without resentment, and subdue any feeling of irritation if a brother points out to us how to walk in "the way of God more perfectly." The man whom God approves (Is. Ixvi. 2) says with David "Let the righteous smite me, it shall be a kindness, and let him reprove me" (Ps. cxli. 5).

* * *

The terrible persecution of the Jews in Germany, particulars of which are given in great detail in the Manchester Guardian and the Jewish Chronicle makes sad reading. It is part of "Jacob's Trouble", "a curse, an hissing, and a reproach" (Jer. xxix. 18), from which their deliverance is coming speedily. Herr Hitler and his Nazis would probably be amused if they were told the upshot will be the "full end" of Germany and the exaltation of the Jews to be head of the nations. But so it is written, and that would be the consolation of Israel (as it is ours) if the vail were not still upon their hearts (2 Cor. iii. 14-16).

QUARTUS.

Land of Israel News

"And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" (Ezek. xxxvi. 35).

1,827 Jews were admitted into Palestine as immigrants during April. The total number of immigrants during the month was 2,110. 147 of the Jewish immigrants admitted were in the capitalist category.

* * *

The Wiesbaden Jewish Community has opened Hebrew classes to prepare immigrants for life in Palestine.

* * *

About 15,000 Jews visited the Wailing Wall on Shevuoth.

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The Phoenix Assurance Company is advancing the sum of £5,000 to the Jewish Agency to enable it to build its own offices on the Rehavia—King George Avenue—corner of Jerusalem, a centre which is rapidly becoming the Golders Green or Finchley of this city.

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Building contractors in Jerusalem have submitted a protest to the Government against the severe immigration restrictions in Palestine, which are causing a shortage of skilled labour and doing great harm to the development of the building trade.

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The Jewish National Fund has assigned £500 annually for a Chair of Agriculture at the Hebrew University.

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One hundred and seventy Jews, including ten students of the Nowogrudock Yeshiva in Poland (which consists of Yeshiva students who escaped to Poland from Russia), have gone to Palestine.

* * *

400 more trees have been uprooted in the new Jewish colony Kfar Yonah, where over a thousand pounds worth of damage was done to trees by vandals a few days ago. The Jewish Agency has approached the Government on the matter, urging it to put a stop to this wanton destruction.

* * *

The Land Court has dismissed the Arab claim to some thousands of dunams of land at the Jewish colony Kfar Hassidim.

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The Jewish National Fund has issued a report on the progress made on the Haifa Bay land: 11,000 dunams of land have been set aside for industrial purposes, 10,000 dunams for dwellings and 14,000 dunams for agriculture.

Signs of the Times

THE WORLD ECONOMIC CONFERENCE. - At the time of writing representatives of every nation are assembling in London for the World Economic Conference commencing on June 12th. The circumstances under which they meet are altogether discouraging, every Government hoping to gain concessions from others, but unwilling to give anything in return. Even Britain is at the present time engaged in economic reprisals against two states, the Irish Free State and Russia, the first by means of a tariff and the second by an 80% embargo. How tariffs clog the wheels of industry has, been forcibly brought home to the writer this week; it took seven weeks for a parcel (on which no tariff was payable) to pass through the Customs at Fishguard from Ireland to the London firm with which he is connected. It has been admitted that the success of the Conference depended largely on the success of the Disarmament Conference at Geneva; if this is so, it is doomed at the outset, for the situation at Geneva is worse than ever. On May 22nd, Mr. Norman Davis, the U.S.A. representative made a speech at Geneva offering the help of the U.S.A. in the cause of international peace. But it was to be subject to two conditions, viz., that nations must reduce their armaments to the level requisite for police purposes and that an international control of armaments must be established. The

ordinary man would suppose that these were very fair conditions if peace were genuinely desired, but we learn instead that " what was to have been Peace Day at Geneva broke up in confusion the fury of France at the empty offer of Mr. Davis was cut short by the suspension of the sitting." On May 24th Germany and Poland threatened to leave the Conference altogether if France did not accept the British plan for disarmament. But France declines and this cannot be wondered at in view of the bloodthirsty speeches being delivered by responsible Ministers in Germany. The News Chronicle for example reported Herr Von Papen thus:" In a savage attack on people who desire world peace he bluntly suggested that mothers should be proud to bear children for slaughter on the field of battle."

The Daily News commented "At Geneva Germany is now claiming parity of arms and is likely to get it. She is sure to recover a great proportion of the territory she lost by the peace treaties."

In spite of this state of affairs, one of almost open hostility, the conclusion for a Four Power Pact between Britain, France, Italy, and Germany, was announced on May 31st. The News-Chronicle of that day had a headline right across the page, "Ten years of Peace for Europe Beginning Tomorrow." ["When they shall say peace and safety."—WJ.]

But this Pact appears to have died as soon as it was born for the next week we find Britain in complete isolation on the subject of aerial warfare. She insists on retaining the right to bomb rebellious, native tribes (such as in the mountainous districts of Iraq and India) and the other nations are pretending to be shocked at her hypocrisy—the result being another hopeless deadlock. Why is this? As the Daily Express truly says "Though the civilized peoples of the world cry from their hearts for peace, the Governments are not for disarming themselves but for disarming each other."

Indeed, so hopeless are the international entanglements that it seems as if the British Empire will be forced presently to declare herself independent of them, in which case the League of Nations would immediately collapse. Lord Beaverbrook writes articles every day trying to stir up the British people to demand that the Government shall break off all these commitments and devote all its energies to building up the unity and prosperity of the British Empire and including the U.S.A.

