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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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VOL. XXI No. 8 AUGUST 1933 EIGHTPENCE

"The Life of the Lamb"

By Dr. John Thomas
(Continued from page)

Now such a citizen is in a waiting position. His faith lays hold of Christ within the vail. His thinking concentrates there. On earth bodily, his mind is anchored within the vail — Heb. vi. 19; for the "anchor of his soul" is the hope of Christ's departure from the far country where he now is; and that he may unveil himself, the vail of mortal flesh being no longer a curtain excluding the believer from " seeing him as he is "—1 Jno. iii. 2. His hope is, the manifestation of Jesus out of heaven. Thus, he is looking, or waiting, for him, that he may come and remodel or transform him in the twinkling of an eye—1 Cor. xv. 51, 52; or, if he may have been previously " laid aside " in the earth, that he may build him up, and convert his mortal remains into " a house not made with hands," that it may become a habitation for God, who shall dwell in it by Spirit—Eph. ii. 22;—a habitation produced by Jesus Christ, the life-imparting Spirit, at his appearing, and therefore styled, our habitation from heaven.

The putting on additionally (the word used by Paul 2 Cor. v. 2, and rendered in the C.V. "to be clothed upon") the present nature of Christ, as it was added to his mortal body; or the clothing of our flesh with incorruptibility and life, is "presence with the Lord." When the body of our humiliation is conformed to the body of his glory, "we shall be like him, and see him as he is;" and not before. Till this corporeal transformation is effected, we are "absent from the Lord." It cannot possibly be otherwise; for until "the books are opened," none are delivered; for until then judgment is not declared; nor can any man "enter into the temple till the seven vial-plagues are fulfilled"—Rev. xv. 8; and much of the seventh remains to be fulfilled by the conjoint operation of Messiah and the Saints. The temple in the heaven is undeveloped. It does not exist in the "far country" where Jesus is now; but belongs to his Aion on the earth. He comes to co-operate with the Saints in its development. When the work is finished they will be with him "in the heavens;" and no more plagues will afflict the world for a thousand years. The books are not yet opened. This being indisputable, it is certain that no dead saint is with the Lord, or in heaven. No reward is given till the book of life is opened: and that book will not be opened until all have been recorded there, who may yet obtain right to the wood of life composed of many trees. "Thou shalt be recompensed at the resurrection of the just"—Luke xiv. 14; and "the Son of Man shall come in the glory of his Father with his angels; and then (after this event) He shall reward every man according to his works"—Matt. xvi. 27; and again, "When the Son of Man shall come in his glory, and all the holy angels with him, then (after this coming) shall he sit upon the throne of his glory" Matt. xxv. 31. These are "wholesome words of the Lord Jesus"

published to Israel in his proclamation of the gospel of the kingdom; and they define with great exactness the time of the opening of the book of his life—at the resurrection when he comes to sit upon the throne of his glory; this is the great epoch of judgment and reward.

It is the Lamb's life as opposed to the first Adam's life; and to that hypothetical existence, fabricated by the philosophizings of Sin's flesh. Adam's life is flesh sustained in action by blood, air, and electricity, or by digestion and respiration; and transmitted by natural laws. The fabulous existence elaborated by the unenlightened thinking of Sin's flesh, is that theory upon which all superstition is based—the conceit of an inborn ghost, deathless and having independent existence, apart from all corporeality. This incorporeal abstraction the Devil, that is, Sin's Flesh, has denominated "the immortal soul." This serpentine philosopher, whose pious lucubrations "deceive the whole world"—Rev. xii. 9; xx. 2, 3—teaches, that it is "the vital principle," the real man, and the true image and likeness of his Maker! Religion, he says, is for the preventing of all immortal ghosts who sincerely repent of their sins, from falling into eternal torments, to which they are all liable by an eternal decree; and for their emigration from earth on angels' wings to kingdoms beyond the skies! This is the gospel of the Archdeceiver of the world; and preached substantially by all the "Holy Orders" of his establishment; and all mankind, in their Names and Denominations of Blasphemy, go "wondering after" the abomination. So long as the serpent in the flesh can charm them with such vanity they will remain unregistered in the book of the Lamb's life, and be obnoxious to the plagues of the Little Book in which it is written, that "for the fearful, and unbelieving, and the abominable, and murderers, and harlotists, and sorcerers, and idolaters, and for all the liars (the "clergy") their part is in the lake burning with fire and brimstone," being there "tormented in the presence of the holy messengers, and in the presence of the Lamb"—Rev. xxi. 8; xiv. 10; xix. 20; xx. 14, 15. The life purchased by Jesus for his brethren has no affinity with such a fiction. He purchased life for dead bodies; not happiness for immortal ghosts. "This is the testimony, that God gives aionian life to us, and this life is in his Son; he who hath the Son, hath the life; he who hath not the Son of God, hath not the life"—1 Jno. v. 11, 12; and "shall not see life; but the wrath of God abides upon him"—Jno. iii. 36.

An Heavenly Country An Exhortation by Bro. Roberts

In our readings this morning, we have had exhibited to us two pictures apparently as disconnected as they are dissimilar, and yet we shall find them to be but parts of a glorious whole. They will each repay separate consideration, and will conjointly yield to us a large measure of that spiritual comfort and strength which constitute true edification.

We have, first, had a vision of the land of Palestine divided in symmetrical portions among the tribes of Israel, with the temple of God in the midst; and we have, secondly, looked at a small company of sorrowful men in an obscure upper room, listening to one of them whose words made their hearts sad, though containing so much to fill them with comfort and joy. The one picture belongs to the future; and the other to the past; yet they both belong to one another. The centre of the one picture is the centre of the other; and the one leads to the other. The Son of Man in the day of his sufferings lays the foundation for the Son of Man in the day of his glory. The glory has come first in the order of reading, and we will take it in this order as the best means of giving us strength to endure the day of suffering which is not yet over.

What a beautiful prospect then is this that lies before us in Ezekiel's vision of the land of promise settled and established as God has promised by all the prophets. It is the prospect that has been before the minds of all the saints of God from the beginning, though the details were only revealed well on in the ages. Abraham, the father of the faithful, saw it "afar off" (Heb. xi. 13; Jno. viii. 56). He

"looked for a city having foundations."

He desired "a heavenly country." It was the attractions that such a city and country had for him that led him to remain a steadfast pilgrim among strangers in the land of promise, instead of returning to his friends and native country of Chaldea. So Paul tells us in Heb. xi.; and so it must have been: for a man does not, without a reason, subject himself to social isolation and disadvantage. We have been emancipated from the delusion that supposes Abraham's expectation was fixed on regions beyond the stars. We have come to see that the place of his pilgrimage—the place where he sojourned

. . . as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise "—

—was

"the place which he should afterwards receive for an inheritance." (Heb. xi. 8).

This place was the land of Canaan arid adjacent countries. These countries are now lying in a state of desolation, and as things now are, they are among the most insignificant spots on the face of the earth. This causes those who have no knowledge or faith in the promises to have a difficulty in seeing any connection between the possession of these countries, and Abraham's desire for "an heavenly country," "a city having foundations." All difficulty on this head disappears when the matter is understood, as this vision of Ezekiel helps us to understand it. We can see how the land of promise, wherein the fathers sojourned as strangers, will yet become "an heavenly country," and "a city having foundations."

For what is it we see in the abundant and sure word of prophecy? Jerusalem, the throne of the Lord (Jer. iii. 17) :— a city of righteousness and faithfulness (Isaiah i. 26) : a rejoicing, and her people a joy (Ixv. 18) : a quiet habitation, a tabernacle, that shall not be taken down (xxxiii. 20): the fountain of holiness (Zech. xiv. 20-21; Joel iii. 17): gladdened and illuminated by the everlasting presence of God in Christ (Ezek. xlvi. 35: Micah iv. 7, v. 2-5): where shall be spread for all nations, a feast of fat things, tears wiped from all faces, and death itself swallowed up in victory (Isa. xxv. 6-8).

To this, the joyful nations round,
All tribes and tongues, shall flow.

And what is the state of the land, in these happy days? Whereas, it is now waste and desolate, and no man thinks it worth a serious thought, it is to be fertilized, and regenerated, and re-peopled, so that men will exclaim at the change:

"This land that was desolate, is become like the garden of Eden" (Ezek. xxxvi. 35).

It will again become the glory of all lands. God, who has brought the desolation, in retribution for Israel's sins, declares to all the earth, that He will bring about this change. I will

"beautify the place of my sanctuary: I will make the place of my feet glorious. Whereas, thou hast been forsaken and hated, so that no man went through thee. I will make thee an eternal excellency, the joy of many generations . . . Violence shall no more be heard in thy land; waiting nor destruction within thy borders; but they shall call thy walls salvation, and thy gates praise" (Isa. lx. 13, 15, 18).

The law for men, we are informed, will then go forth from this centre of glory, and power and beauty—wherein will be established the throne of the Lord.

"The isles shall wait for his law" (Is. xlii. 4).

The nations will say,

"He will teach us of His ways, and we will walk in His paths" (Micah iv. 2).

The people of the land will be all righteous (Isa. Ix. 21). All will know and serve God, from the least to the greatest (Jer. xxxi. 33-34).

This is the coming state of blessedness of which Ezekiel gives us the literal frame work. He shows us the land divided among the tribes in parallel portions as it has never before been divided. He shows us a portion entirely consecrated to divine use, as no portion of the land ever has been consecrated in the history of the past. Within the boundaries of this portion (a noble expanse of country, containing, with the Prince's appanage, east and west, many thousands of square miles), we see in its southern section, earth's new metropolis, Yahweh-Shammah, a city exceeding the dimensions of modern London, and eclipsing it in the symmetry and grandeur of its arrangements; and in its northern section, on the site of Moriah and Calvary, we see the temple of the Lord for earth's universal worship, a structure exceeding in size, beauty and convenience, all buildings ever built or conceived by man, giving a new, noble and gladsome significance to David's yearnings to

"dwell in the House of the Lord for ever,"

In connection with all these things, this establishment of glory to God and love to man, we must remember the promised accessories of forest, field, and flower, and the perfection of atmospheric conditions—the prevalence of beauty in every form and salubrity in every condition—the total absence of the sterilities and glooms of earth and air which form part of the afflicted experience of the present state of things upon earth —the presence of light and comfort and efficiency in every human soul—rejoicing in hill and dale clothed with beauty, the air laden with sunshine, fragrance and song, and life a perpetual feast.

And when we have realized the gorgeous picture, we have to remember as the crowning glory of it, that it is everlasting —that there is no law of decay among the glorified Sons of Abraham: that they have been made immortal: that they are incorruptible in nature: and godlike in faculty: and that as the years roll on, though changes will for a thousand years at least, come to the mortal nations over whom they reign, and sin and death in mild degree mar the joy of mankind, the blessedness of the saints will know no abatement: their years, no change, no end.