(That this will eventually happen is plain from Ezek. xxxviii.) He writes "Let us make another effort together. Let us unite to impose our full policy on the Government. Let us compel them to cease these foreign intrigues in which Britain is always the loser and devote ourselves to the mighty task of Imperial development. All the glory of our race has lain within the Empire. New glory and prosperity undreamt of lie there for us still." We believe that this constant propaganda will have its effect but we also believe that the pride in Britain's might, felt by nearly all Britons, is as distasteful to God as was Nebuchadnezzar's and will be humbled by and bye. "For the day of the Lord of hosts shall be upon everyone that is proud and lofty and upon every one that is lifted up and he shall be brought low...and upon all the ships of Tarshish...and the Lord alone shall be exalted in that day" (Is. ii. 11—17). It will be seen from this very brief survey of recent events how fearfully difficult are international relationships—and we have said nothing about the situation in Danzig and the Polish Corridor—or the anti-Nazi troubles in Austria—the Russo-Japanese quarrel about Manchukuo—the attempted assassination of M. Venizelos—the assassination of the brother of the Ruler of Afghanistan—the quarrel between Spain and the Papacy—and the innumerable other troubles all over the world.

In spite of it all, Palestine prospers. The handbill advertising the Anglo-Palestine Exhibition says, "Great events are stirring in the Holy Land. To-day after 2,000 years of exile, a virile people is returning to its ancestral home. Smiling fields, great forests and busy industries are growing where but 10 years ago were malarial swamps, barren soil and desolation. Happy colonies of healthy men, women and children are increasing and flourishing. The language of the Pentateuch and the Psalms lives' again. The Promised Land begins once more to flow with milk and honey. The story of this great home-coming, of the achievements of the Jews in the creation of a National Home, is as significant as anything that has happened in our time."

This summary is sufficient of itself to demonstrate how wonderfully are the prophecies of old being fulfilled. Statements such as these could not have been made at any time since the destruction of Jerusalem by the Romans. We are living in days unparalleled for the fulfillment of prophecy so plain that it is impossible to be mistaken. How urgent then is the necessity for us to realize the imminence of the Master's Return! "Therefore, brethren, stand

fast" (2 Thess. ii. 15).

W.J.

The Time of Jacob's Trouble

Germany's treatment of the Jews, noticed in last month's Berean Christadelphian, under "Signs of the Times", is already beginning to take effect in a manner which as it develops will prove of great interest to the watchmen of Zion.

Britain, as the Tarshish power, is once more shewing herself true to the r61e assigned to her by the Scriptures of truth so many centuries ago. Committed to the policy underlying the famous Balfour Declaration, to which each of the political parties has in turn pledged itself, ministers of the present National Government, as well as past Cabinet Ministers, have recently expressed in vigorous language their indignation at the hatred and cruelty displayed by Hitler and his Nazis towards the Jewish people.

In the Daily Mail of Saturday, April 15th, reporting on a debate upon international problems which took place in the House of Commons the previous Thursday, leading politicians are stated to have voiced very strong protests against Germany's harsh conduct towards the Jews. Sir Austen Chamberlain, a former Foreign Secretary, said, "While Europe is menaced and Germany is afflicted by the narrow exclusive spirit, when it is a crime to be in favor of peace and a crime to be a Jew—that is not the Germany to whom Europe can afford to give equality"—and he added that Germany must learn not only how to live itself but also how to allow others to live inside and beside it.

Mr. Winston Churchill spoke strongly against the aggressive spirit that had come over Germany and went on to say that "the oppression of the Jews must excite indignation in everyone who felt that men and women had a right to live in the world and the right to pursue their livelihood in the land of their birth."

Sir Herbert Samuel, ex-Home Secretary, "speaking as a member of the Jewish community, said that in addition to a number of cases of shocking violence, there had been insult and degradation to great numbers of worthy and self-respecting people in Germany".

Sir John Simon, Foreign Secretary, said, "that civil liberty, on which neighborly relations so often depended, was being gravely menaced by the German treatment of Jews. That was not a Jewish outlook or the outlook of a section or a party. A considerable number of people who were endeavoring to leave Germany were applying to enter our own ports. He was sure that at the present time the sentiment of our own people would not wish us to be unfeeling or niggardly in administering that branch of our law. Britain had decided to grant facilities for German Jews to enter Palestine. A greater number of immigration certificates would be granted to the laboring classes, and concessions to those who had capital, and to parents and relatives of Jews already in Palestine."

Here, surely, is another wonderful instance of the controlling power exercised by the Divine Hand in shaping events towards their pre-determined end; when things move too fast a check is placed upon them, and when they move too slowly then the necessary acceleration is provided. In the case before us it almost seems as though the return of God's people to their land is not proceeding sufficiently quickly for the Divine purpose, and so, in a very natural manner seemingly, conditions affecting the comfort and even the livelihood of upwards of three quarters of a million Jews are suddenly rendered hard and difficult, while at the same time the compassion of friendly Tarshish is enlisted on their behalf and as a consequence, there are immediately forthcoming increased facilities for entry into the land, a greater number of immigration certificates and further concessions for those with silver and gold. "His Britannic Majesty's Government views with favor the establishment in Palestine of a national home for the Jews"; this is Britain's settled policy and thus, when the sons of Israel are compelled by force of adverse circumstances to recognize that the land of their actual birth is not their "home", and their eyes are directed toward the land of their fathers as indeed a land of promise, a land to be desired, Britain expresses her determination that they shall not look in vain.

What an encouraging sign | what a refreshing prospect for eyes that languish for the sight of the return of the Lord Jesus | what a reassurance that God is causing all things to work together for the good of His servants, His people, and the whole of mankind at large! It is just such events as this that serve as a source of faith, warning and encouragement; faith, because it affords yet another proof that the Bible is true and that what God has promised He will assuredly perform; warning, because it reminds us that our Master has bidden His servants to be like unto men that wait for their Lord with loins girded and lights burning; and encouragement, because under the analogy of the fig tree, the Lord Jesus has commanded us to watch very closely the Jewish nation, saying, as recorded in Luke xxi. 29, "Behold the fig tree and all the trees; when they now shoot forth ye see and know of your own selves that summer is now nigh at hand; So likewise ye when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand".