In view of this coming glory (promised to Abraham and his seed for ever, and made sure by the death and resurrection of the Lord, which we meet this morning to celebrate)—a glory that is no dream of poetry or fantasy of wild imagination—

"no cunningly devised fable"

—but the sober, promised, covenanted, guaranteed, certified, and illustrated goodness of God, who made heaven and earth, and to whom nothing is impossible,—I say, in view of the nature of the glory promised to Abraham and his seed, it is not difficult, but easy, for us to understand how Abraham should associate with it the expectation of a "heavenly country," and a "city having foundations." Palestine, with the condition of things shewn and promised in all the prophets, will be "a heavenly country." There is no heavenliness of country anywhere upon earth at present. The most favoured countries are made hideous by human unrighteousness and unmercifulness; disfigured by human poverty and abortion; afflicted with human suffering of all kinds. The very beauties of civilization are but as the gaudy and baleful flowers that grow in a morass: they give out an infragant odour, and underneath them all is the bottomless ooze of dark and hideous human life,

And the finest polity (city) the earth has ever seen is without foundations. Everything is on the move like the shifting sand. "A world of change" is the proverbial description of it. Men grow, and wither, and die, like the flowers. All glory fades and joy perishes with the advance of life which at present means the advance of decay. There is no stability: there are no foundations. Contrast with this the state of things promised to Abraham. It is a city having foundations. God is the foundation of it, and He is everlasting. Every man entering therein will be a partaker of the divine nature, and a sharer of the divine fullness of life and power for evermore.

"There shall be no more death and no more curse."

Every saint will be a delightful friend for ever to all his fellow saints, without flaw or tarnish, and without horizon to life or glory. And the glory will stretch away, in its bearings, into the infinitude of immensity; for the universe belongs to the one Father, and His family has many branches, embracing the multitude of the heavenly host, of whom a small detachment chanted on the plains of Bethlehem the glories of God's purpose for the earth in Christ when the babe was born who was "Christ the Lord."

It requires no particular ingenuity to connect these things (embraced in our Ezekiel reading) with the discourse read to us from John. The speaker of the discourse was he of whom it will then be said,

"He is the King of Glory."

It was then the day of His humiliation, and the hour of his deepest sorrow. With a few disciples, he was partaking of the Passover feast for the last time, in prospect of the shame and the sufferings of the morrow; and he spoke words which are of precious import to us, while the glory is yet in abeyance, and the time of the sufferings of Christ (in his brethren) is not yet at an end. They help us to realize our true position in the world, and in the present time. He says,

"I am the vine: ye are the branches."

It is a figure of speech, but a powerful one, to convey what he wished them to recognize, viz.:

"Without me ye can do nothing."

What a world of truth there is in this that men universally fail to recognize. We have come to see and embrace and rejoice in it. Apart from Christ, no object of life, of any lasting consequence, can be accomplished. Many results are accomplished by human effort: individual wealth, public commerce, political influence, literary fame. But what does it avail for the ages that are ceaselessly rushing on? The home of the dead—the common cemetery and the stately mausoleum— alike tell the story,

"All is vanity."

Nothing comes from it. Apart from Christ, life is a failure, and futurity a vacuum—without him we can do nothing.

Most men think otherwise. By morality they think they can do something, though their morality is of such a poor condition. By respectability, by propriety, by human favor, by wealth, they tacitly assume a place may be secured in the ages, if there be such a place (although on this point, most of them are entirely uncertain and some distinctly skeptical). God forbid that we should even seem to disparage morality, propriety, or true respectability; but that these things can save the sons of Adam none can believe who believes in the word of God. This

word reveals to us both the present actual condition and position of man before God, with whom only futurity lies, and the way of acceptance with him: and in the presence of this revelation, the universal trust in moderate good behavior, and the universal indifference to God's will, and way in Christ appear absolute insanity. It is as if men should hope for a crop by scattering their grain on turnpike roads or throwing it into the sea.

We are happy in having come to recognize what God has appointed. It hath pleased Him to require the belief of the glad tidings of His own good purpose in Christ, faith in His vindicated righteousness by the death of Christ, submission to His resurrected Son, and the obedience of the commandments delivered by Him. Apart from these requirements, which human wisdom may scorn, but cannot set aside, we cannot please God. Without Christ we can do nothing. How reasonable, then, and powerful, is the exhortation before us in the chapter,

"Abide in me and I in you" (Jno. xv. 4).

His meaning is clear though veiled in figure. The figure he derives from the connection of a branch with a tree. The branch depends for its growth upon its connection with the tree. If disconnected it withers. Connection with Christ is the thing he inculcates. If a man is not connected with Christ, he has no vitality for the ages, whatever he may be in himself.

But what is the nature of the connection? A beginning is made when the gospel is believed, and the name of Christ is assumed in baptism. But this is not enough; it is the connection to be continued after then that Jesus has in view in the words in question: and it is this that is important for us to consider. How continue the connection—how lose it; this is the point. He makes it plain. He says let "my words abide in you." Or as Paul expresses it,

"Let Christ dwell in your heart by faith" (Eph. iii. 17);

or again,

"Let the word of Christ dwell in you richly" (Col. iii. 16).

A man who thus lets Christ dwell in him, dwells in Christ: for a man, in a moral sense, is in that which is in him.

Now, how is a man to let the words of Christ dwell in him, and dwell richly? This presupposes that the words of Christ are accessible. And so they are; and our wisdom lies in recognizing them. Many words are said to be the words of God and Christ which are only the words of man. There is a great difference between the words of God and the words of man. The words of God are not to be found in a man's heart, nor on the earth, nor in the sea, nor among the stars. They are to be found where God has written them, and there only. He spoke to Israel by the prophets and by His Son. He is not speaking now. A time of silence has set in of design. But the words He spoke before have been written under His own supervision, and by a marvelous Providence they have been preserved amid the confusions of many ages. They are in our hands now. They are in the Bible; and they are nowhere else, except in so far as they have been got from the Bible. Let us realize this point very clearly. If a man expect to get God's words and God's thoughts in Shakespeare or Tennyson, or any other of the world's popular prophets, he will be grievously disappointed, or, still worse, he will be fatally deceived. Under the power of this deception, he may saturate his faculties with this world's thought, which, while sweet to his taste, will poison the springs of his mind towards God, and gradually bring him into a state in which, instead of "imagination and every high thought" having been

"brought into captivity to the obedience of Christ,"

any little fealty he owed to Christ at the beginning will have been killed within by the imbibed nectar of the wisdom of the world, which is foolishness with God. Where will be the maxims and speculations and dogmatisms of the schools when Christ is in the earth and the thunders of

his judgment strike terror to the ends of the earth? The glory of literary "polish" and "cultured" thought will shine with a sickly light in the presence of the glory of God revealed. No; it remains true today what Paul laid down as the necessity of true wisdom in his day: "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise"—not, God forbid, that we plead for the boor or the brute. Knowledge and culture and wisdom are beautiful in themselves. But when, allied with the spirit of pride, they are arrayed against the wisdom of God in the gospel of Christ;—when they presume to depose Divine speech from the seat of authority, or what is of equal presumption, to install human imagination to a co-ordinate dignity and importance with it, they then become a dangerous adversary to be resisted to the death.

Yes, the words of Christ are in the world, and they are accessible. They are in the Bible; they are not in any man's heart or head, except as they have been deposited there from the Bible. Being in the Bible, the way to be filled with the words of Christ and to let his words abide in us, is to obtain them and constantly store them in from that source. Daily, methodical, studious, intelligent, and appreciative reading of the Bible will cause the indwelling of the word of Christ, and this will fit us for his use and fellowship; and this, in its turn, will secure for us an inheritance in the city having foundations, whose builder and maker is God, viz., the commonwealth of Israel, established in the land of promise, with glory, honor, and immortality, when the delay, and darkness, and tears, and death of this present evil world will have served their purpose, and given place to the unclouded and everlasting day of Christ.

A Good Motto

Not that which is pleasant to be done but that which is wise to be done, will be the motto of every true member of the house of Christ. And that which is wise to be done is that which God has commanded; because obedience to His Commandments only, will bring honor and life at the last. And what He has commanded is that which is written in the Scriptures of truth. Our anxiety, therefore, is to know, and remember, and hold fast, and honor, and constantly meditate upon, and do the things that are written therein. There is no other path of wisdom but this. For any other track, vanity is the vexatious accompaniment, and death the end of the journey.

R.R.

Editorial

THE PEMBERTON DIVISION

Last month we reported that the efforts of the Clapham Presiding Brethren to restore peace and unity on a Scriptural basis were being continued, and we expressed the hope that a successful result would be reached at an early date. Immediately following the publication of our last number, an intimation was received from the majority brethren at Pemberton conveying the welcome news that upon a reconsideration of the matter which had been the cause of the trouble, they had unanimously adopted what we feel sure all our readers will agree, is a Scriptural position on the subject. The following communication has, we believe, been circulated to all the ecclesias: for the information however, of any in isolation, or who may not have become acquainted with the contents of the statement, we publish it in full as follows —

Dear brethren and sisters,

June 28th, 1933

As so much trouble has been caused on the question of Sisters speaking in the assemblies of the saints, We, the Pemberton ecclesia, having carefully weighed over all evidence brought to our notice, and desiring to obey the Word, wish to express ourselves as follows: —

Whatever may have been our position in the past, and whatever ideas may have been advanced, in interviews with brethren at any time, we now believe that the Spiritual command of the Apostle Paul forbids Sisters speaking in the mixed assembles of the Saints, including Business Meetings, and Bible Classes, but questions and suggestions may be submitted through a brother, and this we are prepared to uphold.

B. Littler, Rec. bro.

Such an unqualified and complete repudiation of a wrong position, and wholehearted endorsement of Scriptural teaching on the subject, is a cause for much thanksgiving on the part of all who sincerely desire not only that the Truth may prevail in our midst, but also that we may all "be perfectly joined together in the same mind and in the same spirit" (1 Cor. i. 10).

The majority brethren at Pemberton having now so completely expressed their mind in relation to the matter, we earnestly exhort one and all to unite in full sympathy and mutual love in the work of the Truth. The days are dark and difficult, and the need for faithful proclamation of the light of the gospel to those who are in darkness is extremely pressing. Let us then, in this matter "forget the things which are behind," and lovingly and in faithfulness to the Captain of our salvation, press forward in the work of "building one another up in our most holy faith": at the same time devoting our united energies towards the faithful performance of the high duties which have been entrusted to us in co-operating with God in "taking out a people for His Name."

EDITORS.

The Prophets of Israel

JOEL

Nowhere is the divine inspiration of the Bible more clearly demonstrated than in the writings of what are commonly styled the Minor Prophets. These short prophecies lucidly depict the purpose of God as centered in the Jewish nation, in a very clear and concise manner. The Spirit speaking through Joel interlaces with the prediction of future events, a scathing denunciation of the apostate leaders and their guilty followers, who although quite ready to partake of the benefits accruing to the people of God, were not prepared to shoulder the responsibilities incidental to the position.