C. H. LINDARS.

Ecclesial News

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

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

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

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

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

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

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

BLACKHEATH (Staffs.)—Christadelphian Hall, Ross. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday, Bible Class, 7.30 p.m. We purpose having our Sunday School outing on Saturday, July 22nd, to Haden Hill Park, Old Hill; we extend a hearty invitation to all brethren and sisters. We find that there is a mistake in our Ecclesial news for June; it should read Miss not Mrs. Miriam Sturman. —Faithfully your bro. in Christ, C. Bennett, Rec. bro.

BOURNEMOUTH.—850, Wimborne Road. Sunday: Breaking of Bread, 11 a.m. Eureka Class, 7 p.m. Thursday : Bible Class, 8 p.m. (Both at "Bethany," 138, Portland Road). Since the last report from here, we have been encouraged by the coming of Sister Clark from Derby, who has taken up her residence in Bournemouth. A number of people are interested in the Truth, with whom we keep in touch by sending literature from month to month. We discharge this duty, irrespective of results; realizing that "the Lord knoweth them that are His"; and that such, will assuredly be led to render "the obedience of faith" which qualifies for Divine

sonship. We are few in number, but this drawback is largely compensated for by the very edifying meetings we enjoy. Our small assembly gives opportunities for a more thorough and intimate exchange of ideas on the manifold aspects of the Faith than is possible in a large meeting. Thus, we frequently rejoice in a veritable "feast of fat things" as a result of our coming together. The present writer expects to be absent on a business visit to California, during the next three months. We look forward with much pleasure to meeting the saints in Los Angeles, Panama and Santa Barbara, and renewing many valuable friendships in the Truth (if the Lord will). Will correspondents please address ecclesial communications to Bro. J. Wilkinson, 850, Wimborne Road, during our absence abroad. We have enjoyed the company and the fellowship of the following visitors, since last report; Brethren Henry Purser and Arnold Purser (Clapham), Sister Lethbridge and Sister Hetty Lethbridge (North London), Brother and Sister Mercer (North London), and Brother Sidney Osborne (Bridport). —B. A. Warrender.

BRIDPORT.—"Home Cot," Bothenhampton. Sunday: Breaking of Bread, 3.0 p.m. Sincere greeting in the bonds of our Faith. We are pleased to report the interest being taken in the Truth by three friends, and trust our Father will guide them into the way of life. We sincerely thank the brethren and sisters who have so kindly helped us in this work. The visit of our brother and sis. Owen and bro. and sis. Jeacock recently, gave us much pleasure and encouragement and a warm welcome is extended to any brethren and sisters who may at any time be in this district Sister Wright of Bishops Stortford gave us great pleasure and encouragement by meeting with us at the Table of the Lord on the 28th May Sisters Miller Yeates and Hallett, torn me in fraternal love, and in the patient waiting for the return of our Master —Your brother in hope of life S F Osborn, 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. Greetings in our Master's Name We were very pleased to welcome a large number of visitors to our Tea and Fraternal meeting which we held on May 13th. Nearly 200 brethren and sisters were with us and we spent a very profitable and enjoyable time brethren F G Jannawav, G H Lethbridge, and F, H Bath speaking suitable words of exhortation and encouragement Since last reporting we have also enjoyed the company of a large number of visitors at the memorial feast Viz. bro and sis Hart (St Albans), bro and sis Webster (Seven Kings), bro and sis Tandy (Birmingham), bro and sis R Wood, bro and sis W F White, sis M White, sis B White, sis Clarke, sis Thirtle, sis. Wilson, sis A W Ramus, sis W. Jeacock, sis. Jones, bro. Sutch, bro. Karley, bro T Wilson, bro P Flower, bro D Bayles (all of Clapham), sis Crawley (Luton), sis Callow (Bournemouth) sis. I Stokes (Holloway). sis Handford (Leicester) sis Parsons (Croydon) bro B Smith (Welling), and bro Rivers (Holloway). The following brethren have been with us in the Truth's service C R Crawley (Luton), W R Jeacock. C A Ask, J T Warwick T Wilson H M Doust T P Evans (all of Clapham) and W T Webster (Seven Kings) We thank them for their assistance and labour of love We also extend our sincere thanks to an anonymous donor for the gift of £10 We shall, with our Heavenly Father's aid use it wisely and faithfully in His service— J D Webster, Rec. bro.

BURY ST. EDMUNDS.—29, Well Street Our 2nd Special Lecture supported by many brethren and sisters from Clapham was delivered on 30th April by bro L T Walker on "Man not the Possessor of an Immortal Soul" and on 28th May bro H T Atkinson lectured on "Heaven not to be the Abode of the Righteous" The strangers numbered 10 and 15 respectively and on each occasion two copies of "Christendom Astray" were loaned This is encouraging to all who so faithfully labour with us, and we pray that it may be our Father's will to bless us with the increase, to His honour and glory—Your brother in Israel's Hope, H P Christmas

COALBROOKDALE.—16, Woodside, Salop Having regard to the trouble at Pemberton, sister Stanway and I wish it to be recorded that we believe and uphold the teaching of the Word in respect to sisters keeping silent at all meetings of the Ecclesias -Faithfully your brother in Christ, S Stanway

COLCHESTER.—2, Barrack Street (corner Brook Street) Sundays: Breaking of Bread, 11.15 am; Lecture, 6.30 pm Bible Class, 7.15 pm alternate Thursday. We have been pleased to welcome to the Table of the Lord since our last report —bro Birch, bro and sis F C Wood (Clapham), bro and sis Goodwin (St Albans). bro and sis R Mercer (Holloway), bro and sis W Hayward. bro R Hayward, sis Mabel and sis Marjorie Hayward (Ipswich), sis Steggle (Stowmatket), and sis W Wells (Dereham) Also bro H Cheale, bro F Beighton (Seven Kings), bro M L Evans, bro F C Wood, bro E A Clements, bro F Brooks, bro H T Atkinson (Clapham), bro G J Barker, and bro. Headon (Holloway), have greatly encouraged and refreshed us with their faithful words of exhortation concerning our lively hope, and we also thank them for their help in proclaiming the Gospel of the Kingdom. At this time too we would like to express our thanks and appreciation of the £10 received from an anonymous brother, this helps us to keep up our steady distribution of cards month by month, from which we see results, although small at present. Many addresses have been received from bro. Tarling in connection with bro. F. G Jannaway's exertions and also from bro. E. H. Bath; these have been written to, and in most cases "A Declaration" has been sent together with leaflets. These are kept in view, and are at intervals circularized, with our cards and leaflets. We ask that God's blessing may rest upon our endeavors. - L. Wells, Rec. bro.