It is a fact to be faced, that both individuals and communities soon degenerate unless the law of God is clearly and unswervingly held aloft as the standard of life. Joel, as his name indicates, was a worshipper of the only true God in contrast with his contemporaries who had followed every known form of idolatry. His prophecies, however, had little effect, and have

come down to us as part of the "things written for our learning."

The terrible out-pourings of Divine wrath were to result in dire calamity on the nation from the "lions" of Assyria. Throughout her history as a nation Jewry has always been menaced by the shadow of the northern invader, and now after the lapse of many centuries we see "him of the north" getting ready for the final onslaught upon God's land and chosen people. The faithful servants of God are comforted by this sign of the times, and although being fully cognizant of the personal stress incidental to the "distress of nations with perplexity," they "lift up their heads and rejoice knowing that their redemption draweth nigh."

The general condition of things in Joel's days finds its counterpart in ours, and faithful witnessing for the Truth finds little response. Joel's call first went out to the "old men" or those, both men and women, who had personally seen and experienced the unmistakable evidences of God's hand in their affairs. When gradual declension from the law of God set in, they had neglected to lift up their voices in condemnation, and all forms of idolatry had grown up unchecked.

"Tell your children of it" says God. Yes, the folly of the past lay in the fact that the parents and grandparents had neglected to instill into the minds of the little ones the things commanded by God. Take for example the words of Moses (Deut. vi. 21-25) "Thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

It was an outstanding trait in the character of the faithful progenitor of Israel "that he will command his children, and his household after him, and they shall keep the way of the Lord" (Gen. xviii. 19). The young and inexperienced easily receive false impressions, especially, when presented in a pleasant flesh-pleasing manner. Wise parents direct their offspring by faithful example and the provision of useful and constructive occupation for the young minds. Young men and women are easily fired by the enthusiasm of their elders, if such enthusiasm arises from strong personal conviction and determination to uphold Divine principles. These things were lacking in Joel's days with devastating results, and the process of spiritual degeneration was completed. A succession of unchecked spiritually corrupting influences had done their deadly work, and in the language of the Spirit "all the trees of the field are withered."

The contrast desired by God is beautifully portrayed by the Psalmist, who says the godly man is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. i. 3). "Every tree," says Jesus "that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. vii. 19). So it was with Israel of old; they brought forth evil fruit, and the fire of God's indignation was to rage against them as a punishment. Again and again the tramp of armed men was heard in the streets of the holy city, and the glorious land was devastated by sword, famine and pestilence. The virgin of Israel forsook her God and there were few, indeed, who as the Lord's ministers wept tears of godly sorrow.

In the days of Jesus the cup of iniquity was filled to the brim, and soon afterwards the land was desolated and the people scattered. The prophet looks forward still further and sees calamity after calamity sweeping over the nation, and ultimately the climax when the powers of the world are massed in the great battle-ground of nations, and then "the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" (Joel ii. 31).

In chap. i. 16, Joel asks "Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?" It was the meat and drink of Jesus to do His Father's will, and it is His voice which speaks to us saying, "Seek first the kingdom of God and His righteousness." Faith is a necessary adjunct to obedience to divine law. Israel's failure was the direct result of not cultivating faith, or as the apostle styles it in another place "good fidelity towards God." Obedience to the commandments of God cannot be maintained merely as a matter of logic. It is necessary to get into the spirit of the thing. Abel offered a more acceptable sacrifice than Cain "by faith." That is to say he perceived the principles involved in approach unto God, and was careful to conform to divine requirements. On the other hand Cain offered as he thought fit, and once again the truth of the apostle's words is brought home to us, "the carnal mind is enmity against God." Just as Cain and Abel were free to learn the lesson

concerning acceptable service to God by the example before them in their parents, so we as spiritual Israel have a similar opportunity of learning from the history of Israel in the past. It is our duty, and it ought to be a very pleasant one, to cultivate the true spirit of obedience to God, knowing that by so doing we are qualifying in the only possible way for a place as co-rulers with His Son in the age to come.

In Joel's days "the seed was rotten under the clod" (ch. i. 17). The good seed of the kingdom cannot grow unless it falls into reasonably good ground, and has freedom to absorb moisture and expand, with the resultant shooting forth into a plant bearing seed. If "clods" in the form of cares and pleasures of this life encompass it, corruption and not growth will be the inevitable result. All sorts of conditions are necessary to sown seed if it is to fructify.

Joel voices the only antidote to the temptations of the flesh (ch. i. 19) "O Lord, to thee will I cry."

There are times in the experience of both individuals and communities, when it is necessary to call a halt, and get back to fundamentals. In Joel's days there were many, apparently the majority, who knew little and cared less about the mercies of God shown in the past. There is a parallel in our own days, and a resulting danger. Babes in Christ may be unaware of much that has happened in the household of faith during the past seventy years, and it is of primary importance that such be carefully taught how God has worked for His children, and the necessity for a rigid adherence to first principles of faith and action. Herein lies an urgent duty for the "old men" and women also, those who have had personal experience of these things to "sound an alarm," as Joel ii. 1. Leaders ought to be well versed in these things and use their knowledge and experience constructively. Much harm may be done by vague references to trials ahead which may never materialize, but if the mind is directed to the way God's hand has worked in the past and how His faithful servants have been delivered from evil, faith in God is stimulated and we are encouraged to "Hold fast."

The Spirit through the prophet now cries (ch. ii. 1) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." Under the law every national festival was heralded by the blowing of trumpets. It was a command for every individual to give attention to divine instruction. In Joel's day it was a warning of impending judgments, unless repentance was shown. The true spirit of repentance is exemplified by David (Ps. li. 10) "Create in me a clean heart and renew a right spirit within me." There was still an opportunity for national reformation. "Rend your hearts and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil... Blow the trumpet in Zion, sanctify a fast, call a solemn assembly" (Joel ii. 13, 15).

The alternative was terrible but the people failed to realize its seriousness. The invader was to be filled with the spirit of madness, and the land was to appear as the Garden of Eden, so tempting the prize, and behind, ever driving him forward on his destroying mission was the terrible wilderness; and the appearance of the invader was to be as horses. Centuries later the horse and locust symbols were again united, and fulfilled in the Saracenic invasions under the fifth trumpet (Rev. ix. 7), but there still awaits the final locust-like influx to the Holy Land, and of that time the Spirit through the prophet says, "The day of the Lord is great and very terrible; and who can abide it?" (Joel ii. 11).

"Then will the Lord be jealous for His land and pity His people" (Joel ii. 18), and the result will be the total extinction of the northern invader and the land will "be glad and rejoice" (Joel ii. 21).

Throughout all God's denunciations of the apostate there runs the sound of comfort for the righteous, and ultimately there will "be deliverance as the Lord hath said, and in the remnant whom the Lord shall call" (Joel ii. 32). Paul reminds us that "through their fall salvation is come unto the Gentiles, for to provoke them to jealousy" (Rom. xi. 11). The Pentecostian outpouring of the Spirit opened the epoch when repentance and remission of sins were preached in the name of Jesus, which name Peter told the Jews was the only "name under heaven given among men, whereby we must be saved" (Acts iv. 12). It must, however, be always borne in mind that the same principles of righteousness still operate as in days of old, and that it is still possible to present a pleasing exterior, and yet be as "sounding brass and tinkling cymbal" or in other words to be mere shams. The day is near at hand, when realities will be in evidence, and rewards will be meted out on the basis of true faith in God, and complete sincere obedience to His law. For the time being the call comes to individuals to sanctify themselves in God's service, but soon Judah's captivity will end and all nations will be brought face to face with the power and majesty

of the Deity. Once again God is about to interfere visibly in earth's affairs. The call through Joel so many centuries ago to "Prepare or sanctify war ...let the weak say I am strong" (ch. iii. 9), is being answered. As week succeeds week, the nations steadily develop their resources with one object in view, viz. to wage war successfully. Never before, have the smaller nations been so busily engaged in arming' to the teeth, and the private armament firms throughout the world are busily engaged in providing the necessary munitions for these apparently insignificant countries. Meanwhile the larger nations are steadily and surely being divided into two camps, and soon the English speaking peoples will be practically isolated from the rest of the world. The watchers of Zion know the pre-determined end. "The Lord shall also roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel" (Joel iii. 16).

The present cry for peace is merely as the sighing for the wind by the captain of a becalmed sailing vessel. Truly in the words of one of the world's famous men "war is the medicine of God." The war of the great day of God Almighty will cleanse the earth of most of the evils which now oppress it, and pave the way for that millennial reign of righteousness which will result in the removal of every curse.

"So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel iii. 17).

C. WHARTON.

The two Tables of Stone: Their Significance

A Sunday Morning Exhortation given at Canton, Ohio

One of our purposes of meeting together every first day of the week is to give attention to the word of exhortation as we are commanded. The word of exhortation applies to two essential things which are represented in Paul's instruction to Timothy, "Take heed unto thyself and to the doctrine"; again he admonishes Timothy to "exhort with all long-suffering and doctrine."

The world of modern Christendom lays great stress upon morality, but has little or no place for doctrine; however, we need not be surprised at this, for they do not know the doctrine of Christ; but those who know it should give equal consideration to both these essentials of salvation.

The doctrine of Christ is not the first principles of the truth merely, but comprehends all that has been revealed in relation to God's plan of salvation; it is that wisdom which is from above, and which Solomon affirms is a tree of life to them that lay hold upon it; it not only represents the simple teachings of the Scripture but embraces the deep things of the Spirit; not only the sincere milk of the word, but also the strong meat which requires the exercise of mature senses to digest, and the exercise of our time and talents in the search and exposition of that wisdom is a means of building each other up in our most holy faith, and of increasing our interest and love in the Gospel of Christ.

The Bible is a deep well from which we may draw out copious draughts of refreshing water, and the deeper we go into the well, the colder and more refreshing the water is. It is a source of sublime wisdom that requires us to go beneath the surface to find its richest treasures, because "it is the glory of God to conceal a thing."

The simple and bare statement of facts and of historical events without apparent apology or explanation has served in some measure to conceal the treasures of wisdom; these things we may read and meditate upon and find various questions arising in our minds that

cause a thirst for a drink from the depths of the well of wisdom, and casting our bucket deep into the well we may bring up the desired answers, and behold in them the refreshing beauty of the wisdom and knowledge of God.

Among the mere statements of facts are some of the events recorded at Mt. Sinai, as in Ex. xxxi, 18, that, "He gave unto Moses, when he had made an end of communing with him, two tables of testimony, tables of stone, written with the finger of God." The thoughtful reader inquires, Why were the Commandments written on tables of stone? No apparent reason is given for the selection of such material upon which to write them, yet we may be sure it was the choice of wisdom. In Prov. xxv, 11 we read, "A word fitly spoken is like apples of gold in pictures of silver." Surely the commandments of the Lord were words fitly spoken and would have their proper setting in pictures of divine choice, but the answer seems to be hidden, leaving us to search out the matter.

By the labors and letters of the Apostle Paul we learn much about the law and its actual purpose, and we learn of his contention against his own nation, the Jews, who were zealous for the law in their hope of attaining unto righteousness by keeping the law, but he affirmed that "by the works of the law, no flesh should be justified in His sight"; the Jews had therefore a mistaken idea of the purpose of the law, for Paul further affirmed that by the law "all the world had become guilty before God." And yet we find brethren in our own time contending that the law could have given life if they had been able to keep it. But Paul affirms, that, "If there had been a law given that could have given life, verily righteousness should have been by the law." Hence the mistaken views of such claims.

In Romans chapter seven, we read, "And the commandment which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just and good. Was then that which is good made death unto me? God forbid, but sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." "The law was added because of transgressions" he told the Galatians; Its purpose was therefore to make sin appear sin, for Paul continues, "I had not known lust, except the law had said, Thou shalt not covet."

Again in writing to the Corinthian believers, 2. Epist. iii, 7-10, he calls the law "the ministration of death, written and engraven in stones" and the ministration of condemnation. Hence it brought condemnation and death, not righteousness and life. It is therefore a serious mistake to affirm that the law was intended to give life.

Now it is quite significant that the manner of death demanded by that law was stoning; stone was the instrument of death itself, and was as a consequence the most appropriate material upon which to engrave the ministration of death; surely we can see the wisdom of God in this wise selection, and if men were able to discern this, they would not maintain that man could attain to righteousness or life by that law.

There was another reason why the stone was a fitting material to bear the law, and that is because stones are spoken of in the Scriptures as being heavy and burdensome, as in Zech. xii, 3.

The Apostle Peter reproved his contemporaries for their contention for certain observances of the law, saying, " Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear " (Acts xv, 10), and in Gal. v, 1, Paul admonishes the brethren to, " Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Why were these commandments written upon two tables of stone instead of one or even more than two? There must have been some good reason for this divine arrangement, although the reason does not appear to be given, yet a diligent search of the divine records may reveal that to us also.

The significance of the two stones seems to be emphasized in the double ascent of Moses up into the Mount. When he came down on the first occasion with the two tables of testimony, he found the people of Israel worshipping a golden calf, and Moses' anger was kindled against them, and he cast the tables to the ground breaking them to pieces: Israel had already broken the ten commandments that they had previously heard audibly thundered from Mt. Sinai, and Moses had now to face the threat of the destruction of that nation, but his pleading to spare the people of God's choice, secured the permission of a second writing of the covenant, "like unto the first"—Ex. xxxiv, 1.

That it was to be like unto the first seems to be quite significant, for Moses later told the people of Israel, that, "A Prophet shall the Lord your God raise up unto you from among your brethren, like unto me, unto him shall ye hearken; and the soul that will not hear that Prophet shall be cut off from among the people." That Prophet we know is Christ, and like Moses, was a leader and lawgiver, and the mediator of a covenant that would be like unto the first from the fact that whosoever would not hear would be cut off; that would be judgments like unto the first.

In Heb. x, 28, we read, "He that despised Moses' law, died without mercy, under two or three witnesses." So the law dispensed judgment without mercy, and speaking of the law of Christ, James says, "For he shall have judgment without mercy, that hath showed no mercy: and mercy rejoiceth against judgment"—ch. ii, 13.

The covenant of Christ is like unto the first, for it absorbed as it were the essential elements of judgment in the law, as for instance the first two commandments, upon which, said Jesus, hang all the law and the prophets, are equally essential requirements of obedience to the New Covenant. The curse of the law was rendered inoperative by the grace of God through the acceptable sacrifice of Christ, while the ceremonial observances of the law, which were but shadows having their substance in Christ, have been done away by their fulfillment and realities in Himself, He who brought life and immortality to light by the gospel.

"For the law was given by Moses, but grace and truth came by Jesus Christ." "The law was a schoolmaster to bring us to Christ."

"The law made nothing perfect, but it was the bringing in of a better hope." The law was the basis of a better covenant that was established upon better promises, by the mercy of God.

God's plan of salvation has therefore been fully revealed in two covenants or parts, which may be accepted as the significance of the two stones, representing "judgment" and "mercy." Thus the word of God, or the Bible has come down to us in two parts, the Old and New Testament, which are essential parts one of another. The Jews in their rejection of Christ would dispense with the New Testament, and the Gentiles of Christendom would do the same with the Old; but Jesus said, "Search the Scriptures, for they are they that testify of me"; and, "If ye believe not Moses' writings, how shall ye believe my words, for he wrote of me." The Old and New Testaments are inseparable as a guide to salvation.

The Scriptures afford an excellent illustration of their inseparableness in its various references to the stones of the mill, which also consisted of two stones, the upper and the nether, so constructed for the purpose of grinding grain into flour to make bread, and usually operated by two women, as in Matt, xxiv, 41. The mill was an important article of daily use; the two stones made the mill complete, and were both essential parts in the process of making their daily bread.

Now in Deut. xxiv, 6, we read, "No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge."

Is it not significant that God's law held that the taking of either stone or part of the mill was taking away a man's life?

The Bible is the true mill from which we may grind out the true bread of heaven, and its two parts are essential for the daily task of securing that bread, and the grinding process conforms nicely with the necessity of comparing Scripture with Scripture, and spiritual things with spiritual, so to take away either part is to take away our means of life.

New we have seen that the first covenant written and engraven on stone was a proper setting for the ministration of death by divine judgment, and we may expect to find an equally appropriate setting for the covenant of His mercy, and the ministration of righteousness.

In 2 Cor. iii, 3, we read, " Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in the fleshly tables of the heart." Again in Heb. viii, 7-10, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts."

The heart is then the material upon which the second covenant is written; surely this is an arrangement of wisdom, for the heart should be the very seat of mercy; where people are cruel and unmerciful we say they are heartless, or hard hearted, but this is written on hearts of flesh and not of stone.

The law seemed to foreshow this divine intention of bearing the law of God in the heart, as it is recorded in Exod. xxviii, 30, "And thou shalt put in the breastplate the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

There were also two other stones worn upon the shoulders of the High Priest, each bearing six names of the tribes of Israel, and these are not without relation to the two stones we have been considering, as stones of judgment, showing forth the two covenants, and their relation to the two houses of Israel, to the two Olive trees, the Jew and Gentile folds, represented by twenty-four elders in the book of Revelation.

In the Temple erected by Solomon two great pillars of brass were set up in the porch; these were named Jachin and Boaz, signifying strength and beauty, and their signification corresponds nicely with the two covenants, as there is strength in judgment and beauty in mercy.

Blending the significance of the two stones with that of the two massive pillars of Solomon's Temple, we may see the representation of the final development of the divine purpose, in the glorified state of the two houses of Israel, the four and twenty elders of the Apocalypse; they will be the Temple of the living God, having been builded together for an habitation of God through the Spirit, and are made pillars in the house of God; they are two lively or living stones built into a spiritual house; these will be the very embodiment of God's righteous judgments and His abounding mercy, written and engraven upon their hearts and natures by the Spirit of the living God.

With these thoughts upon our mind we may direct our attention to Christ who is to be head over all, and in whom the two houses of Israel are united in one, and we may see in Him the grand climax of the things signified by the two stones. In the visions of John in the Isle of Patmos, he saw "a door opened in heaven, and, behold a throne was set in heaven, and one sat upon the throne. And He that sat upon the throne, was to look upon, like unto a Jasper and a Sardine stone"—Rev. iv, 1-3.

What a sublime picture we behold, as the climax of God's plan of salvation in this combination of the Spirit and the flesh in the glorified state, which will certainly be the perfection of strength and beauty, as the result of God's judgment and mercy.

Happy ought we to be that the eyes of our understanding have been opened to enlightenment and perception of the glorious gospel from a blessed God.

It is profitable to give attention to the doctrine of Christ, and to search the Scriptures, that if by any means we may be found among the wise who shall shine as the stars of the firmament for ever and ever.

P. M. Phillips.

Canton, Ohio, U.S.A.

WHOM THE LORD LOVETH HE CHASTENETH

Reflections

"In the last days perilous times shall come," and these are the signs by which they may be recognized: Men shall be covetous ("lovers of money" R.V.), boasters, disobedient to parents (impatient of parental control), lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. Dean Inge says, "I do not think this is an irreligious age," but observant people must admit these are all outstanding characteristics of the days in which we are living.

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In one sense the times have always been perilous; they were perilous in the days of the Apostles, even though the brethren could appeal to spirit-directed men for guidance. ("Demas hath forsaken me, having loved this present world," —2 Tim. iv, 10); and they have been perilous ever since the recovery of the Truth in the days of Dr. Thomas and bro. Roberts,—where is the ecclesia whose records do not confirm 1, Tim. i, 19?

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The peril in our days is the attraction of the world and its ways. Like a huge magnet the world is always pulling us in its direction; there is always a tendency to forget that we are a separate people, and become tolerant of the world and interested in its doings.

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The efforts of the nations to straighten out their affairs by conferences and discussions are only interesting to us as onlookers; Christadelphians should abstain from advocating policies or remedies, "Let the potsherd strive with the potsherds of the earth." What have the sons of God to do with Tariffs, or redressing the balance of trade, or overcoming national jealousies and distrusts, or any other scheme for bolstering up the present order of things?

* * * *

Our duty and our wisdom lies in standing aside from these matters altogether. We can no more take sides, or express sympathy with any particular group or policy, than we could take part in an endeavor to bring about reconciliation between the Church of England and the Church of Rome.

Quartos.

Land of Israel News

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isaiah Ixi, 4).

A metallated road is to be constructed between Iraq and Palestine, alongside the oil pipe-lines which are being built from the Iraq oil fields to Haifa.

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It is anticipated that the Haifa Harbor will be open to traffic in October, 1933; it is already sufficiently advanced towards completion to be able to accommodate large vessels calling at the port, and consignments of oranges, railed to the quayside, have been shipped on board steamers moored to the lee breakwater. A destroyer flotilla of the Mediterranean Fleet anchored within the harbor in September and October.

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The East Galician Jewish Artisans' Conference, which was held in Lemberg, decided to create a special Committee with the task of settling in Palestine 500 East Galician Jewish artisans.

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One thousand pounds was bequeathed to the Jewish National Fund for the purchase of land in Palestine, by the late Jacob Senior of Johannesburg. Mr. Senior was a man of small means, and his bequest constituted practically all his estate.

* * *

Things are definitely moving in Palestine towards extending constructive aid upon a large scale to those who are being deprived of their means of livelihood and their other civic rights. The Cultural Sub-Committee of the Palestine Fund for German Jews has evolved a plan for bringing here as many German Jewish children as possible, and it has been calculated that another 2,000 children of immigrants can be at present accommodated in the Hebrew schools if £3,500 is made available.

* * *

An average of 100 ships a month are now using the new harbor at Haifa.