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, West Croydon). Since our last report we have had the pleasure of the company at the Table of the Lord of bro. H. M. Doust (Clapham), bro. E Williams and sister E. Y. DeVane (Holloway). sister D. Wornell (Seven Kings), bro. and sister Crawley, sister M. Crawley. and bro. G. Hodge (Luton). If the Lord will, we intend holding a Fraternal Outing to Farthing Downs, Coulsdon on Saturday, 8th July. We extend a very cordial invitation to all brethren and sisters in fellowship to join us on that occasion. Programs with full particulars will be forwarded to surrounding ecclesias in due course —Arthur A. Jeacock, Rec. bro.

DUDLEY.—Christadelphian Hall. Scotts Green. Breaking of Bread, 11 o'clock; Lecture, 6.30 p.m. Bible Class, 7.30 p.m. Greetings. In faithfulness to the commands of our Master we have withdrawn from sis Doris Meese for disobedience by marrying the alien. We have been pleased to welcome around the Table of the Lord, bro. A. Richards (Faltmouth), bro. B. A. Warrender (Bournemouth), and bro. and sis Pigott (Shatterford).—Faithfully your bro.. F. H. Jakeman, Rec. bro.

FRANCHE (Nr. Kidderminster).—Breaking of Bread. Sunday, 3 p.m. Greetings in Christ. Since our last writing we have been pleased to welcome the following visitors at the Table of the Lord: bro. and sis. Harding, bro. S. White, sis. G. Shaw, bro. and sis. H. Greenhill, bro and sis E. Hingley and bro. D. Hingley, all of the Scotts Green ecclesia. Dudley We have been encouraged by the visits of these brethren and sisters in the things which are most surely believed among us. In view of the regrettable division at Pemberton we regret that it should be necessary to remind brethren and sisters that our fellowship can only be extended to those who whole-heartedly accept without reservation the plain teaching of the scriptures in regard to the position of sisters in the ecclesia. May our heavenly Father guide us all in our endeavors to hold the faith pure and intact till our Master returns With love in the bonds of the truth.—Faithfully your bro., H. W. Pigott.

HITCHIN.—Hermitage Halls. First Sunday in each month : Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Other Sundays: Breaking of Bread, 6.30 p.m. Bible Class at "Eureka," Radcliffe Road, 8 p.m. each Tuesday. Since our last report we have been encouraged by the transfer to our meeting of bro. and sis. J. Adams from St. Albans and bro. and sis. N. Widger from West Ealing. With this additional strength we hope to send forth a stronger ray of light into our surrounding darkness. We also thank our Heavenly Father that He has put it into

the mind of an anonymous brother to send us a donation of £10 to help forward our work. We have decided to hold our annual Letchworth effort this year if the Lord will after the summer holidays, when it appears probable we shall get better results. We still have encouraging attendances at our Hitchin lectures and hope for some fruit in the harvest. We thank the brethren who have assisted us in lecturing and exploiting, also the brothers and sisters who have cheered us with their presence at our meetings— Herbert S Shorter, Rec. bro.

LEICESTER.—71, London Road Sundays Breaking of Bread, 5 pm , Lecture, 6.30 pm In view of the trouble at Pemberton, the following resolution was unanimously passed setting forth our position "That this ecclesia accepts without reservation the Law of Christ through the Apostle Paul that sisters are not permitted to speak at any Ecclesial Meeting, and extend our fellowship to those only who uphold this divine command" We have been pleased to welcome to the Table of the Lord,—bro L Feltham (Leamington), bro and sis A H. Warrv (West Ealing), sis C M Fletcher and sis M Bullen (Clapham), and bro W Reeves (Holloway); also the following brethren who have been with us in the service of the Truth- C R Crawley (Luton), F W Brooks, A K Clements, E C Clements C H Lindars (Clapham) – A C Bradshaw, Rec. bro.

LONDON (Clapham).—Avondale Hall, Landor Road S W Sundays Mutual Improvement Class, 9.45 am Breaking of Bread 11 am. School, 11 a.m ; Lecture, 7 p.m. LCC SANDLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road) Tuesdays Eureka Class and Mutual Improvement Class (alternately), & pm Thursdays: Bible Class, 8pm The common enemy, death, has visited our Ecclesia during the past month, and two of our number have fallen asleep On the 16th May, bro William Haines died after a long illness and was laid to rest in Morden Cemetery, whilst on the 21st May sis Jane Pinchen died, and was laid to rest in Nunhead Cemetery Our loving sympathy is extended to the members of their respective families, and we pray that our loving Father will comfort them and give them strength to bear the great trial that has come upon them For our bro Haines and sis Pinchen we sorrow not They have died in the sine and certain hope of a resurrection at the coming of our Lord, which we verily believe is near at hand We are pleased to report that after a satisfactory interview, bro Harry Victor Lloyd has been received back into fellowship, but will meet with those of like precious faith at Margate where he has gone to reside We rejoice greatly with his sister-wife and their son who are also in the bonds of the gospel, and we sincerely trust they will be the means of helping one another to gain a place in the Kingdom, by a "patient continuance in well-doing" We lose by removal sis Ruth Willey to Holloway The following have been heartily welcomed at the Table, namely, bro Fell and bro Southall (Birmingham) sis Miller (Bridport), sis D Higgs (Bristol), bro and sis Deadman (Croydon) bro F Takeman (Dudley), bro Nve and bro and sis Warrv (Ealing) bio Townsend (Holloway), sister M and G Feltham (Leamington), sis Eato (Leicester), sis Sannders (Luton), sis T Johnson (Nottingham) bro and sis Cockcroft (Oldham), bro N Hodge (Plymouth) sis Clark sis Draper and sis D Draper (Putney), sis Mills and bro and sis Webster (Seven Kings) bro and sis Cyril Clements and bro F T Wood (Sutton). bro and sis Ellis (Rhondda Valley) On May 20th, the Mutual Improvement class held their Outing to the Natural History Museum with tea at 7eeta Cafe, Victoria In the evening there was a Fraternal Meeting at "Denison House" Victoria, attended by a large number of brethren and sisters from other ecclesias in fellowship. A most profitable and uplifting time was spent —F C Wood, Asst Rec. bro.