* * *

Palestine is witnessing in the development of the orange industry, an increase which is probably unparalleled in the development of any of the other great citrus growing centers of the world. It is estimated that there will be crops of anything between 15,000,000 and 20,000,000 boxes of oranges and grape fruit in about seven or eight years' time.

Signs of the Times

THE WORLD CONFERENCE FAILS.

After having sat for about a month, the Economic Conference "died." On July 3rd President Roosevelt sent a message to the Conference proposing "the permanent stabilization of every nation's currencies" and objecting to "the proposals of a purely artificial and temporary experiment affecting the monetary exchange of a few nations only." The technical points involved in the study of currency problems are too difficult to enter upon here, and it is not necessary. Before a month is out these particular difficulties will have been replaced by others and probably fresh Conferences will be invoked to deal with them. It is sufficient that Mr. Roosevelt's message killed the Conference; as the French delegate said "The Conference will go on, but the Conference is dead." Instead of doing anything to rectify the world's economic troubles "it has generated a good deal of ill-feeling" (News-Chronicle. July 6th). "It would be mere hypocrisy to say that this Conference has been a success." Almost simultaneously comes the admitted failure of the Disarmament Conference by its decision to adjourn until October 16th, a decision "which has sounded the death knell of the Conference." How extraordinary it seems from the human point of view, that when practically the whole world desires economic and military peace, it can find neither. Almost every responsible statesman in the world would

say with Signor Mussolini, "I have done everything possible to put my shoulder to the wheel since the very beginning." Nevertheless the blame for failure falls on Italy as on every other nation; all seek their own; all seek the glorification and enrichment of themselves rather than attack the problems from an international standpoint. Everyone knows that world-federation is the only solution but there is not a nation on the earth that is willing to sink its own individuality for the common good. Those who know the Truth realize that nothing else is to be expected. We live in the days of the divided iron and clay condition described in Dan. ii. World federation will not come until Christ imposes it on an unwilling world with his iron rod. Every nation then must not merely sink its own individuality but will have to submit to the jurisdiction of the youngest of them all—Palestine under the rule of Christ.

Thus it is, that one Conference after another fail dismally, each failure leaving the condition of the world worse than ever before. When Mr. MacDonald opened the Conference on June 12th he emphasized the hopelessness of achieving anything if "we come to deliberate and decide as though our respective nations were isolated units in the world." The extraordinary feature of the current economic troubles is that "experts lack agreement as to the causes" (Evening Standard Supplement on the World Conference). Thus "The economic organization of the world is working so badly that its effects are those of scarcity instead of plenty, as they should be. The purpose of the Conference is to discover the causes of this and to remove them! We may well wonder what possible hope there could be of settling the economic problems if their causes are not even known!

The uprise of German nationalism in such an acute form has of course disturbed all Europe. Herr Hitler has succeeded in crushing all opposition to the Nazi rule throughout Germany, all other political parties being suppressed. On July 2nd he warned the country that he would crush "with brutality and entire lack of consideration every attempt to overthrow the present Government." Even the Boy Scouts have been abolished! Also on July 2nd the pastors in the Prussian Evangelical Church were compelled to read a Government message to the effect that the church is being delivered by the State from its condition of confusion and that Christians should be deeply grateful for the work of church reform that the State is undertaking. No wonder a Berlin newspaper correspondent remarks that "Chancellor Hitler dominates Germany with an authority that other European dictators must envy."

The Austrians are violently opposed to the Nazis and as a consequence Austro-German relations are badly strained.

The Daily Express sums the situation up thus:—

1. France, master intriguer of the post war era is now backing Austria.
2. Austria would not be defying Germany if France were not supporting her.
3. Germany will not invade Austria because she is afraid of France."

Thus we see the froglike unclean spirit working in the mouth of the beast. In this connection an interesting remark occurred in "New Britain" (June 21st). "It is the German beast holding up its head again." The two-horned beast of the earth is a description of the Holy Roman Empire, which may be briefly identified as the association of the Emperor (ruling chiefly over territories now included in Germany) and the Papacy, throughout the Middle Ages. So it may not be without significance that Herr Von Papen is now in Rome arranging a concordat with the Vatican. An alliance between Germany and the Papacy and another presently between Germany and Russia might have some very interesting consequences.

The growth of Russian influence in Persia and Afghanistan has been referred to before as inimical to British interests and as being in harmony with the fact that Persia is enumerated amongst Gog's allies in Ezek. xxxviii. It is a sign of the times therefore that a non-aggression pact was signed in London on July 3rd by Russia and seven of her neighbors, Afghanistan, Estonia, Latvia, Persia, Poland, Romania and Turkey.

It may seem curious at first that Russia has been the only power to bargain successfully at the London Conference; in addition to the Pact referred to, she came to an arrangement with Great Britain by which the two British engineers should be released from prison in Moscow, and that, simultaneously, the embargo and counter-embargo on Russian and British goods respectively should be removed. It is not that there is real friendliness between

the two countries, but that cessation of trade has proved to be disastrous to both sides. But it must not be supposed that the resumption of Anglo-Russian commercial relations is a step in the wrong direction.

Both Russia and Britain must be relatively prosperous at the time of the end in order to fulfill their appointed missions; the more machinery, tools and weapons exported to Russia, the sooner may we expect her to be ready for her attack on Palestine.

Thus, while periodical incidents such as the Arcos Raid and the Engineers' Trial may be expected, to keep up the political estrangement of Britain and Russia, in the main we should expect Russia's commercial developments and internal plans to prosper.

Another incident of the month that may have important repercussions presently is the retirement of Sir Eric Drummond from the Secretaryship of the League of Nations and the appointment of M. Avenol, a Frenchman, as his successor. Mr. Wilson Harris remarks that "The new pilot starts his job in roughish seas"; a fitting comment on the state of the world today when "the sea and waves are roaring."

It will be seen from these few comments on world affairs that there is much to encourage Zion's watchmen today.

W.J.

Titus

Paul converted Titus, a Cilician Gentile, while working for the Truth in Antioch, A.D. 45 (Acts xiii, 1). The relationship of the two was a very happy one—" Titus mine own son after the common faith" (Titus i, 4).

Seventeen years after his own conversion, Paul went up to Jerusalem to "communicate" to the Apostles concerning "that gospel which I preach among the Gentiles." Feeling it wise to take a Gentile convert of some standing with him he chose Titus (Gal. ii, 1-3). Thirteen years after, Paul's memory was still sharp in regard to the main reason for that visit and he speaks of "certain deceivers" as "specially they of the circumcision." These people were his troubleshooters on the occasion he referred to as the Epistle to the Galatians abundantly testifies. Eight years later when Paul, shortly before suffering his first imprisonment at Rome, was at Philippi he was "comforted by the coming of Titus" (2, Cor. vii, 6). Titus had been working for some time at Corinth and had just come from thence. Paul sent him back there to continue his good work and he took with him the second letter to the Corinthians (2, Cor. vii, 5-6, and viii, 6).

Five years later Titus was in Crete, putting things in order in the ecclesias in that island (Titus i, 5). From thence he went to Rome to visit Paul. A fierce persecution had fallen out about that time and visiting believers were in great peril, peril even greater than that of resident believers. Titus shared in the general exodus and went to Dalmatia. Probably it was much against his will to leave Paul on the eve of the great Apostle's death, but it was deemed wise that Luke alone should remain, and he was acting as physician to Paul, and to that extent was likely to be in a safer position. "Only Luke is with me" (2 Tim. iv, 10-11). Titus went to Dalmatia and legend has it that there he fell a victim to the Pagan Dragon. His main characteristic seems from these scattered references to have been his insistence upon good works and orderly conduct in the ecclesias. He was an honorable man, humble and just, and he did not spare himself in his earnest endeavors to develop "grace" in his fellow servants (2, Cor. viii, 6). "Of such is the Kingdom of Heaven."

G.H.D.

Cemeteries and Catacombs

Cemeteries are a kind of library and the tombstones are the books. The books tell of the faith of the dead lying beneath. "Cemetery" is an early Christian word. It was first applied to what are now known as the Catacombs by the Christians in Rome A.D. 64, when Paul was there. It is derived from the Greek and simply means a sleeping place. It is rather a beautiful word. Here is its earliest occurrence taken from the lapidarian gallery.

"Sabini Bisomum; Se Vivo Fecit Sibi in Cemeterio
BALBINE IN CRYPTA NOVA." A.D. 68 approx.

This translated is "Tomb for two for Sabinus. He made it for himself during his lifetime in the cemetery of Balbina in the new crypt."

The sand pits and quarries from whence the materials to build Rome were taken had fallen into disuse in A.D. 64, and from that time until A.D. 400 were the only place of burial for Christians in Rome. They were also for many years their places of meeting. Until the sixth century the present writer fails to connect any use of the term "catacomb" to denote these "caves and holes of the earth" (Heb. xi, 38). Pope Gregory used the word at that date and to-day it is a generic term for all subterranean passages of a tortuous character such for instance as the Pyramids of Egypt.

Now for the "books."

Before visiting the Catacombs let us take a glance at the Pagan burying places, A.D. 1 to 100. The usual sentiment in the inscriptions there is Despair. "They sorrow as those who have no hope."

Here are a few:—

Eternal Repose.

Farewell For Ever.

O Relentless Fortune Delighting In Cruel Death.

A great contrast is afforded by the great number of Christian inscriptions both to the Pagan that preceded them and to the Apostate or Paganized Christianity that has succeeded them. First it has been found impossible to find a single Christian inscription belonging to the 1st and 2nd centuries that even remotely conveyed the idea of an "immortal" soul.

It is easy to see what the hope of these persecuted followers of Jesus was, and the inscriptions display a keen faith. They, like their Lord, looked "to the joy set before them."

Let us quote, translating the Greek for each case.

"Lannus a martyr for Christ sleeps here."

"Gordianus, a Courier of Gaul, slain for the Faith, with his entire family rests here in peace."

"A sweet soul rests here, Policro, he is in sacred ground."

"Hypolitus, a sweet soul, is here in peace."

From a very long inscription set up to his wife Albana by one Placus, we quote,

"My wife Albana always chaste and modest,
Our Divine Author gave you to me as a sacred boon.

You lie in peace in sleep
You will arise.
A temporary rest is granted you."

Over and over again the words "sleep" and "blessed sleep" and "rest" are used.

Again and again the expression "He will rise again" is seen. "She will arise," "They will arise." Some of my quotations are from the collections made by Bosio and Balditti and some from Maitland's "Church in the Catacombs."

Now for a different kind of epitaph. This is from a tomb inscription dated A.D. 472. "One who lives with God." Here is the beginning of the Apostate "library" until we reach the kind of thing now so common in all the churchyards in "Christian" countries. Another great distinction reveals itself. The early Christians buried "sweet souls," "loving souls," "martyred souls." None of the early epitaphs speak of "bodies." To-day the mode is "Here lieth the body of " A.B. "who departed this life."

The change was gradual but it is a matter of thankfulness that while apostasy so largely prevails there are a few tombstones still to be seen that will continue to bear a true testimony.