LONDON (Putney).— Scouts' Hall, Oxford Road. S W. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Clans, 8 pm, at 1. Schubert Road. East Putney. It gives us great pleasure to announce the birth of another into the glorious light and liberty of the Truth, — Miss vera Helena Oakey, who was immersed on the 30th May. Our new sister first came into touch with the Truth through one of our Lecture cards Sis Oakey attended our Lectures and also those at the Wandsworth Baths, with her mother Mrs Oakey is shewing great interest and we pray that she may soon make up her mind to enter the rare for Eternal Life We pray that our new sister will walk well and gain the crown that fadeth not away We have been further encouraged by a good attendance of strangers at the Lectures We gratefully acknowledge a gift of £10 and we will endeavor to use the same to the best advantage in the Truth's Service These generous gifts have enabled us to keep the Truth well before the people of this part of London — A Cattle, Rec. bro.

LONDON (West Ealing). — Leighton Hall, Elthorne Park Road. W13 Sunday: Breaking of Bread 11 am, Sunday School, 11 am; Lecture, 6 30 pm Thursday: Bible Class, 8 pm 24, The Broadway West Baling We held our Fraternal Gathering on Monday. Tune 5th, being cheered by the company of 70 brethren and sisters from surrounding ecclesias to tea and about 100 to the meeting Food for thought was provided be brethren T R Adams A A Jeacock, E A Clements and E H Bath on the subject "Looking unto Jesus — consider Him," and we thank our Heavenly Father for a profitable and upbuilding time We are grateful to in anonymous brother for a gift of £10 for the furtherance of the Truth — T G Brett, Rec. bro.

MARGATE. — Thanet Club and Institute Hawley Square Sundays : Breaking of Bread 4 30 p m, Public Lecture, 6pm. Bible Class 8 pm Please note alteration of times of Meetings We again desire to express our thanks and appreciation to those our brethren who have given their labors that the light of the gospel may continue to be shown in this town We have also had visits from the following brethren and sisters by which we have received help and encouragement Brethren AT T Evans L T Walker C O Owen, W R Jeacock and sisters Brewer Jeacock, Haines and D Crumplen We welcome all brethren and sisters spending their holidays in or passing through the town to the Table of our Lord – A F Newman, Rec. bro.

MOTHERWELL (Scotland). — Orange Hall Milton Street Breaking of Bread 11.30 am School and Bible Class 1.15 pm We desire to place on record our appreciation and Gratitude to a brother who desires to remain anonymous, for the gift of £10 toward the work of spreading the Gospel in these parts We have received from brother Bath, a further list of 45names who have applied for Bible companions To each we have sent a letter and a copy of one of the lectures from Christendom Astray which we purpose following up with further lectures The response to our efforts in connection with addresses sent us by bro Jannaway has not been very encouraging, but we will continue our efforts in the hope that we may “goad” some to look into 'he Truth (EccI xii 11) We purpose (God willing) having our annual Sunday School outing on Tune 24th to Stonehouse — Rop H Ross, Rec. Bro.

NEWPORT (Mon.)— Clarence Hall. Rodney Road (opposite Technical Institute) Sundays, Breaking of Bread, 11 a.m. first Sunday in each month 2.30 pm) Lecture 6 30 p m Wednesdays Bible Class 7 pm. We are pleased to report that on May 28th we had a visit from our bro. H. Greenhill of Brierley Hill, Staffs., who gave unto us .sound Words of Exhortation, also lectured in the evening, five strangers being present. Also on the same day we had a visit from our sis., H. Jenkins of Brockweir, nr. Chepstow.—David M. Williams, Rec. bro.

OLDHAM.—Guild Room, Greenacres Hill Stores, Greenwood Street. Sundays: Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.. Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. Mechanics' Institute, Manchester Street, Werneth. We gratefully acknowledge the gift of £10 from a brother who wishes to remain anonymous, which will be used in the spreading of the Word of Truth. We have been helped in tin. work of the Truth by bro. T. Phipps (Tipton) and bro. Ivor Evans (London) whom we thank for their labors among us. Besides the brethren mentioned, we have welcomed also to the table of the Lord, sisters York and Edna York (Bacup). The lectures continued to be attended by a few strangers, which we hope will in due time, be a means of bringing forth fruit to God's honor and glory.— W. Cockcroft, 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. We have been much encouraged by the company at the Lord's Table of the following, bro. and sis. Draper and sis. V. Draper, and bro. and sis. Young (Putney), brethren [one name here is blurred and unreadable] Ramus (both of whom exhorted), K. Willey, Doust and sisteis J., V. and F. Southgate, Pizzey, Wilson, Kingswood, K. Davis, [several names here are blurred and unreadable] Denney, McCree, (Clapham), sis. Carter (Seven Kings) and sis. L. Jeacock (Croydon). We are also indebted to the following who have lectured: brethren H. L. and M. L. Evans, C. Hatchman, H M Doust (Clapham), J. L. Young (Putney). The two latter also gave the word of exhortation.—G. F. King, Rec. bro.

WELLING (Kent).—Scouts' Hall, Warwick Road. Breaking of Bread, 11 a.m. Sunday School, 3 p.m.; Lecture 6.30 p.m. The interest of strangers at our lectures is very small, in spite of several large, estates around us being built, but our responsibility still remains to preach the Gospel. We have had the pleasure of the company of the following brethren and sisters at the Lord's Table and Lectures,— bro. E. A. Clements and bro. and sis. C. Ask (Clapham), bro. and sis. F. Wright (Holloway), bro. H. Crosskey and bro. W. Whiting (Croydon), and at lectures bro. A. Cattle (Putney), bro. W. White (Clapham), and sis. Phillips (Luton).—A. M. Grant, Rec. bro.

WHITWORTH (Lancs).—19, Tonacifte Terrace. Greetings to the Household. We continue to do what we can in the .Masters service, praying that the seed sown may yet bear fruit to the honor and glory of God's Name. We are following up the names sent us, but so far there appears little interest. However, therein lies our duty. We occasionally visit our two isolated sisters, sister Cook and sister Ideson at Rishton, and encourage them to hold fast to our glorious hope, sister Cook being now quite unable to make the journey to us at Bacup, being in her 82nd year of age. All the sisters return thanks to those who write them comforting letters. We are all thankful for the Exhortations and letters of comfort we receive from time to time, which are so helpful to those in isolation. The days are quickly flying, the Master will soon be here. May we abide in the day of His coming. Brother Eric Aston has met with us on several occasions.—Faithfully your brother in Christ, T. Heyworth.

CANADA

BRANTFORD.—Christadelphian Hall, 44, George Street. 10.30 a.m., 3 and 7 p.m. Wednesdays: 8 p.m. Bro. and sis. Barlow of Buffalo visiting Brantford, advantage was taken of the same to get bro. Barlow to give us the word of exhortation and also a lecture. Other welcome visitors to the table of the Lord include bro. and sis. Brewis. and bro. Don. Kling of Buffalo; bro. John Somerville of Hawley, Pa.; and sis. Lillian Cope and Nellie Percival of Hamilton. On New Year's day we again united with the Hamilton Ecclesia in holding the usual Fraternal Gathering, and on the following Friday we had our Sunday School entertainment and distribution of prizes.—H. W. Styles, Rec. bro.

LETHBRIDGE (Alberta).—Berean Christadelphian Hall. 633, 7th Street, South. Sunday School, 10 a.m. Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesday at 8 p.m.. Lecture. Thanks to our Heavenly Father we have much to be thankful for in this part of His vineyard. On January 1st a Fraternal Gathering was held when three addresses were delivered, also recitations and songs by the members of the Sunday-School. The annual distribution of prizes also took place. A similar gathering was also held on Good Friday. Brother and sister Charles Batsford have removed to Shaughnessy, home twenty miles from us, and will meet with us as often as circumstances permit. We have received information from the Attorney General's Department, that some person has applied to them for permission to marry, stating they are the only persons authorized by the Berean Christadelphians in Alberta. I should be glad if there are any Christadelphians in fellowship in Alberta, if they will communicate with the undersigned, as the Department has asked us to try and get this information for them. The writer holds a license to perform the marriage ceremony, and while it may not be the best thing, yet it keeps our brethren and sisters from resorting to the clergy, who are the only ones licensed for that work. We are pleased to announce a further addition to our numbers by the immersion of Miss Ida Bennett, 24, and her sister Miss Kathleen Bennett, 20. The immersion took place on May 3rd, and they were received into fellowship on the following Sunday. They were both formerly members of the Central Church of Christ. For many months they have both been regular attenders at our meetings, and also members of the Sunday School, and so we can all rejoice together that our sisters have shown the courage of their convictions, and have clothed themselves with the only Name given under heaven whereby men and women can be saved. May they adorn the gospel of Christ in their walk towards His Kingdom, that at last they may

receive the WELL DONE. To be clothed with glory and immortality, is the fervent prayer of your brethren and sisters here, who extend to the household of faith their love and greetings.—Sidney T. Batsford.

NEW ZEALAND

AUCKLAND— (Place of Meeting) Kitchener Hall, near the Public Library. (Correspondence)(Sister) Mrs. A. Doidge, 3, Bradford Street, Parnell. We are thankful to God for another addition to our number, in the person of Mr. Wilfred Martin, aged 55, who was immersed into the sin-covering Name of Jesus Anointed on January 5th, 1933 at Cambridge. Waikato (through previously meeting bro Roy Levesque in north N.Z.) Bro. Martin was formerly of the Church of England, many years ago, at Blackpool, England, and we can confidently commend him to the brethren and sisters with whom he may come in contact, especially as an excellent reader of the Holy Scriptures Bro. Roy Levesque and sister Joyce Southern were last month (March) united by marriage, and they have the best wishes of the Ecclesia in their new relationship in the Lord —T. J Connolly. Rec. Bro.

UNITED STATES

AKRON (Ohio).—959, Lover's Lane. Sister Barnes of Chicago, Ill.. reports a visit to the above city, and the examination and baptism of two believers into the sin-covering Name. They are Mrs Letty Johnson (30) and Mr. Ernest Commesser (21) of 648. Phillips Ave These, after a good confession of faith in the things concerning the Kingdom of God and the Name of the Lord Jesus Christ, were baptized at the home of sister Johnson, 959, Lover's Lane, on March 27th, 1933 At this address they meet every Sunday to break bread. A word of encouragement by mail, or better still a visit from any in our fellowship will be greatly appreciated by our voting brother and sister in Christ Address as above.—B J.D

HEBRON (Texas).—We wish to report the death of brother Lee Lloyd, Hebron, Texas, who died on March 22nd He fell asleep with a full assurance of faith, knowing that what God had promised He would surely perform. Sympathy and love are extended to his bereaved sister wife and his mother, sister Ella L Lloyd. The latter raised her children in the nurture and admonition of the Lord, not living in close proximity to any ecclesia May she have the joy of having them remain faithful until the end is our prayer—A.T

HOUSTON (Texas).—7211. Ave. C. Sundays: Breaking of Bread, 11 am "We are happy to report the obedience to Christ's commandments of Mr. J. O. Banta, age 30, 811R, Bowie Street. Houston. Texas, son of the late brother J O Banta. Goose Creek, Texas, who put on Christ's Name in baptism, May 20th We pray that our brother may receive the prize of eternal life when the Master returns We were greatly pleased to have the company at the Breaking of Bread on Sunday, May 21st. of sisters J O Banta. Sr, and J T Smith, of Goose Creek, Texas—Joseph H Lloyd.