A Baptist one of 1666 says in a London grave yard " Waiting here till Christ comes." That was written when the Baptists held their first belief really begotten of the Reformation in Germany and a turning back to the Bible, that Resurrection was the true Christian Hope. Finally visiting a brother's grave recently deceased we found the early note repeated: —

"Asleep till the Lord awakens."

"The dead in Christ shall rise first" (1. Thess. iv, 16). So that in the library of the dead as in the free Libraries of the living the testimony of the Truth still goes on.

G.H.D.

CORRESPONDENCE

May we through the Berean tender our heartfelt thanks to the unknown brother who sends us regularly notices of the Clapham ecclesial fraternal meetings, and those at Denison House. The kindness is much appreciated as it enables us to follow the proceedings in our minds when it is not possible to be there.

The magazine is very much appreciated also. Very pleased to receive the statement from Pemberton, which we think is quite satisfactory.

With our united love to the household,

Swindon.

Bro. and sis. J. H. Dyer.

Affectionate greetings to all my beloved brethren and sisters in the Lord.

I feel sure you will all rejoice to know that my isolation has been so cheered, and my determination to "hold fast" to the end strengthened by the welcome visits of some of the Seven Kings brethren—and also that they had opportunity given them for some good work in the Master's service to some outside the "Commonwealth of Israel" at present time. It was simply grand to see that son of Abraham (Mr. Harris) "according to the flesh" so keen in the

things that "belong to our peace" in Christ,—and so evidently determined to secure that "pearl of great price" that the Lord Jesus spake of in His parable; may the dear and gracious Master water the seed thus sown in—what appears to be—such "good ground" for same; to the honour, and praise, and glory, of the Father and the Son, and bring each one of us at last to the wonderful and blessed "Kingdom of God," in His Own good time ; is the fervent prayer of your sister in the glorious "Hope of Israel."

Vernham Dean.

Ada M. J. Dennis.

I.H.S.

The three letters I.H.S. are seen in the vast majority of churches throughout Christendom. They are said by the priests and clergy to stand for Jesus Hominum Salvator.

Professor Flinders Petrie however has shown that these letters are found to this day on the Eastern walls of the temples of Egypt, and they there represented the Egyptian conception of the Trinity in the god-head—Isis, Horus, and See.

G.H.D.

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).

BIRMINGHAM.—Shakespeare Rooms, Edmund Street. Sundays: 11 a.m. and 6.30 p.m. Wednesdays : 8 p.m. We are very pleased to report the Obedience of Faith in Baptism on the part of the following – Mr. E. Padbury on Thursday, March 16th, Mr. R Fell on Thursday, April 6th, and Mr. P. W. Whellor on Saturday, June 3rd. All these immersions took place at Dudley, and we appreciate the willing co-operation on the part of the Dudley ecclesia, in the use of their room and bath. We pray that our newly immersed brethren will be strengthened of God, to run successfully the race for Eternal Life. We are also pleased to report an application for fellowship from Sister A. R. Cookson of Small Heath (Temp. Hall) Ecclesia.

After a satisfactory interview, we found sis Cookson to be of one mind with us, and her application was accepted. On the other hand we regret to report our withdrawal from sis. K. Poppitt, who on personal grounds resigned from our ecclesia and joined the Temperance Hall fellowship, it was, therefore, resolved that we withdraw from her on the grounds, that having "resigned" from our Ecclesia, refusing us the opportunity of an interview and having joined the Erdington (Temp. Hall) fellowship, from whom we are separated because of their toleration of erroneous doctrines, our withdrawal from them now also applies to her. With regard to the Pemberton division, the following resolution was passed unanimously at our last ecclesial business Meeting "Having considered the correspondence in connection with the Pemberton trouble and division, from both the majority and minority brethren, we, in the first place, re-affirm our own considered judgment and practice, that Christ's command through the Apostle Paul in 1 Cor. Xiv. 34, 37 and 1 Tim. ii. 11, 12, prohibits sisters from speaking in a public capacity in the assemblies of the Ecclesia, including Bible Classes and Business Meetings, and therefore questions, suggestions or disagreement with any business conducted, must be written down or/and submitted through a brother. Secondly, as the Pemberton majority brethren and sisters in their statement of June 28/33 "now believe" and are "prepared to uphold" the scriptural position in this matter, we still continue in fellowship with them so long as that position is maintained". We have welcomed the following visiting brethren and sisters around the Table of the Lord —bro Harvey, Blackheath, sis Deane, bro. and sis T Phipps, Great Bridge, bro Harrison and sis Nellie Harrison, Lichfield, bro Shakespeare, bro and sis Price, bro C Jakeman, Dudley, sis Baker, bro. Elston and bro. Strawson, Nottingham, and sis. M. Feltham, Leamington—W. Southall, Rec. bro.

BRISTOL.—"Druids Hall," 8, Perry Road (Top of Colston Street). Breaking of Bread, 11 o'clock a.m. Sunday. Bible Study: Tuesday evenings at 7.30. Greetings in the Master's Name. We continue to do our best to shed forth the Beams of Gospel Light in this corner of God's vineyard. The stranger will not take enough interest to come and listen to the only things that matter, so we are left to carry on with the duty of following up the lists of interested friends who have written to bro. F. G. Jannaway, bro. Bath, and sis. Wilson, also bro. Ross of Motherwell. Up to the time of writing our efforts have met with very disappointing results, but we are consoled with the knowledge that Our Father recognizes the "Effort" quite apart from "Results." We have had the pleasure of the company of sis. Hallett of Bridport at the Lord's Table and would be pleased to welcome any other of like precious faith who is passing this way.—Yours in Hope and Expectation, A. G. Higgs, Rec. bro.

BURY ST. EDMUNDS.—29, Well Street. There were seven strangers at the 4th and last of the present series of lectures which was delivered by bro. F. G. Jannaway on June 25th, his subject being "Baptism Essential to Salvation." Once again the brethren and sisters traveled long distances to help us and this loving support has, above all things, cheered on those of us who are isolated in this district. We desire heartily to thank all who have helped and particularly the brethren at Clapham who organized the coach parties and also the anonymous brother who has once again defrayed the expenses in connection with these lectures. We pray the seed sown may eventually spring up to the glory of our Heavenly Father.—Your brother in the patient waiting for Christ, H. P. Christmas.

CROYDON.—Ruskin House, Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m. Lecture : 6.30 p.m. Wednesdays : Bible Class at 8 p.m. at Y.M.C.A., North End. West Croydon). It is with great pleasure that we have to announce that God has been pleased in His goodness and mercy to call another to a knowledge of the Truth—Mrs. Ethel Maud Pring—who was immersed at the Avondale Hall on the 2nd July. We pray that our new sister, having thus put on the saving Name of Jesus, may so run the race, that when the Master returns she may receive a crown of life which fadeth not away. Bro. and sis. Whiting, who have been meeting with us whenever possible, since the closing of the Redhill Meeting have now expressed a wish to be more closely identified with our Meeting and we therefore have pleasure in welcoming them as members of the Croydon Ecclesia. Since our last report we have been privileged to welcome to the Table of the Lord bro. F. Beighton (Seven Kings), bro. W. E. White and bro. W. R. G. Jeacock (Clapham), who have been with us in the service of the Truth, and also bro. and sis. A. F. Jeacock and sis. Piffin of the Putney Ecclesia, and sis. G. Squire of

Clapham.—Arthur A. Jeacock, Rec. bro.

DUDLEY.—Christadelphian Hall. Scotts Green. Breaking of Bread, 11 am. Lecture: 6.30 p.m. Bible Class: Wednesday, 7.30 p.m. Greetings. It is with pleasure we report two more additions, viz : Mr. and Mrs. Marsh, who attended our special lectures at Pensnett last February, witnessed a good confession and were baptized into Christ on Wednesday, July 5th. We trust the Father's Blessing will rest upon them and that they will run the race for life together, joint heirs of the grace of life, so that they may gain the prize when the Master comes.—Faithfully your bro. in Jesus, Fred H. Jakeman, Rec. bro.

(We have received a letter from bro. H. Greenhill on behalf of nine brothers and sisters explaining why they are standing aside from the Dudley ecclesia. The majority at Pemberton having now seen their error, and adopted the scriptural attitude, the cause of division is removed, also the need for publishing further letters of explanation.—Eds.).

FALMOUTH.—5, Mayfield Road. Loving greetings. We feel it our duty to say that our meeting decided unanimously on June 18th, 1933 to withdraw fellowship from the majority at Pemberton for their unfaithfulness in allowing their sisters to speak in their meetings, because it is forbidden by the Spirit through the Apostle 1 Corin. xiv. 34 to 37, also 1 Tim. ii. 11, 12, and all those who fellowship them until we have further evidence that they will in future uphold God's Divine command without wavering, and we see no reason after reviewing the evidence they have put forth to change our attitude but while we feel sad about it we feel it our duty to continue to sow the good seed of the gospel that others may hear and be ready to receive that good seed so that that may run the race with us towards Eternal life.—Yours faithfully in love in the bonds of the Gospel, A. Richards.

(The statement issued by the Pemberton ecclesia, dated June 28th, supplies the evidence bro. Richards desires, and there is now no cause for division.—Eds.).

LEAMINGTON SPA.—Breaking of Bread, 11 a.m. Since last writing we have been pleased to welcome others of like precious faith to the Table of the Lord; on June 18th, sis. Singleton, of Clapham, and bro. Fell, of Birmingham; on June 25th, the last named brother, and also bro. S. Warwick, of Clapham, who exhorted us. In response to enquiries as to our position in regard to sisters speaking in the ecclesia, on June 15th we passed the following statement as expressing our attitude: "This ecclesia repudiates as unscriptural the teaching that sisters may speak while an ecclesia is assembled as such, and will not fellowship those who hold reservations on Paul's teaching in 1 Cor. xiv. 34, 35; and 1 Tim. ii. 11, 12." We accept as scriptural the view expressed on the postcard issued by bro. Littler, on behalf of the ecclesia at Pemberton, dated June 28th.—Leigh Feltham, Rec. bro.

LONDON (Clapham).—Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We are pleased to report that three more have put on the sin covering name of Jesus in the appointed way, namely, 18th June, Bronislaw Peter Tyszko formerly neutral, and Clarence Jenkins Martin Harris, the son of our brother and sister Harris and an ex-Sunday School Scholar; and on the 9th July, George Henry Wright, formerly neutral. Each of these cases has a particular interest. Bro. Tyszko had the Truth brought to his notice, in the Divine mercy, through the advertisements which are continually appearing regarding the book by bro. Robert Roberts "Christendom Astray from the Bible." Bro. Wright heard the Truth at his place of employment and followed it up by attendance at the lectures given at Rotherhithe and Catford. This is a great encouragement to those who are engaged in this particular branch of the work. Bro. Harris is a young brother but in spite of his youth, was earnestly desirous of obeying the gospel, having learned the Truth not only in the Sunday School but with the help of sound parents. We earnestly pray that these three brethren—our new co-labourers in the work of the Truth—will continue as they have commenced and eventually receive that reward which is all our hope and all our desire. We are pleased also to report that after a satisfactory interview sister Clara Daighton (formerly sister Clara Warwick) has been received back into fellowship.

We have been saddened by the death of another of our number. Sister Eleanor Dobson, wife of our brother Dobson, fell asleep on 14th June and was laid to rest in Lambeth Cemetery on the 19th June. Sister Dobson had been a great sufferer but always manifested great faith, and was an example to all with whom she came into contact. Our prayers and loving sympathy are for brother Dobson, who has no relatives in the Truth, but who nevertheless is not alone, for the Father will never leave nor forsake those who put their trust in Him. We gain by removal sister A. Marriott from Welling, and sister V. Draper from Putney. The following have been heartily welcomed at the Table of the Lord, namely, bro. and sis. Callow (Bournemouth), sis. Hallett (Bridport) bro. and sis. Crowhurst (Brighton), bro. and sis. Higgs and sis. Doris Higgs (Bristol), sis. A. L. Deadman (Croydon), bro. and sis. D. C. Jakeman (Dudley), bro. W. Rivers, bro. Williams, bro. G. H. Denney and sis. DeVane (Holloway), sis. Hayward senr. (Ipswich), sis. M. Day and sis. P. Squires (Luton). bro. A. E. Redman (Manchester), bro. Restall (Oxford), sis. M. W. Piffin (Putney), bro. and sis. Webster and sis. Mills (Seven Kings), bro. and sis. Cyril Clements (Sutton).— F. C. Wood, Asst. Rec. bro.

LONDON (Holloway).—Free Library, Manor Gardens, Holloway Road, next Royal Northern Hospital. 11 a.m. The Anglo-Palestine Exhibition held at the Agricultural Hall, Islington, June 7th to 17th. Attracted many brethren and sisters from London and the Provinces, to see the evidence of the fulfillment of the Prophetic Word, with reference to Palestine, and the progress made there under the British Mandate. Ecclesially we paid a visit on the closing day, June 17th, in company with many from other Ecclesias, and had our minds, and hearts stirred by the things seen. We rejoice in the evidence, and that it points to the fact "that now is our salvation nearer than when we believed," and that "our redemption draweth nigh." During the evening, we had in the company of over 100 brethren and sisters at Lyon's Angel Cafe, a refreshing tea, and afterwards about 150 listened to a most enjoyable, thrilling and uplifting meeting, when four brethren spoke, reviewing the position of Israel in the past and present, and the future and our relation to "Zion's glad morning." Those who were present departed with many expressions of gladness and joy at the prospects of the future. Our numbers have been increased by the addition of sister Ruth Willey who has been transferred to us from Clapham. We have had the company since last report of sisters R. Nicholson and Norah Penn (Welling), Ramus (Southend), E. and R. Pinchen, R. Willey (Clapham), bro. Lovewell (Hitchin). We have had the company and assistance in the Master's service of brethren E. C. Clements, H. T. Atkinson, D. L. Jenkins (Clapham), N. G. Widger, J. Adams (Hitchin), A. A. Jeacock (Croydon), W. R. Mitchell (Clapham), We assure them of our appreciation of their labours.—F. R. Wright, Rec. bro.

LUTON.—Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. At the quarterly business meeting of the ecclesia held July 6th it was reported that there was a statement on our minute books passed on March 30th, 1920 (by 8 votes for to 5 against) allowing sisters to speak at the business meetings of our ecclesia. Acting on the advice of a recommendation from the arranging brethren it was resolved unanimously "that we unconditionally rescind the "amendment" and reaffirm our allegiance to the Divine command as given through the Apostle Paul in 1 Cor. xiv. 34-37 and 1 Tim. ii. 11-12, forbidding sisters to speak in the ecclesia." "This command we believe to apply to all meetings of the ecclesia and that it is contrary to the spirit of the command for sisters to ask questions or make suggestions at any of these meetings." It was further agreed unanimously that we forward a copy of this resolution for insertion in the "Berean" magazine. In connection with the above matter the arranging brethren reported having received assurance from a number of sisters that they do not now hold the opinion as expressed in a letter dated April 25th, 1920, and signed by them in which it was stated that the sisters " still hold the opinion that the command does not apply to business meetings but that for the sake of peace they would refrain from speaking at future meetings of the ecclesia." We have had the pleasure of the company and assistance in the Lord's work of the following brethren : — N. Widger, Lindars, J. L. Mettam, W. Jeacock, S. Jeacock, F. Brooks, J. Carter, E. H. Bath, E. C. Clements and H. W. Hathaway. The following have also cheered us by their presence at the Table of the Lord. Bro. and sis. Ask, sis. Westmorland, sis. Brooke, sis. E. Moorhead of Clapham, bro. and sis. Wells and sis. Watsham (Colchester), bro. John Hodges and sis. Jeacock (St. Albans) bro. James and Eve (Southampton), sis. Stancfield (Nottingham), bro. Bath, junior

(Holloway). It is encouraging to ourselves and a pleasure to report that we have a number of strangers manifesting a keen interest in God's plan of Salvation. Several of these are being assisted in their "search" by private instruction on the part of individual brethren.—A. H. Phillips, Rec. bro.

MARGATE.—Foresters (Lower Hall), Union Crescent. Sundays: Public Lecture, 3.0 p.m.; Breaking of Bread, 4.15 p.m. Bible Class: Thursdays, 8.0 p.m. We have been strengthened in number of late, by the transfer from Clapham Ecclesia of Bro. H. V. Lloyd and sis. Lloyd who are now residing in this town. We would ask the following to accept our sincere thanks for their services in this part of the Vineyard of God. Brethren F. C. Wood, E. W. Evans, W. P. Lane and R. W. Parks. We have also had the pleasure of the company at the Table of Our Lord, of bro. Bishop (Seven Kings), brethren V. Lloyd and D. Bayles, and sisters Wood, D. Bayles, D. Crumplen, C. Bullen and Temple all of Clapham, and sister Wilmour of West Ealing. We welcome all in fellowship who are paying a visit to the town. Will those brethren and sisters who intend to visit Margate take note of further alterations of place and times of meetings.—A. E. Newman, Rec. bro.

NEWPORT (Mon.)—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture 6.30 p.m. Wednesdays: Meeting, 7 p.m. We have much pleasure in reporting that we had a visit from our bro. D. C. Jakeman of Dudley on June 11th. Our brother faithfully exhorted us to all good works and lectured in the evening, a few of the alien being present. We are also pleased to state that we are entirely in agreement with the position defined by the Berean in the July issue relating to sisters speaking in the ecclesial assemblies.—D. 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.; Lee-tore, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m., Mechanics' Institute, Manchester Street, Werneth. At a special meeting held on Wednesday, July 5th. the following resolution was passed by a majority vote. "We wholeheartedly believe that Christ's command through the Apostle Paul in 1 Cor. xiv. vs. 34-37 and 1 Timothy ii. vs. 11-12, prohibits sisters from speaking in a public capacity in all the assemblies of the ecclesia, where brethren and sisters are present, including Bible Classes and Business Meetings. Further, that the spirit of the command requires that any sister desirous of asking questions or making suggestions, at Bible Class or Business meeting, must do so through a brother." We have been pleased to welcome to the Table of the Lord, the following visitors, bro. and sis. F. H. Jakeman, bro. and sis. Allen (Dudley), sis. Westmoreland and bro. and sis. Appleby (Clapham). Sister Westmoreland is staying for some time at Sowerby Bridge and during her stay is meeting with us. Bro. F. H. Jakeman was here in the service of the Truth and we thank him for his faithful work in these quarters.—W. Cockcroft, Rec. bro.

(If it is meant that a majority vote is to be accepted as a settlement we cannot endorse that position. It is certainly a condition which cannot be justified. As we have recently pointed out, fellowship is based upon unity of mind.—Eds.).

PEMBERTON.—Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Mondays: M.I.C., 8 p.m. Wednesdays: Bible Class, 7.15 p.m. We are very grateful for the gift of £10 from bro. anonymous, which will be disposed of in the interests of the Truth. We have been assisted by bro. T. Bailey of Preston, and bro. W. Cockroft junr., of Oldham. We have also been pleased to welcome at the Lord's Table sis. Doris Jannaway of Southport. We wish to add to our statement of June 28th, which has been sent to all the ecclesias in fellowship, that we wholeheartedly accept and endorse the position set forth by the editors of the Berean in their Editorial remarks in July issue.—B. Littler, Rec. bro.

ST. ALBANS.—Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m., at Pikesley's Room, 34, St. Peter's Street. As announced last month in the Ecclesial news from Hitchin, bro. and sis. Adams have transferred their membership from St. Albans to that ecclesia. While regretting the loss on our own part we commend them to their new sphere of activity where their experience in the work of the Truth will be helpful and much appreciated. We are glad to record

the membership from 2nd July of Bro. J. Heyworth (Rochdale). He is residing at Watford and will meet with us as often as possible. The meetings continue well attended and we were able to record 98 visitors to the lectures during the 13 weeks of the second quarter of the year, an average of nearly 8 each Sunday.—S. Jeacock, Rec. bro.

SEVEN KINGS.—Mayfield Hall, 686, Green Lane, Goodmayes. Sunday; Breaking of bread, 11 a.m.; Lecture, 6.30 p.m. 27, Wanstead Park Road, Ilford. Tuesday : M.I.C. and Eureka (alternately) 8 p.m. Thursday : bible Class, 8 p.m. We have been pleased to welcome the following to the Lord's Table: brn. Westley and W. E. White (Clapham), brn. Hembling and Lingood (Horns Cross), bro. F. Walker (Bristol), sis. Singleton (Clapham), and sisters Moorhead and Wright (Luton). Brn. White, Hembling and Walker were with us in the Truth's service and we were greatly helped by their words of comfort. Bro. Walker being with us over the week-end we took advantage of the opportunity and held a small fraternal meeting on the Saturday evening, when we were delighted to welcome visitors from Clapham, Welling and Horns Cross. Our brother spoke to us on "Had ye believed Moses" and we were all much strengthened by a consideration of some of the wonderful types and shadows which find their substance in Christ—Wm. J. Webster, Rec. bro.