LOS ANGELES (Calif.)—Woodmen of the World Hall, 1040, South Grand Avenue. Sunday School, 9.30 am. Breaking of Bread, 11 am: Lecture, 7.30 p.m. There has been no intelligence sent from this Ecclesia since that appearing in the Berean, July 1932. much to our discredit, but we hope to do better in the future On August, 28th, 1932. brother C L Seagoe and sister Eileen Round were united in marriage and have the best wishes of the Ecclesia in their new relationship On February 25th, 1933. sister Mary Harmer fell asleep in Christ and was laid to rest beside her husband brother Harmer, in Pomona, to await the call of the Master. We continue our monthly radio addresses, usually from 8.45 to 9 a.m the first Monday of each

month, but occasionally the day is changed to some other Monday Response to the radio addresses continues to indicate that many listen to them and considerable literature has been sent out to those who request it. We held our annual Fraternal gathering and Sunday School exercises on January 1st. After the spiritual feast of hymns, Bible readings and addresses, which lasted from 2.0 to 3.45 p.m. over 250 members and children from our own and nearby Ecclesias partook of the good things which God has also provided from His bounty, and from 6.0 to 9.0 p.m. the Sunday School exercises occupied the time with singing, recitations and musical numbers followed by the giving of prizes to the scholars. Although the signs of Christ's early return keep increasing a few drop by the wayside and we regretfully report withdrawal of fellowship from brethren S. T. Froude and Wm. Cutter and sisters Myrtle Cravens and May Seagoe for long absence from the Table of the Lord; also from brother and sister J. McKie because of their non-acceptance of the doctrines of Faith and Fellowship as believed and practiced by this Ecclesia. More and more the question of divorce has come before us and we have had to again deal with cases in our own Ecclesia. This we have done in the same scriptural way we have pursued for many years. Therefore, we report withdrawal of fellowship from sister Francis Cutter and brother Harry Thompson for the combined offence against Christ's commandments of going to law against another and obtaining a divorce. The position of this Ecclesia, regarding going to law, divorce, and remarriage after divorce is set forth in a resolution passed by the Ecclesia at the Annual business Meeting, held on January 8th, 1933, a copy of which is enclosed. It is with deep thankfulness, we are able to report that no member of our Ecclesia was seriously injured during the severe earthquake, that shook Southern California on the 10th March. Some members, who live in Long Beach, Compton and South Gate, had very narrow escapes, and suffered financial loss in property damage. The earth-quake experience surely reminds us of the day soon to come, when " All high walls shall fall" and we do well to remain faithful that we may escape the terror and destruction that will be the lot of those who know not God, and keep not His commandments.—T. Lloyd-Jones. Rec. bro.

POMONA (Calif.)—Christadelphian House of Worship, Gibbs and 9th Sts. Breaking of Bread, 11 a.m.; Lecture, 7 p.m.; Mutual Improvement Class, Friday Evening, 7.45. Though faced with discouragement in the disinterested attitude of the stranger, yet we still hold forth the Word of Life whether they hear or whether they forbear. During the month of February three special lectures given by bro. T. R. Young drew a few strangers and a record attendance by the brethren and their families. We are gratified to note an increased attendance at the morning and evening meetings. Death has laid a heavy hand on former members of this ecclesia during the past few weeks. Sis. Mary Harmer, 52, of the Los Angeles Ecclesia was laid to rest beside bro. Harmer who preceded her in death several years ago. Sister Marv Tane Vandergrift, 89, who had served 67 years in the Master's vineyard, but on account of ill-health had not been able to attend the meetings for some time, was laid to rest to await the resurrection. Bro. H. J. Moore, 94, who will be remembered by many brethren as the writer of " Where Art Thou." at the height of the Responsibility controversy, was laid to rest in Pomona, also bro. Forrest Brinkerhoff was killed in the recent earthquake at Los Angeles. The latter two, though former members of this ecclesia, were not in our fellowship at the time of death. Bro. and sister Carl Wolfe, who, for some time have been meeting with the Los Angeles ecclesia, have returned to Pomona.—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.

South Perth, West Australia. – Miss M. Jones, 24 Brandon Street.

Sydney, N. S. Wales. – Albert Hall, 413 Elizabeth St.

Wagga, N.S. Wales. – C. W. Saxon, Sunnyside, Coolamon, via Wagga.

CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street.

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Arindale.

Hamilton. - E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B. – J. S. Ricketson, Hatfield Point, Kings Co., N.B.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7th Avenue South.

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

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

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

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

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

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

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

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

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

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

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

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

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

UNITED STATES

Baltimore, Md. – Milton P. Mason, 1301 Decatur Street.

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

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

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

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

Carlton, Texas. – S. S. Wolf.

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

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

Dale, Texas. - J. Bunton.

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

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

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

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

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

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

Hebron, Texas. – J. Lloyd.

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

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

Jersey City, N.J, - Louis F. Bas, 118 Washington Avenue, Rutherford, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.

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

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – Alex Packie, P.O. Box 86, Green Village, N. J.
Philadelphia, Pa. – D. C. Wilson, 3330 North 15th Street.
Pomona, Cal. - Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon. – Carl Hanson, 779 Roosevelt Street, Portland, Oregon.
Post City, Texas. – A. W. Greer.
Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.
Rochdale, Texas. - R. O. Greer.
Santa Barbara, Calif. – W.S. Davis, 2817 Lacy Avenue.
San Saba, Texas. – S. H. Farr.
Scranton, Pa. - *See Glendale.*
Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.
Stephenville, Texas. – R. R. Wolff.
Stonewall, Texas. – Clarence Martin.
Taylor, Texas. – E. Swayze.
Winters, Texas. – J. M. Clayton.
Worcester, Mass. – B. J. Dowling, 5 Florence Street.
Yucaipa, Cal. – R. Smead, Cowgill Data Gardens, Coachella, Calif.
Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

IN FELLOWSHIP. – The Brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity:-

Accrington (Lancs.) – *See Rochdale (Lancs.)*

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, “Westcot,” Bromham, Bedford.

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

Bexley Heath. – *See Welling.*

Birmingham. – W. Southall, 10 Bragg Road, Birchfields.

Blackheath (Staffs.) – C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 9 Grove Road.

Bridport (Dorset) – S. F. Osborn, “Home Cot” Bothenhampton, Nr. Bridport.

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.

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. – A. Richards, 5 Mayfield Road.

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

Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) – F. R. Wright, 57 Woodville Road, New Barnet.

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, 37 Eaton Road, Margate.

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

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

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

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

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

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

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

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

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

Plymouth. – J. Hodge, 1 Notte Street.

Purley. – *See Croydon.*

Redhill. - W. H. Whiting, 65 Frenches Road.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

Rochdale (Lancs.) – T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings. – W. J. Webster, 72 Meath Road, Ilford.

Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.
Sheffield. – S. Heason. 21 Robert Road, Meadow Head.
Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.
Smethwick. – A. E. Tandy, 135 Bearwood Rd.
Southend. – W. L. Willie, 11, Byron Avenue.
Southport. – Miss Doris Jannaway, 73 Oak Street.
St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.
Sutton (Surrey). – G. F. King, "Hillmead," Buckles Way, Banstead, Surrey.
Swansea. – W. J. Morse, “Fair-view,” Glynderwen Crescent, Derwen Fawr.
Swindon (Wilts). – J. H. Dyer, 39 Bath Road.
Tier’s Cross. – H. Thomas, Deer Parks, Tier’s Cross, Haverfordwest, Pembroke.
Uxbridge (Midd’x). – N. G. Widger, “The Moorings”, Long Lane, Hillingdon.
Wainfleet (Lincs.) – Bernard Smith, “The Sycamores,” Croft.
Walsall. – A. M. Jordan, 12 Edward Street.
Welling (Kent). – A. M. Grant, 19 Awliscombe Road, Plumstead Common, S.E. 18
Wellington (Salop). – H. Saxby, 39 Ercall Gardens.
Worcester. – H. Blake, 56 St. Dunstan’s Cres.

India

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

Australia

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

New Zealand

K. R. MacDonald, P. O. Box 55, Whangarei.

East Africa

F. Browning, Box 121, Nairobi

Notes

Clapham and the Pemberton trouble —The efforts of the Clapham Presiding Brethren to restore peace and unity on a Scriptural basis are being continued, and there are good reasons for hoping that a successful result will be reached at an early date.

A widowed sister requires a large unfurnished front room, must be within easy access to the Clapham meeting places. Highly recommended by the Editors, to whom replies should be addressed.

Young's Analytical Concordance Vth edition —Bro G. W Park, 5 New Row, Lamberhead Green, Wigan, Lancs, would be pleased to hear of a spare copy

Newspapers, Etc received—The Northern Advocate, for April 27th from bro K R Macdonald, Whangarei, N Z , containing a full column article on The Gold Standard, in which bro Macdonald forcibly directs attention to Isaiah 60 and other prophecies concerning the latter-day positions of Israel and the nations.

Distressed Jews' fund —The following amount has been received during the month—Montreal, five dollars.

Employment Required —Bro Ivor Morgan who recently returned to this country from the USA is in urgent need of employment He can do almost any kind of manual work, and is also used to machinery His address is, bro Ivor Morgan, "Timaru", Okehampton, Devon

Margate —Intending visitors please note alteration of time and place of meetings, viz —The Foresters Hall, Union Street Lecture, 3pm, Breaking of Bread, 4 15 pm.

Anon —Your remittance (£4 10s. Od) has been received and handed to bro Davidson for the "Light Bearers League ', as requested

Plymouth —Holiday accommodation. Bed and breakfast 3/-/night Single £1 weekly double 35/- weekly Use of sitting room and bathroom included Write Sister (Mrs) Nicholls, 5 Norton Avenue, Lipson, Plymouth

Will any brother or sister who is acquainted with sister Mansell, who left the Clapham ecclesia to go to Welling please communicate with the Editors

The Jewish Persecutions —A "Central British Fund for German Jewry" has been formed under the presidency of Lord Reading, Mr L de Rothschild, Dr Weizmann, Dr Hertz and Dr Sokolow. A proportion of the grants will be for the settlement of German Jews in Palestine

Modern Religion —Dean Inge says "Christianity must be preached in modern language, not the tongue of 1500 years ago." And he adds "I do not think this is an irreligious age "What a hopelessly blind leader of the blind!"

Children of Abomination —Some members of the Church of England bitterly resent the accusation that they are amongst Rome's children But what do they say to the Council now set up by the Church of England to establish more satisfactory relations with the

Roman Catholic, the Eastern Orthodox, the Assyrian and the Continental Protestant Churches'

A Sample of Orthodox Proof —The following astonishing extract is from a leaflet published by The Central Bible Truth Depot and written by A. J Pollock (well known as an adversary of the Truth) " One day you will be stretched out a lifeless corpse, but where will be your never dying soul' Why do men die ' The Bible is the only book that gives us the answer ' The soul that sinneth it shall die' "

Locusts—An interesting article on "The Invincible Locust" appeared in the Spectator for April 28th It illustrates the Bible references to locusts exactly A quotation from the Times occurs to the effect that during the last 6 years the damage in Africa and W Asia has cost £6,000,000, "but this will certainly be exceeded many times during the next outbreak.