SOUTHEND-ON-SEA.—11, Byron Ave., trams (trackless) and buses to North Ave. Sundays: 6.15 p.m.. Breaking of Bread, except 1st Sunday in month. We are glad to be able to report progress in the case of our bro and sis Ramus's little girl, Betty, who was so badly burned; she is now out of hospital and progressing fairly well, but very much scarred Regarding the Pemberton trouble we are quite satisfied with the settlement effected, and in our opinion there should be no obstacle whatever for the re-union where ecclesias have rather hastily divided. The postcard sent by Pemberton is a complete vindication of the scriptural contention originally roused by the unsound resolution of last January, and to our minds goes as far as scripture warrants. The scriptural injunctions regarding women "teaching" and "speaking" are with special reference to her position before man, as is obvious especially in 1 Tim. ii and 1 Cor. xiv., where in each case of women being forbidden to "teach" or "speak" or "to be in silence" her relation to man and in his presence is alluded to. Comparing scripture with scripture we conclude that, as the Editorial for July in the Berean states, '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' (p 254 July, Berean), see Titus ii. v. 3-5. To our minds, then, there is no scriptural prohibition of sisters teaching children in the Sunday Schools, or sisters teaching sisters in Sisters Classes, in each the capable sister can carry out the Divine injunction to be "teachers of good things," "to teach young women" etc. It is an utter impossibility, as it is scripturally not desirable, to keep sisters entirely "silent", and we hope there is not going to be a tendency to make verbal insistencies in the ecclesias, without attention being paid to what "words" mean. By a one-sided insistence in "words" as such the scripture can be made to teach contradictions, but a rightly dividing reveals the true position of the sister as keeping silence "in the ecclesia," but not an inactive and inaudible cipher.—Wm Leslie Wille, Rec. bro.

SWANSEA.—Portland Chambers, Cower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. July 7th, 1933. We acknowledge the faithful co-operation during the month, of the Bridgend Ecclesia, and also brother George Morse (Cardiff) who, on his visit, gave us words of exhortation. We thank our visitors for the encouragement they have given us We continue to send forth the good news of the Gospel, but how hard it is to get the people to have a listening ear to the Divine message of our Lord and Savior, we trust, that, with God's blessing, there may be some fruit, we can but sow, plant and water, but it is God that gives the increase, we must be constantly reminding ourselves of this fact, else the apparent visible results or lack of them are apt to discourage. We anticipate and are looking forward to having the company of brethren and sisters who propose visiting these parts during the coming months — W J Morse, Rec. bro.

VERNHAM DEAN.—(Nr. Andover, Hants). Greetings to the beloved brethren and sisters of the Lord Jesus, both at home and abroad. I am rejoiced to be able to report the welcome visits of brethren W. Whelan, J. Mason, and C. and H. Cheale, of the Seven Kings Ecclesia, and how much my heart has been cheered, and my isolated position made more possible to bear, by the same. These zealous, warm-hearted brethren being able to stay well over the week-end, were not only able to join me in celebrating the Memorial Feast, but to have some lengthy discussions on The Truth with some interested neighbors, and —even more delightful still,—with another young guest,—a Jew— who happened to be staying at "Ivycot." This "son of Abraham according to the flesh," rejoicing all our hearts by his evident desire to learn more about "the promises" made unto his father Abraham,—and the "Seed," the true Messiah, who walked this earth nearly 2,000 years ago, that fulfilled "the Law and the prophets," and opened up everlasting life and peace by His death and resurrection; and it is surely a cause for thankfulness that this young Hebrew is still seemingly intent on securing that "pearl of great price," and is attending the Lectures given at the Holloway meeting place (this being nearest his home) at present time. May the gracious and merciful Father richly bless the efforts used for snatching yet another "brand from the burning"—to His everlasting honor and glory, is the earnest prayer of your sister in Christ.—Ada M. J. Dennis.

CANADA

LONDON (Ont.)—Orange Hall, 388, Clarence Street. Sunday School: 10.15 a.m.; Breaking of Bread, 11.30 a.m.; Lecture, 7 p.m. Thursday: 8.15 p.m. We are pleased to report that God in His kindness has been pleased to call one more of Adam's race. On March 23rd we assisted Mrs. Charlotte Bridges in putting on Christ in the waters of Baptism. We hope that her walk in the Truth may be of such a character that she may be honored with an association with her Master when He returns. We were pleased to have the company and fellowship of the following brethren and sisters:—bro. and sis. Harvey and bro. and sis. Jones of Windsor, sis. E. Styles (Brantford), bro. Beasley (Toronto), and bro. Tinker (Montreal). We welcome all those of like precious Faith who may be passing this way.—W. D. Gwalchmai, Rec. bro.

HAMILTON (Ont.)—Christadelphian Ecclesia, C.O.O.F. Hall, Went-worth and King William Street. It is with deep regret we record the death of sister Mary Kitchens Roper, mother to sister Ernest D. Cope, and brother Cecil Roper. Our sister fell asleep on May 2nd in her 87th year. Her death came as a great shock to all as she was ill but a few days; she was very active despite her great age, attending the meetings regularly. She was loved by all, and will be greatly missed. She died strong in the Faith expressing the hope of a glorious resurrection, and was laid to rest on May 4th. Brother Andrew Fotheringham spoke comforting words on her life and faithful adherence to the Truth. It was her wish that Hymn 46 should be sung. Brother J. P. Vibert conducted the service at the grave-side which was attended by a large number of brethren and sisters from this and other Ecclesias. On the other hand we are pleased to record the baptism on May 17th of Eric Arthur Wilton, age 22, formerly Church of England. We hope our brother will be strengthened to fight the good fight of faith and patiently continue in well doing. We have had the pleasure of a visit from brother Newham of Toronto, who gave us the word of Exhortation, and lectured in the evening upon the interesting subject " Palestine, past, present and future." We thank our brother for his labor of love in the Master's service. We have been pleased to welcome to the Table of the Lord the following: bro. and sis. Newham, bro. and sis. Pole, sis. Maynard, sis. Linton, bro. Maynard, bro. and sis. McDonald, bro. and sis. Davies, bro. Magee, bro. Simpson, sis. Pole senr., bro. J. Crisp, all of Toronto, also bro. Hemingray of Brantford. We are always pleased to welcome those of like faith.—Ernest D. Cope, Rec. bro.

TORONTO (Ont.)—Breaking of Bread, 11 a.m.; Public Lecture, 7 p.m.; Sunday School, 9.45 a.m.; Bible Class: Wednesday, 8.15 p.m. On Good Friday, April 14th, we held our Annual Fraternal Gathering. Visiting brethren and sisters were welcomed from Hamilton, London, Brantford, Guelph, Oshawa, and Windsor (Ontario), Montreal (Quebec), Hawley (Pa.) and Rochester (N.Y.). In the afternoon three stirring addresses were given on the subject, "Watchman, what of the night?" The speakers were brethren J. D. Baines (Montreal), H. A. Sommerville (Hawley), and J. P. Vibert (Hamilton). In the evening bro. D. Gwalchmai (London, Ont.) spoke to us on the subject of the Resurrection. This was followed by the cantata "The Resurrection Morn" sung by a number of our brethren and sisters. In spite of the trying times in which we are living, it was one of the largest and most successful gatherings we have experienced. On the Sunday following, bro. Sommerville gave us the word of exhortation and bro. Gwalchmai lectured in the evening. Bro. Baines ministered to our needs on May 28th, speaking both morning and evening, and bro. Geo. Ellis (Oshawa) gave us the word of exhortation on April 23rd. We take this opportunity of expressing our sincere thanks for the work of these brethren among us. We lose the company of bro. John Crisp, who has returned to Hamilton where he will be again associated with our brethren there. We are very pleased to report four immersions during the month of April. On the 9th, Mrs. Cora Pegg, wife of our bro. Douglas Pegg, and Miss Flora Davies, both of Mount Albert. On the 11th, Mr. Geo. McKelvie, husband of our sis. Rose McKelvie, and on the 25th, Mrs. Jean Smith. These all have our very best wishes and we pray that they may hold fast to the faith all the days in which they live.—Geo. A. Gibson, Rec. bro.

UNITED STATES

HOUSTON (Texas).—7211, Ave. C. Sundays: School 9.30 a.m.; Breaking of Bread, 11.0 a.m. It is with great joy we report the obedience of two more to the command. "Repent, and be baptised." On Saturday, June 10th, Mrs. Willie Edna Banta, wife of our brother J. O. Banta, and Mrs. Ellen A. Johnson, sister of brother Banta, put on the sin covering Name in the way appointed. We trust that they will so run the race that they may receive the Great Prize. We are greatly encouraged by the attendance at the Breaking of Bread of sister J. O. Banta, sr., and brother and sister J. T. Smith of Goose Creek, Texas. We have organized a Sunday School in order that our children may remember their Creator in the days of their youth. We would be pleased to welcome any coming to Houston who meet on the Berean basis.—Joseph H. Lloyd, 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 Conrelette Avenue.

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

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

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

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

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

Vancouver, B.C. – P. S. Randell, 3358 East 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. Wolft.
- 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

Books, Newspapers. Etc.. Received.—A cutting from the Grocers' Gazette directing attention to the remarkable growth of the Palestine orange industry, which we may include in our "Land of Israel News" next month (sent by bro. Crowhurst). The Daily Herald for July 5th from bro. A. Cochran, Paisley, also from the same source, a 32-page pamphlet on Faithism; a testimony to the truth of the Apostle's warning "they shall turn away their ears from the Truth, and shall be turned unto fables" (2 Tim iv.).

Death of sister J. M. Evans. This sad event occurred just as we had printed the present issue. Our sister died on the 18th inst. and was laid forest on Saturday, the 22nd inst. Further particulars will be included next month (God willing).

The Pemberton Trouble. A circular letter came to hand, too late to be included in the present number, which gives the pleasing information that the trouble here is at an end, the minority brethren having accepted the majority brethren's assurances contained in the statement reproduced in this month's Editorial remarks.

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.

Curiosity or Credulity?—The newspaper writer with the heaviest correspondence is Mr. R. H. Naylor, who "Foretells the Stars" every week in the Sunday Express. This year it is averaging 40,000 letters a month. A special staff of girls deals exclusively with Mr. Naylor's correspondence.

"THE oxford movement."—The Oxford Movement which has done so much to Romanize the Church of England celebrates its centenary this year. As its result, claims "Father" Woodlock, eight hundred Anglican clergy and countless laymen have become Catholics.

The World Conference "Hopeless."—Mr. Runciman said on July 4th there was "no hope of any general economic agreement." It had been found impossible to get the whole of the 66 nations to agree on any one general principle except that of raising the prices of agricultural produce.

Relic Worship in Hungary.—August 20th is St. Stephen's Day in Hungary. "The main feature" of this day, it is announced "is the solemn procession with the relics of St. Stephen."

Be not conformed to this world."—Mr. A. A. Baumann says, "Never have public manners, in the streets, in shops, in restaurants, in all places of public resort, been ruder and more brutal than they are to-day." The saints are instructed to "Be Courteous."

The German Point of view.—Herr Jager remarks that "Thanks are due to God and His instrument, Adolf Hitler, for the averting of Bolshevist chaos."

"In Vain Do Ye Worship."—The Archbishops of Milan and Turin have decreed that artificial silk is a "Man-made fibre" and therefore unsuitable for priestly vestments. But are not man-made clergymen unsuitable for priestly functions?

The Best Shell In The World.—Hayfields, Ltd, of Sheffield, announce the invention of the best shell in the world, which entirely meets the severe conditions demanded in

these days. It can pierce armored ships at long range and has passed tests never before met by shells. Already "orders of considerable size have been executed for the British government."

